













ARCHÆOLOGICAL SURVEY OF INDIA.

# EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY.

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS.

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## PREFACE.

THE *Epigraphia Indica* originated in a proposal, submitted to the Government of India in February, 1887, for the printing of a *Record* to include not only translations of inscriptions—Sanskrit, Persian, Arabic, and other—but lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archaeological Survey of Western India in the *Memoranda* issued by the Bombay Government from time to time between 1874 and 1885. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography, which was, indeed, from the first its main purpose.

Indian inscriptions—more so even than those of any other country—are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language, and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian palæographic study. So early as 1835, M. Jacquet of Paris projected a *Corpus Inscriptionum*, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on “the extreme

“desirableness of the publication, under the auspices of Government, of facsimiles or copies, with decipherments and translations.” The report added that “the publication of such a *Corpus Inscriptionum* appeared to be an object of such importance in an antiquarian and historical point of view (for it would embrace the most important *documenta* of Indian history), that it well merited the combined attention of Government, of learned societies, and of individual orientalists.” This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his *Corpus Inscriptionum Indicarum*, the object of which was “to bring together in a few handy and accessible volumes all the inscriptions of India which now lie scattered about in the Journals of our different Asiatic Societies.” This volume (in demy quarto) contained the Aśoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., Bq.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet’s usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems altogether better to publish them as they are found in the fasciculi of the *Epigraphia Indica*, and trust to the index of the volume to facilitate references. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shâhbâzgarhî, the great Sîyālonî inscription found by me in the Lalitpur District, the new inscription of Toramâna Shâha, the ancient Hîrahadagalli copper-plate grant, the complete text of the Lakkhâ Maṇḍal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurâ,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph.D., and J. F. Fleet, C.I.E., Bq.C.S.—are a

- sufficient guarantee for their notes and versions. To all of them my best thanks are due for the care and attention they have given to the work submitted to them; and specially to Dr. E. Hultzsch, who has given unflagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, *estampages* of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH :

5th October 1891.





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# EPICRAPHEA INDICA.

## SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the eras of its dynasties, the character of its peculiar land tenures, the derivation and developement of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates, and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, R.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in *The Indian Antiquary*. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and *estampages* can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archaeological Surveys, and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

For some account of the collections made and the work done in this department of research previous to 1878, see my remarks in the Introduction to *Pāli Sanskrit and Old Canarese Inscriptions*, arranged by Mr. J. F. Fleet, B.C.S.

\* The Inscriptions of the Madras Survey will be published separately by Dr. E. Hultzsch.

I.—A PRÂKRIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN,  
By G. BÜHLER, Ph.D., LL.D., C.I.E., VIENNA.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archaeological Survey of India. The original plates were purchased from Chennappa, a merchant of Hirahādagalvi in the Bellāri district. They are eight in number and measure each 8 inches by 3 $\frac{1}{4}$ . They are numbered with the ancient numeral signs of the *akṣharapalli*; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.<sup>1</sup> The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several *akṣharas*, e.g., of the second on plate IIa, l. 7, have thus been destroyed. The preservation is good. Only in the last line of plate IIa one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen.<sup>2</sup> The letters *ṭa ḍa* and *da* look frequently much alike, and the same remark applies in some cases to *ta* and *na* as well as to *ta* and *bha*. The *anusvāra* is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final *maṅgala* in good Sanskrit, the grant is written in a Prâkrit dialect, which comes close to the literary Pālī, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Aśoka and partly in the inscriptions of the caves of Western India and of the Amarāvati Stūpa, while a few occur only in other literary Prâkrits. The points which here deserve special mention are the following:

1. The palatal *ja* is used frequently for *ya*. It appears throughout in the names, which in Sanskrit end in *ārya*, e.g., *Golasamajasa* (l. 12), *Agisamajasa* (l. 13), i.e., in Sanskrit *Agnīśarmāryasya*, &c. In other words, the change is less constant. Thus we have

<sup>1</sup> The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Vijayabuddhavarman's queen, where, besides, plate IIb bears the figure 3, while plate III is not marked at all.

<sup>2</sup> *Indian Antiquary*, Vol. IX, pp. 101-102. Unfortunately the greater part of the text of this grant makes no sense in Mr. Fleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led me, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read—

1. 1. *Bhāradḍyassu* instead of *Bhāradḍyaya*.

1. 8. *Amham* for *abūh* (?) •

1. 9. *Nivattanā* and *amhehi*, for *nivattane*, *adhū*(?)*hi*.

1. 10. *Sampadattā tam nātūṇa gāmeyikā āyuttā* for *samya dattā tam tātūṇa-gāme yekā* 200 (P) 40 (P) *ttara*.

1. 11. *Savvaparihārehi pariharamdha pariharayam* for *samya parihariki parihāradhparihaya*. If the last two words are changed to *pariharamtu* and *parihārayantu* [*cha*], a translation of lines 8—11 is possible, and it will be “(To the temple) of divine Nārāyaṇa (a piece of) land, four *nivartana*s 4. has been given by us, (the gift) having (been) made a means of increasing our length of life and power. Knowing that (our) officials living in the village, should exempt it (and) cause it to be exempted with all exemptions.”

In l. 15 I read *pivati* instead of *devati*, because here, as also in *gāmeyikā* (l. 10) the curved line to the right of the consonant which itself comes closer to *pa* than to *da*, is meant—as often in another class of inscriptions, for 2. I am unable to decipher lines 4—7, which remain utterly unintelligible.



*kāreyya* (l. 40) and *kareyyāma* (l. 41) against *kāravejjā* (l. 40), *vaṭṭeja* (l. 46), and *hoja* (l. 48); *yo* (l. 46) against *jo* (l. 44); *ppayutte* (l. 6) against *°samjutto* (l. 47). A great many other words, like *°yāji* (l. 1), *visayesa* (l. 3), show only *ya*. The occasional change of *ya* to *ja* separates the language of the inscription from the literary Pāli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pāli is very rare, of *ja* to *ya*, occurs in *Bhāradāya* (l. 2, 16, 19) for Sanskrit *Bhāradvāja*.

2. A very peculiar principle is observed in the change of *na* to *ṇa*. It almost invariably takes place in the affixes of inflection, *Pallavāṇa* (l. 2), *°maṇusāṇa* (l. 7), *°vatthavāṇa* (l. 8), *°bamhaṇḍaṇaṁ* (l. 8, 27, 30, 38), *°bhātukāṇa* (l. 18), *°pamukhaṇḍaṇaṁ* (l. 27, 38), *°likhiṇa* (l. 51), *kālūṇaṁ* (l. 10, 29), *nālūṇaṁ*, the only counter-instance being *°madena* (l. 40). In other cases frequently, though not invariably, a single medial *na* suffers the same change, while initial *na* and medial *nna* always remain unchanged. On the whole the lingual *ṇa* occurs more frequently than in Pāli, in the Girnār redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prākṛit of the Jainas, where it has nearly supplanted the dental nasal.

3. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahārāṣṭrī dialects, than to that of the Pāli and of the older inscriptions. Thus we find *Kassava* (l. 18) for *Kāśyapa*, *kāravejjā* (l. 40), *anuvatthāveti* (l. 45), and *vi* (l. 6, 29), while the original consonant is preserved in *parihāpetavva* (l. 37), and *api* (l. 37). With these instances may be compared *°bhāda* for *°bhāṭa* (l. 7, 43), and *kada* or *kaḍa* (l. 51) against *°adhikata* (l. 4). An exceptional case of hardening occurs in *majātāye* for Sanskrit *maryādayā*. The representation of Sanskrit *varsha* by *vāsa* (l. 48, 49) and *varisa* (l. 42) is against the usage in Pāli and in most of Aśoka's edicts, but is found in the cave-inscriptions.

4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine *sammo* (l. 46) instead of the neuter *sammaṁ*, Sanskrit *śarma*, the nominative plural masculine *chattāri* (l. 18, 39) instead of *chattāro*, the instrumental singular *°majātāye* (l. 43), the form *be* (l. 14, 20, 39) for *dve* or *duve*, the genitive plural *amhaṁ* (l. 3, 42) instead of *amhākaṁ*, the genitive plural *etesi* (l. 27) for *etesaṁ*, and *chasi* (l. 46), i.e., *cha esi*,<sup>3</sup> for *cha esāṁ*, the genitive plural *chatuṇhaṁ* (l. 18) instead of *chatuṇṇaṁ*. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prākṛits. Most remarkable is the inflection of the Dvandva compound in the phrase *Kumāranaṁdi-Kumārasama-Koṭṭasama-Sattissa cha chatuṇhaṁ bhātukāṇa chattāri pattibhāgā* (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective *Kosikasagotasa* and the following *cha* show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit *Sūtras*.<sup>4</sup> Thus we find in Āpastamba's *Dharmasūtra*, I. 31, 21, *prāyatyabrahmacharyakālecharyayā cha*.

5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives *appatihatasāsanaṇa* and *anekahi[raṇa]kodigo-halasatasahassappadāyino*, standing in the genitive singular, have to be taken with the

<sup>3</sup> With respect to the elision of the second vowel compare Pāli *chattārome* instead of *chattāro ime* and other instances mentioned by Kuhn, *Beiträge zur Pāli Grammatik*, p. 60.

<sup>4</sup> See also my remarks in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XLI, p. 250.



substantive *mahārāja-Bappasāmīhi*, which stands in the instrumental plural. Again, the names of the officials in l. 3-6, *visayesa—adhikatādīke* and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, *bhaḍamanusāni* (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is *puvvaḍattem* (l. 12), and this might in Prakrit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct. More difficult is the explanation of the construction of the masculine *sampadaṭṭo* (l. 30) with the neuter *puvvaḍatam*, which latter agrees with the omitted substantive *vaḍa-kam*. If the anomaly has not been caused by a mere *lapsus styli*, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter *chattāri* is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Pandits. According to the former, which is used nearly throughout, as might be expected, in the edicts of Aśoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find *Sivakhaṇḍavamo* (l. 2) for *ṣvammo*, *gumike* (l. 5) for *gummike*, *dhamā* (l. 9) for *dhammā*, *Agisamajasa* for *Aggisammajjassa*, and numerous similar instances, while the spelling of *aggitthoma* and *dhamma* (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prakrit. Thus *Āteya* (l. 13) is a close transliteration of *Ātreya*, but the Prakrit dialects admit only the forms *Āteya* and *Āteya*. A word in which both principles of spelling seem to be blended, is *Vatsasagotasa* (l. 22), which corresponds to Sanskrit *Vātsyasagotrasya*. The correct Prakrit spelling would be *Vachchhasagotlassa*. It may, however, be that the writer put *tsa* because he was accustomed to pronounce it like *chha*.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaskandavarman of Kāñchi, who was affiliated to the Brahmanical *gotra* of the Bhāradvājas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (i.e., probably by his father), to certain Brahmans, who resided at Āpiṭṭi or Āpiṭṭi, and were *bhajakas*, i.e., probably freeholders of the village Chillarekakodumka or Chillerekakodumka. The latter village was included in the Sātāhani district (*raṭṭha*). The gift consisted of

<sup>5</sup> See also my remarks on similarly lax construction in the Sanskrit *Sūtras*, in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, volume XL, page 532ff.

a garden in Chillarekakodumka, the income from which was to be divided in the manner specified, of two pieces of land in Âpittî, and of some serfs. The writer of the grant was the privy councillor (*rahasâdhikatu*) Bhaṭṭiśarmān, who is called *Kolivālabhojaka*, i.e., the Ināmdār of Kolivāla. It is for the present impossible to say how the donor is connected with the other Pallava-kings, known from the *śāsanas* as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (*Indian Antiquary*, vol. IX, p. 101), that the kings, named in the Prākṛit grants, belong to an earlier time than those who issued the Sanskrit *śāsanas*. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nānāghaṭ inscription of Sātakanni's widow Nāyanikā and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prākṛit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prākṛit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the *maṅgala* at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prākṛit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pāṇini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of the, or a, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

## TRANSCRIPT.

## PLATE I.

Siddham||<sup>a</sup>

- |               |                                    |                          |
|---------------|------------------------------------|--------------------------|
| 1 Kāinchîpurā | aggitthomavājayapcyassamedhayāji   | dhammamahā               |
| 2 rājādhirājo | Bhāradḍāyo                         | Pallavāṇa Sivakhaṇḍavamo |
| 3 amham       | visayesu vattharājakumārasenāpati- |                          |

## PLATE IIa.

- |   |                                 |
|---|---------------------------------|
| 4 ratthikamāḍabinudesādhikatādike       | gāmāgāmabhojake                 |
| 5 vallave govallave amache              | āraṇadhikate gumike tūthike     |
| 6 neyike anne vi cha amhapesaṇappayutte | saṁcharamitaka-                 |
| 7 bhadamanusāṇa [kaḍh....o]             | pārihāraṁ vitarāma chattha dāṇi |

<sup>a</sup> This word stands on the margin, on a level with the second line.

L. 1. One would have expected *aggitthoma*.

L. 3. The *tha* of *vatttha* looks exactly like that of *agittthoma*.

L. 4. The *i* of *ratthika* is very faint; read *māḍadika*.

L. 5. Read *araṇādhikate*.

L. 6. Only the right side of *ṇa* in *\*pesaṇa* is preserved.

L. 7. The letters placed between brackets are very doubtful, with the exception of the last vowel; *pārihāraṁ* is particularly plain.

**EPIGRAPHIA INDICA.**

PLATE IIb.

8 Apittivatthavāṇa Chēlarekakodumkabhojakambhauṇaṇaṇi appa-  
9 ṇa kulagottasa dhamāyubalayasovadhanike vijayavejyike  
10 cha kātūṇaṇi appatihatassasāṇassa anekahirogakodī-  
11 gohalasatasahassappadāyino . . mahārāja-Bappasāṇhi

PLATE IIIa.

12 vātaka Chāḷarekakoḍumke pūvvaḷattam Golasamajasa patibhāgo 1  
13 Ātteyasagotasa Agisamajassa patibhāga 4  
14 Mādharasa patibhāga be 2 Jāmtukasa Agillasa pati  
15 bhāgo 1 Kāritasagotasa Kāḷasamāsa patibhāga 3

PLATE III.

16 Bhāradāyasagottāsa Kumārasamasa patibhāgā 2 Kosika-  
17 sagotasa Kumāranandi-Kumārasama-Kottasama-Sattissa cha  
18 chatuṣṣaṁ bhātukaṇa chattāri patibhāgā 4 Kassavasagotta-  
19 sa Bhatīṣa : patibhāgo 1 Bhāradāyasa Khamdakoṇḍisa

PLATE IVa.

20	patibhāgā	be	2	Kharṇadāḥasa	patibhāgo	1	Bappasa
21	patibhāgo	1,		Dattajasa	patibhāgā	be	2
22	patibhāgā		3	Vatsasagotasa			
23	bhāgo	1		Dāmajasa	patibhāgo	1	Sālasamajasa
24	bhāgo	1					

PLATE IVb.

25 Paṛimitasa patibhāgo 1 Nāganandisa patibhāgo 1 Golisa  
26 patibhāgo 1 Khamdasamasa patibhāgo 1 Sāmijasa patibhāgo 1  
27 etesi bamhaññanam Agisamajapamukhānam Sātāhaniratthe  
28 gāme Chillarekakodumke dakkhiṇasīmam puvvadattam

PLATE Va.

29 amhebi vi āchandatāraakālika kātūnam udakādīm sampa-  
30 datto etam bamhaṇṇam Chilerokakoḍumkavāṭakam  
31 akarayollakavinesikkhattāvāsam adūḍbadadbigaṇam  
32 aratthasamvinayikam alonagufachchobham akaraveṭṭhi-

PLATE Vb.

33 komjallam apāraṁparaḥalivaddagahaṇam atanaḥkaṭṭhagaha-  
34 ṇam aharitakasākapuphagahaṇam evamādikehi aṭṭhā-  
35 rasaḥjātipariḥārehi visayavāsīhi . Api-  
36 tṭivasihi Chillerekakoduṁkavāsīhi cha pariḥaritaṇam

PLATE VIa.

37 paribâpetavva cha tti api cha Âpittiyam\* Agisamaja-  
38 pamukhâna bahmanânam khalasa nivatanam gharassa nivata-  
39 nam addhikâ châtâtari 4 kelikâ be tti 2 eva natûnam  
40\* atha kochi vallabhamadena pilâ baddhâ kareyya kâravejjâ

**L. 10. Read °hiraṇa.°**

L. 12. Possibly *vātakam* and *Golisamajasa*.

L. 13. The proper Prākṛit form of *Ātreya* is not *Atteya*°, but *Atteyya*°.

L. 15. Read *Hārīta*°.

**L. 16. The figure is doubtful.**

L. 31. Perhaps \**khaqlôvâsam* to be read; a peculiar curve is attached to the right limb of *ka* in *akarayollaka*° and *akurayollaka*° may be intended.

L. 39. Read *chattāri*, or *ohattāri*.

# PALLAVA GRANT OF SIVASKANDAVARMAN.

## PLATE VII.

41 vâ tassa khu ambe nigâhavarâṇa kareyyâma ti bhûyo cha  
42 varisasatasahasâtîrekasamakâle amham Pallava-  
43 kulamahantte bhavissabhade anne cha no .

## PLATE VIIa.

44 vasudhâdhiṇe bhaye abhatthemī jo sakakâle upâri-  
45 likhitamajâtaye anuvattaveti tassa  
46 vo sammō . ti yo chasī . figghe vatteja

## PLATE VIIb.

47 sa cha khu pañchamahâpâtakasamjutto narâdhamo  
48 hoja ti dattâ paṭṭikâ vâsasatasahasâya  
49 samva . 8 vâsa 6 diva 5 sayamânatani

## PLATE VIII.

50 Kolivâlabhojakasa rahasâdhikata-Bhaṭṭisa-  
51 mmasa sahatthalikhiteṇa paṭṭikâ kada tti  
52 svasti gobhâmanalekhakhavâchakasârotribhya iti [||]

## TRANSLATION.

"Success ! From Kâncîpura—the righteous' supreme king of great kings of the Pallavas Sivakhamdavama (Śivaskandavarman), a Bhâraddâya<sup>8</sup> (Bhâradvâja) an offerer of Agnishtoma, Vâjapeya and Âsvamedha (sacrifices) [issues the following orders] :

"[We send greeting]<sup>9</sup> to our lords of provinces, *vattas*,<sup>10</sup> royal princes, generals, rulers of districts, custom-house officers,<sup>11</sup> prefects of countries and others, to the freeholders of various villages,<sup>12</sup> to herdsmen, cowherds, ministers, foresters, *gumikas*, *tûthikas*,

L. 41. The photograph seems to give *kareyyameti*.

L. 43. Read *mahante*.

L. 44. *Bhaye* looks nearly like *taye*.

L. 45. Stands for *anuvattaveti*, which perhaps should be restored.

L. 51. Perhaps *kaḍa* is to be read.

<sup>7</sup> Compare Mr. Fleet's grant, *Indian Antiquary*, vol. V, p. 155, line 17 of the transcript.

<sup>8</sup> Compare Mr. Fleet's grants, *Indian Antiquary*, vol. V, p. 51, line 15 of the transcript, and *ibidem*, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where *Bhâraddâyassa* has to be read for *Bhâraddâyana*.

<sup>9</sup> Two verbs have been left out, one in the third person singular after *Sivakhamdavamo*, and one in the first person plural, or in the absolutive at the end of the list of officials. For the pronoun *amham* 'our' shows that a new sentence begins with line 3, and the words *vitarâma chattha dâṇi* prove that it must have stood in the first person plural or in the absolutive. The first verb was probably *anaveti* or some equivalent. The second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

<sup>10</sup> *Vatika* would correspond to Sanskrit *vâstva* or *vâstra*, the sense of which does not fit. Possibly it may be a mistake for *vastika* or *bandha*, which both are explained in Hemachandra's *Desikoshâ* by *bhṛitya*, 'servant'.

<sup>11</sup> I consider the correction *mâṇḍabika* as certain and take the word *maṇḍaba* or *maṇḍapa*, from which it has been derived, in the sense of the modern *mâṇḍavî*, 'custom house'—see Molesworth, *Mardâhi Dictionary*, sub voce. The *saulîkas* are frequently mentioned in Sanskrit inscriptions.

<sup>12</sup> That *bhojaka* does not mean 'temple priest,' but 'inâmdâr,' or 'freeholder,' seems to follow from its use in line 8, where the donees are called *Chillarekakodumkabhojakas*, who lived in Â pitṭi, and in line 50, where the privy councillor Bhaṭṭisamma receives the title *Kolivâlabhojaka*. Such a despised personage as a temple priest could hardly become a minister. Professor Fausbøll points out to me that *gâṇḍâmbhojaka* may be rendered as above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pâli in order to indicate the *vipsâ*.

*neyikas*,<sup>13</sup> and all others employed in our service, to roaming (*spies*) and warriors,<sup>14</sup> and we grant here an immunity (*viz.*) the garden in Chillarekakodumka, which was formerly given by the great king, the lord Bappa,<sup>15</sup> a giver of many *krors* of gold and of one hundred thousand ox-ploughs,<sup>16</sup>—while he made (*the gift*) a means of the increase of the merit, longevity, power and fame of (*his*) own family and race—to the Brāhmans, freeholders of Chillarekakodumka (*and*) inhabitants of Āpittī, (*viz.*) to Golasamaja (Golasarmārya) one share of the produce,<sup>17</sup> to Agisamaja (Agnisarmārya) of the Ātteya (Ātreya) gotra four shares of the produce, to Mādharma (Mādhara) two shares of the produce, to (*his*) son-in-law (?) Agilla (Agnila) one share of the produce, to Kālasama (Kālasarman) of the Hārita gotra two (?) shares of the produce, to Kumārasama (Kumārasarman) of the Bhāradāya (Bhāradvāja) gotra two shares of the produce, to the four brothers Kumāranandi, (Kumāranandin), Kumārasama, (Kumārasarman), Kottasame (Kottasarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kāśyapa) gotra one share of the produce, to Khamdakomdi (Skandakoṭi?) the Bhāradāya (Bhāradvāja) two shares of the produce, to Khamdadhā (Skanda-riddhā) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattārya) two shares of the produce,<sup>17</sup> to Namdiya (Nandyārya) three shares of the produce, to Rutlasama (Rudrasarman) of the Vātsya gotra one share of the produce, to Dāmaja (Dāmārya) one share of the produce, to Sālasama (Śyālasarman?) one share of the produce, to Parimita<sup>18</sup> (?) one share of the produce, to Nāganandi one share of the produce, to Goli (?) one share of the produce, to Khamdasama (Skandasarman) one share of the produce, to Sāmijā (Svāmīyā) one share of the produce.

“By Us also the formerly-given (*garden*)<sup>19</sup> (situated) on the southern *śim*, in the village of Chillarekakodumka (*and*) in the province (*raṭṭha*) of Sātāhani, has been granted to the above-mentioned Brāhmans, chief among whom is Agisamaja (Agnisarmārya), (*the gift*) being confirmed by a libation of water and being made (*valid*) as long as the moon and stars endure.

This garden in Chillarekakodumka, which belongs to the Brāhmans, (*is to be*) free from taxes ....., free from the taking of sweet and sour milk,<sup>20</sup> .....<sup>21</sup> free

<sup>13</sup> The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. *Asgulma* means both ‘a thicket’ and ‘a picket of soldiers,’ the derivative may denote either a kind of forest-official or the leader of a *gaulma* of warriors. *Tūthika* may be connected with Prākṛit *tūha* ‘a Tirtha,’ and mean ‘overseers of fords’ or ‘of bathing places.’ With *neyika* compare *naiyokāḥ* in Mr. Fleet and Elliot’s grant, *Indian Antiquary*, vol. V, p. 52, line 28 of the text. Mr. Fleet changes it to *niyuktāḥ*, which now seems a rather doubtful emendation. I suspect that *naiyokāḥ* is a mistake for *naiyikāḥ*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *nāyaka*, commonly pronounced *ndiek*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

<sup>14</sup> *Samcharantaka* occurs also in Mr. Fleet’s grant, *loc. cit.*, line 29 of the text, and Mr. Fleet has translated it by ‘travellers.’ I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials,—see *Manu*, VII, 122.

<sup>15</sup> The great king Bappa is probably the donor’s father,—see Mr. Fleet’s article, *Indian Antiquary*, vol. XV, p. 272ff.

<sup>16</sup> This *may*, of course, mean also ‘one hundred thousand cows and (the same number) of ploughs (*of land*).’ Regarding the various kinds of the measure of land, called ‘a plough,’ see Kullūka on *Manu*, VII, 119.

<sup>17</sup> *Pattī*, *patti*, *patī*, and *pati* I take to be the representatives of Sanskrit *prāpti*, which means *dya*, ‘produce,’ or ‘income.’ It is, of course, possible that the garden was let and the rent divided among the donees.

<sup>18</sup> This name does not seem to be correct; perhaps it should be *Harimita*, i.e.; *Harimitra*.

<sup>19</sup> The word *rdṭakam* has been left out by mistake.

<sup>20</sup> Milk, grass, firewood, vegetables, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

<sup>21</sup> I do not venture to translate *araṭṭhasamvinayikam*. The phrase is, of course, identical with that used in the Andhra inscriptions (*Archæological Report, West. Ind.*, vol. IV, pp. 104-106, Nos. 13, 14)—*araṭṭhasamvinayika*, my former explanation of which cannot stand.



from troubles about salt and sugar,<sup>22</sup> free from taxes, forced labour,....., free from the taking of the oxen in succession,<sup>23</sup> free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province by the inhabitants of Āpittī and by the inhabitants of Chilleṛekakoḍumka.

"Moreover, in Āpittī (one) *nivartana* (has been given) to the Brāhmins, chief among whom is Agisamaja (Agniśarmārya), for a threshing-floor, (one) *nivartana* for a house, four labourers<sup>24</sup> receiving half the produce (*addhikā*), two Kolikas.<sup>25</sup>

"Now (if) anybody, knowing this, proud of (being) a favourite (of the king), should cause of cause to be caused a small obstacle (to the donees) him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (who may rule) within a period exceeding one hundred thousand years, as well as kings, differing from us (in descent), saying (unto them): 'To him among you blessings, who in his time makes (the people) act according to the rule, written above.'<sup>26</sup> But he who acts contrary to it shall be the lowest of men, loaded with (the guilt of) the five mortal sins.' A charter (valid) for one hundred thousand years has been given on the fifth day, in the sixth (fortnight) of the rainy season, in the year eight. (My) own order. 'The charter has been prepared in his own handwriting by the priyī councillor Bhaṭṭisama (Bhaṭṭisarman), the Kolivāla freeholder.' 'Welfare to cows, Brāhmins, the writer, the readers and the hearers.'"

#### POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Śivaskandavarmanah, the last three *akṣharas* of which are much defaced and doubtful. The first four *akṣharas* are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the *māṅgala* at the end.

On the otherwise blank outside of the first plate the word *dīṭham* is inscribed in very large letters. It is obviously the equivalent of Sanskrit *dṛiṣṭam*, which according to Dr. Bhagvānlāl and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vākāṭaka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to *dṛiṣṭam* is indisputable, they must be read *om om* or *o om*. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word *dṛiṣṭam* must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'SEEN,' the note indicating that the copy of the grant

<sup>22</sup> In Sanskrit *alavṇaguḍakṣobham*. Digging for salt was a royal monopoly.

<sup>23</sup> I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

<sup>24</sup> The *addhikā* i.e., *ardhikāḥ*, appear to have been slaves,—see also Āpastamba's *Dharmasūtra*, II, 28, 1.

<sup>25</sup> *Kolikā* corresponds to Sanskrit *kaulikāḥ*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolis, who were slaves.

<sup>26</sup> I transliterate and complete this,—"*yaḥ svakakāla uparilikhitamaryādayā (gandā) anuvartayettaya vaḥ sarmṇi*."

given to the donees had been *seen*, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of *dīṭham* in our grant, where it occupies much the same place as the *Vide* or *Visum* in certain modern official documents. If *drisṭam*—*dīṭham* were to be taken as a *manṅala*, as might be supposed on account of its position in the two Vākāṭaka grants, it would be difficult to say how it came to be used in that sense.

## II.—THE PRASASTI OF THE TEMPLE OF LAKKHĀ MAṆḌAL AT MADHĀ, IN JAUNSĀR BĀWAR,

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Prasasti of the temple of Lakkhā Maṇḍal at Madhā in the Jaunsār Bāwar district on the Upper Jamnā, has been prepared according to an impression supplied by Mr. J. Burgess.<sup>1</sup> The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the *Brāhma aksharas* of the Horiuzi palm-leaves and to the characters of Dr. Bhagvanlāl's Nepāl inscriptions Nos. 9-15, as well as of those of Kāmavana and Jhālrapātan.<sup>2</sup> With the latter it shares one striking peculiarity—the superscribed and often highly ornamental *kāṇās* and *mātrās*. Our document is, however, not quite regular in this respect. *Prisṭhamātrās* and *ā*-strokes, marked by a horizontal line, occur likewise. Archaic is the form of *ṭa* which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, l. 13 *Bhaṭṭa-Kshemaśiva* and l. 14 *Bhaṭṭa-Skanda*, the top of the upper *ṭa* is flattened. The subscribed palatal *ṇa* has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of *ya* consisting of a loop and two verticals occurs l. 6 and 11, in *yena*.

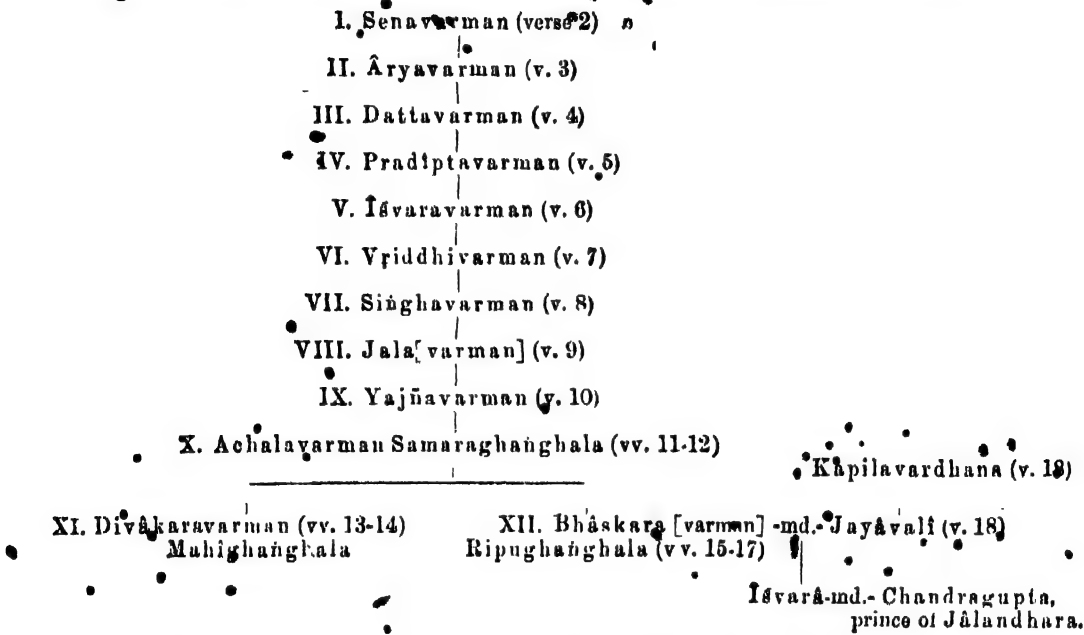
The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the *anusvāra* we have invariably *na* before *śa*, and also before *sa*, with one exception, where the dental *na* stands. For *kṛtavān* the inscription has, l. 4, *kṛitavān*; for *kṛitās*, l. 7, *kṛitās*; and for *simha*, l. 1 and 5, *siṅgha*. No distinction is made between *va* and *ba*, a certain indication that then as now the letter *va* was always pronounced *ba* in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read *Śrī-IIaṭṭādhiśvarebhyah*. Further towards the right stand five indistinct *aksharas* of the same alphabet in which the inscription is written, perhaps *nāratana-syah* || and finally nearly in the corner above a diagram [*rā?*] *jaśrīsādhukenaḥ* ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Prasasti*,—a eulogy or panegyric, composed by Bhaṭṭa Vasudeva, son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshemaśiva, and incised in the stone (verse 23) by the mason Īśvaraṇāga, son of Nāgadatta.

<sup>1</sup> The stone is now in the modern temple of Lakkhā Maṇḍal, where it has recently been placed for safe custody; another shorter and almost obliterated inscription is built into a wall. The Tahsildar of Kālsi brought both to my notice.—J. B.

<sup>2</sup> *Ind. Ant.*, vol. IX, pp. 163 seqq.; vol. X, p. 34; and vol. V, p. 180. Compare also *Anecdota Oxoniensia*, vol. I, part 3, p. 72, note 2.

The Prasasti records the dedication of a temple of Śiva (verse 20) by a princess, Īśvarā, who belonged to the royal race of Singhapura, for the spiritual welfare of her deceased husband. The latter, called Śrī-Chandragupta, was (verse 19) the son of a king of Jālandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2-18) is taken up by an account of the ancestors of the *dedicatrix*, and gives us the following pedigree of the kings of Singhapura,<sup>3</sup> who, according to verse 2, belonged to the line of Yadu,—the Yādavas of the lunar race,—which had ruled over the country “since the beginning of the Yuga.”



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayāvalī the statement that “she obtained the title *devī* through her virtues,” permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet *Śrī* ‘the illustrious,’ he probably was nothing more than a common Rajput. The fact that Īśvarā was married to a scion of the royal family of Jālandhara, the modern Jalandhar in the Panjāb, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the *Singhapura rājya* of our inscription may be safely identified with the kingdom of Sang-ho-pu-lo, *i.e.*, Simhapura,<sup>4</sup> described by Hiuen Tsiang.<sup>5</sup> This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Singhapura ruled. If the palæographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Śrīharshasamvat 48 or 654-55 A.D., and the latest in Śrīharshasamvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

<sup>3</sup> A not quite correct analysis of the contents of this inscription has been given in Prinsep's *Essays*, vol. II, *Useful Tables*, p. 245, note 2. According to Mr. Fleet's letter in *The Academy* of January 7, 1888, it was also discussed or translated many years ago by Bābu Śivaprasāda in the *Simla Akbar*, a publication not accessible to me.

<sup>4</sup> This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Singhapura, and I believe that this was the one known to Hiuen Tsiang.

<sup>5</sup> *Si-yu-ki*, vol. I, pp. 143-147 (Beal).



period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hiuen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (*loc. cit.*, p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kaśmir." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kaśmirian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 651 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hiuen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiuen Tsiang's visit and after the hypothetical liberation of Singhapura from the Kaśmirian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, say about 600, the assertion that the Yādavas ruled Singhapura since the beginning of the Yuga, i.e., since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Sonavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

## TRANSCRIPT.

Line 1. श्री<sup>०</sup>

सर्गस्थितिलयहेतोर्विश्वस्य [ब्रह्म]विष्णुरुद्राणां ।

मूर्तिर्ज्ञयं प्रदधते संसारभिदे नमो विभवे ॥ [१]

यदुवङ्गभुवां राज्ञां सैङ्गपुरं राज्यमा युगाद्धताम् ।

L. 2. श्रीसेनवस्मनामा राजर्षिः प्रक्रमणासीत् ॥ [२]

तनयस्तस्य श्रीमातृपतिरभूदार्यवर्म्मनाम्नैव ।

आर्यव्रततां प्रथमं ख्यापितवाङ्स्तदनु यश्चरितैः ॥ [३]

श्री[दत्त]वर्म्म-<sup>३</sup>

L. 3. नामा दत्ताभयविभवविजयविध्व[ङ्]सः [१] •

भीतार्थिकुलारिभ्यो वभूव तस्यात्मजो नृपतिः ॥ [४]

सुनुरभूत्तस्य महान्भूपालश्च श्रीप्रदीप्तवर्म्मिति ।

दप्यात्मशस्त्रपुतना -

L. 4. पतङ्गपटलोप्रदीप्ताग्निः ॥ [५]

श्रीश्वरवर्म्मिति सुतस्तस्याभूद्भूपतिः प्रदानेन ।

ऐश्वर्यं य × कृतवान्भवद्भु निचये [भवा]र्त्यानां ॥ [६]<sup>०</sup>

श्रीवृद्धिवर्म्मसंज्ञस्तस्य वभूवात्मजः

<sup>०</sup> L 1. Read श्री. —The word *Brahma* is indistinct.

<sup>१</sup> Metre of verses 1-22, Āryā.

<sup>२</sup> L. 2. The syllable द् in श्री [दत्त]वर्म्म is faintly visible. The restoration is certain, on account of the word दत्ताभय in line 3.

<sup>३</sup> L 4. Read कृतवान्. —The first two syllables of भवा[र्त्यानां] are indistinct.

- L. 5. प्रवृद्धयोः ।  
चन्द्र इव तापहारी जयनामा नन्दनी राजा ॥ [७] ;  
स्वभुजार्जितशौर्ययशा दानवतामुपरि दृष्टन्नामर्त्यः [१]  
श्रीसिद्धिर्धनानामा तत्तन्मयो राजसिद्धोभूत् ॥ [८]
- L. 6. तस्य सुतोभूदंशापूरणकर्मणा जनस्य स्थापयिष्यत् ।  
श्रीजलनामा नृपतिः कलिबुगदावाग्निजलवर्षः ॥ [९]  
श्रीयज्ञवल्कीनामा तद्वज्रोभूत्पतिर्येन ।  
यज्ञाज्य -
- L. 7. धूमजलदैर्घ्येत्वेत्वेका × कृताश् शिखिनः ॥ [१०]  
पुत्रस्तस्य वभूव श्रीमान्नाजर्षिरचलवर्ध्मन्ति ।  
कृतयुगचरितेष्वचलो यश्च स्वर्यादिगुणसाम्यात् ॥ [११]  
यस्सम -
- L. 8. रघुजलाख्यामन्वत्यवतोन्दधार रणरौद्रः [१]  
अपरामृगणितसङ्करकरिरदनाग्राङ्गितोरस्कः ॥ [१२]  
तस्य दिवाकरवर्मा श्रीमान्स्तनयो वभूव नृपतीशः [१]  
यस्य दिवाकरता -
- L. 9. भूत्परतेजीभिभवधर्म्मण ॥ [१३]  
वारणविषाणसङ्कटसङ्करचलचारिणश्च शुभा यस्य ।  
अक्रोदरीनशस्त्रान्मपदि महीधवलभटाख्या ॥ [१४]  
तस्य कनीयान्भ्राता
- L. 10. श्रीभास्कर इत्यभून्नृपतिपालः ।  
रिपुघञ्जलाभिधानं योवहदाजी विजयमन्त्रं ॥ [१५]  
स्वभुजार्जितपरराज्यद्रविणसदादानकर्मणः पाणेः [१]  
यस्यासीद्विभ्रामो नत -
- L. 11. रिपुपृष्ठक्षणस्थितिषु ॥ [१६]  
येनाभिरुह्य पद्मगाम्यतस्त्रिगमगानि शैलदुर्गाणि ।  
आक्कमय युद्धशौण्डा हस्तिकरं दापिताः क्षितिपाः ॥ [१७]  
तस्य गुणार्जितदेवीशब्दा श्रीकपिलवर्धन -
- L. 12. सुताभूत् ।  
रीक्षी प्राणेशा श्रीजयावलीत्येकपत्नी च ॥ [१८]  
तस्यास्तनया साध्वी सावित्रीवश्वरेति नाम्नासीत् ।  
जालन्धरनृपसूनोर्जाया ओचन्द्रगुप्तस्य ॥ [१९]  
भर्त्तुरि गतवति नाकं करि -
- L. 13. णस्कन्धाङ्गवास्यदमिदं सा ।<sup>11</sup>  
तत्पुण्यायाकारयदार्चायानुगतसत्येन ॥ [२०]

<sup>11</sup> L. 7. Read कृताश्.

<sup>12</sup> L. 13. Read करिणःस्वन्धः.

यावन्महीमहीधरजलनिधयो यावदिन्दुरविताराः ।

तावदिदमंस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥ [२१]

भट्टक्षेम -

L. 14. शिवालजभट्टस्कन्दादवासशुभजन्मा ।

भट्टवसुदेव एताम्रशस्त्रिमकरेदयो[ध्ये]शः ॥ [२२]<sup>12</sup>

अश्वमेधीश्वरणीगेन जागदत्तस्य सुनुना ।

उत्कीर्त्ता स्रवधारिण रौहीतकनिवासिनः ॥ ६ ॥ [२३]<sup>13</sup>

#### TRANSLATION.

Om.

1. Obeisance to the supreme Lord,<sup>14</sup> who destroys the circle of births and assumes the three forms of Brahman, Vishnu, and Rudra for the sake of the creation, continuance, and dissolution of the universe !

2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (the beginning of) the (Kali) Yuga, arose in the course (of time) a royal sage, named the illustrious Senavarman.

3. His son was an illustrious king with the name Âryavarman, who first after him (his father) proclaimed by his deeds the fact that he kept the vow of an Ârya.

4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (respectively) to the fearful, to beggars, to his race and to his enemies, was his son.

5. His son was a great protector of the earth, called the illustrious Pradīpta-varman, a blazing fire for (that) multitude of moths, the armies of his foes, who were blinded by pride.

6. His son, called the illustrious Īśvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (bhava).

7. His son was he who was denominated the illustrious Vṛiddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments<sup>15</sup> and gladdened the eyes (of men).

8. His son was the illustrious Singhavarman, a lion-like king who earned by (the strength of) his arms a reputation for bravery and whose power was seen (to be) above (that of) those having *dāna* (i.e., of merely liberal not heroic princes and of rutting elephants).<sup>16</sup>

9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (with his fame), who removed the torments of his people, and who rained water (as it were) for (quenching) the forest-fire of the Kaliyuga.<sup>17</sup>

10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (arising) from the sacrificial butter.

<sup>12</sup> L. 14. ध्ये in दयोर्ध्यः is not quite distinct.

<sup>13</sup> Metre of verse 23 Anuṣṭubh.

<sup>14</sup> The deity meant is Śiva.

The moon removes the torments of the heat of the day, and the king those inflicted by wicked men.

<sup>16</sup> Here we have the time-honoured pun on *dāna* 'liberality' and 'the ichor of the rutting elephant.'

<sup>17</sup> i.e., who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, *jala*, and the other to the king called *Jala*.

11. His son was the illustrious royal sage called Achalayārman, who was constant in (*following*) the holy practices of the Kṛitayuga, because (*his*) virtues, firmness, and so forth, (*were*) the same (*as those prevailing in the golden age*);

12. Who bore the second name Samaraḡhaṅghala,<sup>19</sup> suitable (*for him*) on account of its meaning, (*because he was*) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.

13. His son was the illustrious lord of kings, Divākara-arman, whose sun-like nature (*divdkaratā*) was shown by a characteristic (*of his*), the humbling of his enemies' <sup>19</sup> fiery courage (*paratejohbhava*), just as the sun causes to pale all other lights (*paratejohbhava*);

14. Whose famed appellation 'the Mahighaṅghala' warrior made his foes weaponless, when he nimbly strode over the battle (*field*) that was impassable on account of the elephants' tusks.

15. His younger brother was the protector of kings, called the illustrious Bhāskara, who (*also*) bore the name Ripughaṅghala, a charm ensuring victory in battle;

16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (*the strength of*) his arms, (*found*) repose by resting for a moment on the backs of bending foes;

17. By whom, scaling on foot mountain-fortresses, accessible (*only*) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.

18. His queen, mistress of his life and his sole consort, was the illustrious Jayāvalī, the daughter of the illustrious Kapilavardhana, (*a lady*) who won the title of queen (*devī*) through her virtues.

19. Her daughter was (*a lady*) faithful like Sāvitrī,<sup>20</sup> Īśvarā by name, the wife of the illustrious Chandragupta, son of the king of Jālandhara.

20. When her husband had ascended to heaven from the shoulder of his elephant,<sup>20</sup> she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (*made*) in accordance with (*the instructions of*) her spiritual teacher.

21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure.<sup>21</sup>

22. Bhaṭṭa Vasudeva, the lord of Ayodhyā,<sup>22</sup> who owed his happy birth to Bhaṭṭa Skanda, the son of Bhaṭṭa Kshemaśiva, composed this panegyric.

23. By the mason Īśvaraṇaga, an inhabitant of Rauhītaka<sup>23</sup> (*and*) son of Nāgadatta, has it been incised in the stone.

<sup>19</sup> I am unable to find in the *Koshas* and dictionaries accessible to me the word *ghaṅghala*, which occurs here and below in verses 14 and 15. A comparison of the three compounds, *samaraḡhaṅghala*, *mahighaṅghala*, and *ripughaṅghala*, makes it probable that its meaning is 'the conqueror:' very likely it is a Deśi word, allied to *ghaṅghola*.

<sup>20</sup> Of course the heroine of the *Sāvitrīyupākhyāna*, *Mahābhārata*, III, 293-299, is meant.

<sup>21</sup> This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

<sup>22</sup> In case *kirtisthānam* might be taken as a synonym of *kīrtanam*, 'temple' (*Indian Antiquary*, vol. XII, pp. 228-229), the latter portion of the verse might be translated, "so long may this temple (*sacred to the memory*) of the illustrious Chandragupta endure."

<sup>23</sup> *Ayodhyekaśa*, 'the lord of Ayodhyā,' means, I suppose, only that Vasudeva was the owner of some village called Ayodhyā.

<sup>24</sup> Rauhītaka is the name of a town and district in Northern India, as may be gathered from *Rājatarāṅginī*, IV, 11-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Rohtak, or its homonymous capital, 43 miles north-east of Delhi.

### III.—ĀŚOKA'S TWELFTH ROCK-EDICT ACCORDING TO THE ŚĀHĀBĀZGARHĪ VERSION,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the lately discovered twelfth edict of the Śāhābāzgarhī series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusufzai, and (3) a direct photograph of the right half of the inscription, taken from the rock.

The inscription is incised in 2½ unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, exfoliations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word *dhruvamahamatra* in l. 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel sign, *anusvāras* and subscribed *ra-kāras* doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktro-Pāli or North-Indian, which according to Sir A. Cunningham was current in Indian Kābul and in the Panjāb from the beginning of the historical period to the third century A.D. The letters are mostly 1½ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Āśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

1. I have in general adopted the new interpretations of some signs, *e.g.*, of + and ꣳ which Dr. Bhagvānlāl Indrāji and Dr. Hoernle have given in their articles on the first rock-edict of the Śāhābāzgarhī version, and of the Suibihārā inscription, *Indian Antiquary*, vol. X, pp. 105 & 324, and vol. XI, p. 128.

2. I am however not able to agree as yet with Dr. Bhagvānlāl's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and *a*, denotes the long *ā*. In our edict it occurs distinctly in the first sign of *bahuvīdha*, l. 2, where the reading *bāhuvīdha* is impossible. It is further found in the *va* of *devanam*, l. 1, where the reading *devānam* is required. In a third word, *ataprushadavadhi*, l. 8, it perhaps occurs in the initial letter, and the reading *āta* is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which *ā* must have been read, such as *da* in *prashandani*, *tha* in *grahaṇani*, show a similar contrivance. Moreover, neither Dr. Bhagvānlāl's facsimile of the rock-edict nor the photograph of the Śāhābāzgarhī version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mānsahra version, which I have likewise received from him, confirm the assertion that the distinction between *a* and *ā* is clearly marked in the Āśoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.

.3. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate *priyadrasī*, *dharmo*, *savva*, though I have not the slightest doubt that the words were pronounced in the Panjāb, as elsewhere, *priyadarśi*, *dharmo*, and *sarva*. To everybody who is acquainted with manuscripts of works in the modern Prakrits of India, or who has had to do with official correspondence in these Prakrits, the carelessness which the old inscriptions show with respect to the position of the letter *ra* will be nothing new or wonderful. A Hindu who is neither a Pandit nor a pupil of the Government schools, will write for *savarṇa*, *sovrana* or *sgovan*, for *sarva* sometimes *śrava* and sometimes *suvra*, just as his fancy may direct. As long as the *ra* appears in the word, he is quite contented. He, of course, pronounces invariably *dhar'm*, *sar'v*, *savar'n*, and so forth. There is, I think, no reason to suppose that Asoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

## TRANSCRIPT.

L. 1—De(va)nam (p)riyo (P)riyadrasī raya<sup>2</sup> savrapraśamḍani graha[tha]ḍi cha puje(tti) danena vividhaye cha pujay(e) [.] N[o]<sup>3</sup> elu (tatha) [da]na[m]<sup>4</sup> va puja va .

L. 2—devanam<sup>5</sup> priyo m(a)ñati yatha<sup>6</sup> kiti [?]<sup>7</sup> sa(la)vaḍhi siy(a) savrapraśamḍana[m]<sup>8</sup> [.] Salavaḍhi tu bahavidha<sup>9</sup> [.] Tasa tu iyo mula ya(m)<sup>10</sup> vach(a) guti [;]

L. 3—kiti [?] ataprashamḍapuja (va) pa[rapa]sha[m]ḍagarana<sup>11</sup> va no s(i)ya [apra]-karaṇasi<sup>12</sup> [.] lahuka va siya ta(si ta)si prakara[ṇ]e<sup>13</sup> [.] Puje[ta]v[a]<sup>14</sup> [e]va<sup>15</sup> (chu) parapra(shaṇ)(.)

L. 4—[da tena tena prakaraṇena [.] Ev]am<sup>16</sup> karamtaṁ [ata]prashamḍam vaḍheti

<sup>1</sup> See e.g. Mr. Narmadāshankar's remarks on this point in the preface to his edition of Premānand's *Daśamaskandha* of the *Bhāgavatapurāṇa*, p. 81 C.

The sign ( ) used in the transcript indicates that the letters are slightly injured, the sign [ ] that they are very much defaced but just recognisable.

<sup>2</sup> There is a straight line on the right side of the lower end of *ra* and a slanting one on the right of *ya*, faintly visible on the facsimile. I believe that both are accidental.

<sup>3</sup> The vowel *o* is very faint on the facsimile, but plain, though shallow, on the impression.

<sup>4</sup> The *anusvāra* is doubtful.

<sup>5</sup> The *va* of *devanam* shows a short upward stroke at the lower end of *va*. The little semicircle on the right of *ma* which on the facsimile is connected with the letter, appears detached from it on the impression.

<sup>6</sup> The last *anusvāra* is doubtful.

<sup>7</sup> A short line, slanting upwards, is attached to the lower end of *ba*.

<sup>8</sup> Only one half of the *anusvāra* is visible on the impression to the right of *ya*. The other, which was attached to the left limb, has disappeared in a great rent.

<sup>9</sup> The *anusvāra* is doubtful. *Garana* is probably a mistake for *garaha*. The *ra* of this word shows below on the right horizontal line, which I believe to be accidental.

<sup>10</sup> *Pra* is tolerably plain on the impression.

<sup>11</sup> *Na* is better recognisable on the impression.

<sup>12</sup> The vertical line above *va* seems to be accidental, just as that below.

<sup>13</sup> On the facsimile the first letter looks like *ya* with a wrongly placed *o*-stroke. According to the impression *eva* is probable.

<sup>14</sup> The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.



paraprashamḍasa<sup>15</sup> pi . cha upakaroti [.] Ta(da) añatha ka[rata]<sup>16</sup> [cha]<sup>17</sup> a(ta)pra-  
[shamḍam]

L. 5—chhanati parap(ra)shadasa<sup>18</sup> cha apakaroti [.] Yo,hi kochi<sup>19</sup> ataprash(a)ḍam  
pujeti (para)p(ra)sh(a)ḍ(a)<sup>20</sup> [ga]rahati savr(a)<sup>21</sup> ataprashadabhatiyeva<sup>22</sup> kiti [?]

L. 6—(a)taprashamḍam dipaya(mi) ti [.] so cha puna tatha karamtam so cha puna  
tatha kar(amtam)<sup>23</sup> ba(dha)tara(m)<sup>24</sup> upahanti ataprashadam [.] . So sayamo vo<sup>25</sup>  
s(a)dhu [.] kiti [?] añam(a)ñasa dhramo<sup>26</sup>

L. 7—ś(r)uṇeyu<sup>27</sup> cha su(ś)rus(e)yu<sup>28</sup> cha ti, [.] . Evam (hi) d(c)vanam priyasa ichi  
[.] kiti [?] savraprashamḍa bahusṛta cha kala[ha]gama<sup>29</sup> cha siy(a)su (.) Ye cha tatra  
tatra<sup>30</sup>

L. 8—prasana tesham<sup>31</sup> vatavo<sup>32</sup> [:] dē(va)nam<sup>33</sup> pri[yo] n(a tatha da)nam va (pu)ja  
va m(a)ñati ya(ta) ki<sup>34</sup> [?] salavadhi siya ti savraprashadnam bahuka cha[.] . Etaye  
a \* \* \*

L. 9—vapaṭa [dhra]ṇamahamatra<sup>35</sup> (i) \* \* yachhama(hamā)tra<sup>36</sup> v(a)chabhūmika  
añe cha nikay(a)<sup>37</sup> [.] . Ima(m)<sup>38</sup> cha etisa (pha)lam yam ataprashadavadhi<sup>39</sup>

L. 10—dhrama(ṣa) cha dipana<sup>40</sup> [.]

#### IN DEVANĀGARĪ.

1. देवनं प्रियो प्रियद्रशि रय सप्रप्रण्डनि यद्वठनि च पुजति दनेन विविधये च पुजये । नो तु तथ दनं  
व पुज व

2. देवनं प्रियो मजति यथ किति । सलवटि सिय सप्रप्रण्डनं । सलवटि तु बहुविध । तस तु इयो  
सुल यं वचगुति ।

<sup>15</sup> The *ra* of *para* shows a small slanting line attached below to the right of the letter. The apparent anusvāra under *da* is shown by the impression to be an accidental scratch.

<sup>16</sup> The last sign of *karata* is almost entirely gone. The reading may have been *karamtam*.

<sup>17</sup> The letter is very doubtful. One would expect *chu* or *tu*. In the following word the two *anusvāras* are doubtful.

<sup>18</sup> Possibly *ṣashadasa*.

<sup>19</sup> The *o* of *kochi* is visible on the reverse of the impression.

<sup>20</sup> Possibly *ṣashamḍam*.

<sup>21</sup> Possibly *savr*.

<sup>22</sup> The *e*-stroke to the left of *ya*, where its proper position is, seems a little abnormal, and may be an accidental scratch.

<sup>23</sup> The participial phrase has been repeated by mistake. The first anusvāra of the second *karamtam* is doubtful.

<sup>24</sup> The *anusvāra* seems certain from the impression.

<sup>25</sup> This seems plain on the impression, but is a mistake for *va*. It looks as if a *ra*-stroke were attached to *sa* of *sadhu*.

<sup>26</sup> *Dhra* is perfectly distinct on the impression.

<sup>27</sup> This might be read also *srūniyu*. But there are some other cases where a diagonal stroke passes through the inside of the semicircle at the top of *ṣa*.

<sup>28</sup> The top line of *śru* is not distinct owing to a large fissure.

<sup>29</sup> As the top of *ṣa* has been destroyed, it may have been dental.

<sup>30</sup> The last three syllables are not visible on the impression.

<sup>31</sup> The *anusvāra* is distinct on the impression.

<sup>32</sup> The final vowel is distinct on the impression.

<sup>33</sup> *Va* looks on the facsimile like *rya*. The impression shows that the lower lines are scratches.

<sup>34</sup> Read *athayo*. The last three letters on the facsimile are not visible on the impression.

<sup>35</sup> *Dhra* is mutilated. *Ha* is perfectly distinct on the photograph; *tra* on the same and on the impression.

<sup>36</sup> Probably *ilkhidhiyachha* to be restored.

<sup>37</sup> The apparent *e*-stroke to the left of *ya* is, I think, an accidental scratch.

<sup>38</sup> Possibly *imo*.

<sup>39</sup> A line slanting upwards seems to be attached to the left of the lower end of the initial *a*. But it may be due to a fissure, the prolongation of which is plain on the impression.

<sup>40</sup> This line is not on the impression.

3. किति । अतप्रषडपुज व परप्रषडगरन व नो सिय अपकरणसि लहुक व सिय तसि तसि प्रकरणे । पुजेतव एव तु परप्रष -

4. उ तेन तेन प्रकस्सेन । एवं करंत अतप्रषडं वडेति परप्रषडस पि च उपकरोति । तद अजय करत च अतप्रषडं .

5. एवेति परप्रषडसं च अपकरोति । यो हि कीचि अतप्रषडं पुजेति परप्रषड गरहति सत्र अतप्रषडभतियेव । किति ।

6. अतप्रषडं दिपयमिंति । सो च पुन तथ करंत सो च पुन तथ करंत वडतरं उपहंति अतप्रषडं । सो इयमी वो लधु । किति । अजमजस धमो .

7. सुणियु च सुसुणियु च ति । एवं हि देवनं प्रियसे इह । किति । सत्रप्रषडं बहुसुत च कलणगम च सियसु । ये च तत्र तत्र

8. प्रसन तेष वृतवो । देवनं प्रियो न तथ दनं व पुज व मजति, बय किति । सलवडि सिय ति सत्रप्रषडतं बहुक च । एतये अ — —

9. वपट धम्ममहमत्र इ — — यद्धमहमत्र वचभुमिक भजे च निकयं । इमं च एतिसे फलं यं अतप्रषडवडि

10. धम्मस च दिपेना ॥

#### TRANSLATION.

The Beloved of the gods, king Priyadrasī, honours men of all creeds<sup>41</sup> both [ascetics] and householders,<sup>42</sup> by (showing them) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (much) of liberality and honour—as of what?—that an increase of essentials<sup>43</sup> may take place among men of all creeds. But the increase of essentials (may happen) in various ways. But this is its root, viz., guarding one's speech—how so?—“honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(thinking) “I promote (thereby the interests of) my own

<sup>41</sup> The forms *prashaḍa* and *prashamḍa*, which appear both here and in edicts VII and XII of the unpublished Mānsabrah version instead of the *pāshaḍa*, *pāshamḍa*, *pāsaḍa*, or *pāsamḍa* of the Girnār, Kālsī, Jaugada, and Dhauī inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit *pārshada*, ‘a member of a (religious) assembly or school. For as *ra* may be taken as equivalent to *ar*, *prashaḍa* may stand for *parshaḍa*, and this form differs from the Sanskrit original only by the shortening of the first *a* and by the lingualisation of the final *da*, both of which changes are required or sanctioned by the phonetic laws of the Prākṛit dialects. My rendering of the word by ‘adherent of a creed, or creed’ is based on the assumption that in Aśoka's times it was free from the *yaḷa nota* which adheres to it later. Its import, I think, corresponded exactly to the English term ‘denomination’ and the German ‘*Glaubensgenossenschaft*.’ Owing to its ponderous length ‘denomination’ is not fit to be used in the translation of a document where *prashaḍa* recurs more than a dozen times.

<sup>42</sup> I insert the word ‘ascetics’ according to the Kālsī version, where the text offers *pāshamḍāni pavajitāni gahathāni vā*. The Girnār version has *pavajitāni* too, but places before it a superfluous *cha*. For it reads *saṇapāshamḍāni cha pavajitāni cha gharistāni cha*. The constitution of the Indian religious communities was in Aśoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called ‘the householders.’

<sup>43</sup> ‘The essentials’ are, of course, self-restraint and the purification of one's disposition, *śāyama* and *bhāvasudhā*, as the seventh edict says.



creed".—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone<sup>44</sup> (*is*) commendable—how so? "They shall hear each other's law and love to hear it."<sup>45</sup> For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those<sup>46</sup> who adhere to this or that (*faith*) it must be said: "The Beloved of the gods thinks not so (*much*) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the *vachabhumikas*<sup>47</sup> and other bodies (*of officials*). And this is its result (*viz.*) the exaltation of one's own creed and the promotion (*of the interests*) of the law."<sup>48</sup>

#### IV.—AN INSCRIPTION FROM DABHOI.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hīra Bhāgola gate at Dabhoi or Darbhavati, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nāgarī characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44–46, and have more or less seriously injured the centre portions of lines 47–59. Nevertheless the lower portion, especially lines 52–59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16–40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole *pāda* of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

<sup>44</sup> I translate in accordance with the emendation proposed in the notes to the transcript, *so sayamo va sadhu*, as *vo* 'for you' gives no good sense, and the Kāśī version has distinctly *samādāya va*, i.e., *samādāya eva*. The *varia lectio* *samādāya* 'concord, harmony,' found also in the Gīrnār inscription, is better than *sayamo*.

<sup>45</sup> *Suśruceyu*, 'they shall love to hear it,' may possibly mean 'they shall obey' (*it, as far as it is worthy to be obeyed*). For both in Sanskrit and in the Prakrits the desiderative *śuśrūṣ* has almost lost its etymological meaning. In Aśoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative *dharmo* stands for *dhramam*, as it is governed by the two verbs *śruṇeyu* and *śuśruceyu*. The same interchange of the two cases occurs, as is well known, regularly in the modern Prakrits, and occasionally in the Vedic dialects.

<sup>46</sup> The various reading *tesham* confirms the explanation of the corresponding *tehi*, as a dative plural, which I have proposed in the notes to my German translation, *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XXXVIII, 386.

<sup>47</sup> If *vatavo* is not simply a clerical mistake for *vatava*, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Gīrnār and Kāśī, *vatavyam* and *vataviye*, show that it represents the Sanskrit *vaktavyam*.

<sup>48</sup> I leave the word untranslated, as I do not believe that the *varehobhūmikāḥ*, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

<sup>49</sup> The law to which Aśoka refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the *Prasasti* or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kāthvāte,<sup>1</sup> it is the composition of Someśvara deva, the well-known Purohita of the Rāṇakas of Dholkā, who wrote the *Kīrtikaumudī* in honour of his spiritual client and master Vīradhavalā and of his friend the famous Jaina minister Vastupāla. The *Prasasti* is dated (l. 59) Vikrama Samvat 1311 Jyeshṭha Śudi 15, Vudhadine, or May 14, 1253,<sup>2</sup> and belongs therefore to a time when Vīradhavalā and Vastupāla had passed away.<sup>3</sup> On the throne of the former sat his second son Viśaladeva, who in Vikrama Samvat 1300 or 1302 extended his sway over the whole of Gujarāt.<sup>4</sup> As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Vīradhavalā and his ancestors occupy a secondary place, and Vastupāla is, it would seem, not even mentioned. The immediate cause which led to the composition of the *Prasasti*, was the building or restoration of a temple of Śiva-Vaidyanātha at Dabhoi-Darbhavatī, ordered by Viśaladeva.

Turning to the details, it would seem that the first three verses contained a *mangala* or invocation addressed to Śiva-Vaidyanātha. A fragment of verse 2 says, "May glorious Vaidyanātha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Viśaladeva's ancestors begins; for the end of *pāda* 2 and *pādas* 3-4 speak of "the line of the progeny of that (*man*), the good deeds of which (*line*) . . . (cannot be described—) even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarāt. For the fragments of verse 6 point clearly to its identity with *Kīrtikaumudī*, II, 2—"Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Śrī) of the Gūrjara princes became of her own choice his bride, just as (the goddess Śrī became the bride) of (Vishṇu), the foe of Bāṇa (at the churning of the ocean)." In the *Kīrtikaumudī* these lines refer to Mūlarāja, the founder of the Chaulukya dynasty of Anhilvād. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavalā, the first member of the Vyāghrapallīya or Vāghelā branch of the Chaulukyās, known to us, Someśvara would be guilty of uttering a deliberate falsehood. Dhavalā was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word *yasmin* and hence refers likewise to Mūlarāja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, "when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vāghelās and, just as in the *Kīrtikaumudī*, to have begun with Arjorāja. This is evident from verse 9, "By whom, even the son of Dhavalā, an imitator of Kṛishṇa, this realm of famous Gūrjara land was made free from thorns." Here we have a new version of *Kīrtikau-*

<sup>1</sup> *Kīrtikaumudī*, pp. viii-x. Professor Kāthvāte has also correctly transcribed the passage containing the date, and has recognised that the Dabhoi *Prasasti* contains several verses from the *Kīrtikaumudī* and one from the *Prasasti* in Tejapāla's temple at Ābu.

<sup>2</sup> This is according to Dr. Sphram's calculation, who informs me that in V. S. 1311 (current), corresponding to 1253, the full moon of Jyeshṭha fell on May 14th, 10 P.M., a Wednesday, in V.S. 1311 elapsed, or 1254 A.D., on June 2nd, 10 P.M., a Tuesday.

<sup>3</sup> *Indian Antiquary*, vol. VI, p. 190.

<sup>4</sup> *Indian Antiquary*, vol. VI, p. 190; and Bhāṇḍārkar, *Report* for 1883-84, p. 12.

*mudī*, II, 63, "By that good warrior who imitated Kṛishṇa, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arṇorāja "slew on the battle-field Raṇasimha who resembled Rāvaṇa"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of *Kirtikaumudī*, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavaṇaprasāda [*was able to sustain*] the load of Gūrjara land, he (Arṇorāja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasāda, verses 12-24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gūrjaras was even greater than that of Rāma." Verse 13 mentions a fight near Vardhamāna, the modern town of Vadhvan in north-eastern Kāthiāvād, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍūla was deeply wounded with his mighty sword; owing to this (*severe stroke*), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with *Kirtikaumudī*, II, 69, and reiterates the defeat of the Thākur of Nāṇḍol in southern Mārvād. Verses 15-17 refer to a victory over a Muhammadan king, whose name is not given.

15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [*it was Lavaṇaprasāda*] who placed only . . .

16. By whom (*Lavaṇaprasāda*), the king of the Turushkas . . . who had spattered the earth with the blood flowing from the cut-off heads of numerous kings—when he came in front, with dry lips, full of doubt,—was conquered at Stambha with his arm (*strong*) like a post (*stambha*) and terrible through the sword."

17. . . . If he (*Lavaṇaprasāda*) is a mortal, how is it that he conquered the lord of the Mlechchhas?"

This encounter of Lavaṇaprasāda with a king of the Turushkas causes a difficulty, especially because Stambha<sup>6</sup> is named as the place where it happened. In Lavaṇaprasāda's time fall three attacks of the Muhammadans on Gujarāt: (1) the unsuccessful expedition of Shāhabu'd-dīn Ghorī in 1178 A.D.; (2) the first expedition of Quṭbu'd-dīn in 1194 A.D., during which Anhilvād was sacked; (3) the second expedition of Quṭbu'd-dīn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarāt and to the temporary occupation of Anhilvād by a Muhammadan garrison.<sup>6</sup> It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

<sup>6</sup> The square brackets between which the syllable *Stam* has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of *Sa*, the ends of the vertical strokes of *ta* and the *anusvāra* are distinguishable.

<sup>6</sup> K. Forbes, *Rās Mālā* (second edition), pp. 160, 180-181. Regarding the duration of Lavaṇaprasāda's career we only know that he was the *Rājyachināṅkārī* or *major domus* of Bhīma II., who ruled over Gujarāt from Vikrama Samvat 1235 or 1179 A.D., and that he was alive and took part in the war against Siṅghana of Devagiri which happened after the appointment of Vastupāla to the post of prime minister in Vikrama Samvat 1270 or 1220 A.D. (*Kirtikaumudī*, pp. xiv-xv; *Indian Antiquary*, vol. VI, p. 188), and ended with a treaty in Vikrama Samvat 1288 (Bhāṇḍārkar, *Early History of the Dekhan*, p. 84).

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarātī chronicles and ~~hards~~ <sup>hards</sup>, the decisive battles were fought in southern Rājputānā. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatirtha, the modern Khambhāyat—Cambay,—which lies much further south. For Stambhā is the regular abbreviation of these two names, made *bhīmat*, and no other town has hitherto become known in Gujarāt from the name of which it could be derived. If we have then to look out for some other period during which Lavanaprasāda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Anhilvād in 1196. Some time later the Muhammadans did suffer a defeat in Gujarāt and the province shook their yoke off. The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavanaprasāda was the liberator of his country.

The fragments of verse 18 inform us that Lavanaprasāda, “a repository of medicine-like valour, cured [*his country* . . .] when the crowd of the princes of Dhārā, of the Dekhan and of Maru, who resembled diseases [*attacked it*].”

His success against the kings of Mālvā and of the Dekhan are mentioned also in the *Kirtikaumudī*, II, 74-75. As I have pointed out in the *Indian Antiquary*, vol. VI, page 188, note, the first-mentioned foe is probably Subhatavarman and the second Singhana (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarāt. The kings of Maru or Mārvād, who are added here, may possibly be the four princes referred to, *Kirtikaumudī*, IV, 55-65, who attacked Gujarāt at the same time as Singhana's army.

Verse 19 is purely laudatory: “He (Lavanaprasāda) who raises his race, seems to me of greater fame than Yudhishthira, whose relatives were all destroyed, though their power to remove a Śalya is equal.”<sup>a</sup> Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of Kumāra near Vadhvān. “Who (Lavanaprasāda) caused to be erected in the neighbourhood of Vardhamāna, a (*temple of*) Kumāra rivalling the ocean (*in the possession of treasures*) and surpassing the moon (*in brilliancy*).” The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Vīradhavala. Its complete restoration is easily possible, as it agrees literally with verse 27 of the *Prakāśī* in Tejahpāla's temple at Ābu.<sup>b</sup> “From him sprang a son, who was the image of Daśaratha and Kakutstha (*spelt kakustha*), who swallowed like a mouthful the armies of hostile kings,—Vīradhavala. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (*their lovers*) was destroyed.”

Of the remaining verses referring to Vīradhavala, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhārā and of the ruler of the Dekhan is mentioned. The portion of the *Prakāśī* which celebrates Vīsaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

<sup>a</sup> K. Forbes, *Eds Mālvā*, p. 181.

<sup>b</sup> In the case of Yudhishthira *Śalya* must be taken as the name of the well-known hero; in the case of Lavanaprasāda it means simply ‘thorn,’ i.e., foe.

<sup>c</sup> *Kirtikaumudī*, App. A, p. 4.

of Málvā and of the Dekhan (L. 29, verse 58 ?) which his grant of V.S. 1317 mentions too, and a hitherto unknown expedition on which "Viśaladeva kept the hero's vow on the shore of the Sindhu," i.e., either of the ocean or of the Indus (L. 30, verse 59). In verse 77 and in those immediately preceding the manner in which Viśaladeva gained the throne of Gujarāt seems to have been described. But the name of the opponent whom he overcame has been lost. All that remains is: 77. "Viśalā [*made* : . . . . . *undergo*] the fate of a moth in the fire of his valour."

78. "Then that moon among princes, Viśaladeva, after obtaining sway over the world," . . . . .

A little further on, with verse 80, begins apparently the account of Viśaladeva's building operations. We hear of the erection of one or several temples of Śiva, (verses 81 and 91), of the restoration of a temple of the sun, called Mūlasthāna (verse 92), of another "temple which resembled a peak of the mountain of Hara," i.e., of Kailāsa (verse 93), and that "he who in form resembled Cupid renovated the *prākāra*," i.e., the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatā of always increasing value, the cause of the wealth of the Brāhmanas." Verse 102 says that "in his country the sound of the *Vedas*, uttered by untired Brāhmanas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words *itaś cha*, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the *Prākāsti*.

109. In the *Prāgvāta* face<sup>10</sup> was . . . ga, the son of illustrious Chanḍasimha, who was appointed by the king on account of his confidence (*in him*), to the post (of guardian) of the fort of Vaidyeśitri.

110. What description shall (*I*) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."

111. There was a mason, called Sādeva, a store of all good qualities; from him sprang Vāmadeva, famous for having built the temple of the Sun, called Mūlasthāna. As his son was born he who is called Madana, a scion of (*the race of*) Viśvakarman, the builder of the wall of (*glorious*) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations.<sup>11</sup>

112. The son of Āhlādana, called Devāditya, who (*became*) the firm architect of Vaidyeśitri, is famous in the first rank of masons.

113. Glorious Vaidyanātha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Viśaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"

114. The chief domestic priest of the kings, born . . . , who is called Someśvara-deva, made this panegyric, producing the great composition in half a watch of the night.

<sup>10</sup> This is the same tribe to which Vastupāla and Tejahpāla, the ministers of Viradhavala, belonged. At present it bears the name Porvāl. The Porvāl Vāpiās are well known in Northern Gujarāt and in Rājputānā. In an analysis of this inscription prepared from another facsimile by Mr. Cousens, Dr. Bhagvānlāl Indrāji gave the first name as Sāringa.

<sup>11</sup> The last *pāda* of this verse may also be taken very differently. "the builder of the wall of glorious Vaidyeśa, of the gate-posts of the extensive temple and of the foundations." The translation of *ādhi* by 'foundations' is purely conjectural. Dr. Bhagvānlāl read the second name here as Rāmadeva.



115. And the excellent Brāhman Prahlādana, the son of Śrīyāmanda (?), born in the *gotra* of famous Nandipura, wrote this panegyric.<sup>13</sup>

116. By skilful Paḍmasimha, foremost among masons,<sup>14</sup> the son of the mason Sajjana, was this panegyric insised.—Samvat 1311, on the 15th day of the bright half of Jyeshtha, a Wednesday. May it be well! . . .

## TRANSCRIPT.

L 2.

माद . . .  
तप्राणि [ना]

मष्टाभिस्तनुभिस्तनोत्वभि[मतं] श्रीवैद्य[नाथः स्वयम् ॥ २ ]<sup>14</sup>  
विधेर्वि [दधत्] किल के

प्रसिद्धा ॥ ३

भु

तदपत्यपरंपरासौ ।

स्वयानि वाक्यनिपुणैरपि — रि — —

— — उ [म]त्तसुद्धदः सुकतानि यस्याः ॥ [४]<sup>15</sup>

. . . . .  
. . . . . [॥ ५]

[भाव-]

L 4.

जिता जितारा[तिगुणैर्वाण]रि[पोरिव]

गूर्जरेश्वर[राज्य]श्रीर्यस्य जज्ञे स्वयंवरा ॥ ६<sup>16</sup>

यस्मिन् शरीरवति वीररस[प्रव]ाहे

[म]हे[द्र]पृष्ठमधितिष्ठति युद्धवुद्धरा ।

अंतःपुराणि उ उ राणि क — उ — —

— — उ — उ उ उ — उ उ — उ — — [॥ ७]<sup>17</sup>

. . . . .

L 5.

गुणरत्नराजि

गंभीरता जगति ॥ ८<sup>18</sup>

धवलस्य सुतेनापि येन कृष्णानुकारिणा ।

<sup>13</sup> Dr. Bhagwanlal Indrāji read the second name as Śrīyā-  
nanda.

<sup>14</sup> Regarding the use of *sūtra* for *sūtradhāra*, see *Vienna  
Oriental Journal*, vol. II, No. 4.

<sup>15</sup> Metre, Śārdūlavikrīḍita.

<sup>16</sup> Metre, Vasantatilakā.

<sup>17</sup> Metre, Anuṣṭubh.

<sup>18</sup> Metre, Vasantatilakā.

<sup>19</sup> Metre, Āryā (P).

श्रीगूर्जरक्षराराज्यमेतन्निष्कांठकीकृतं ॥ ८<sup>19</sup>

रावणमिव रण[सि]हं संह[त्य] र[ण]ा[गणे]

[1]

L 6.

अथात्मजे गूर्जरभूमिभारः

— — — धी[स्]लवणप्र]सादे

वृक्षार संसारविरक्तबुद्धि

युद्धक्रतुं जीवितदर्शिनं सः ॥ ११

तस्मिन्विस्मयनीयविक्रमगुणे क्षीणीमिमां रक्षति

क्षीणा — — — — —

— — — — —

L 7.

— — — पि ते -

नासीद्गूर्जराराज्यमेतदधिकं श्री[राम]राज्यादपि ॥ १२<sup>22</sup>

दोर्हर्षदुर्धरविरोधिशिरोधिरक्तः

श्रीवर्धमानसविधे वंसुधां विलिप्य ।

सुक्ताफलैर्दलितकुंजरकुंभमुत्ते -

यो वर्धमानमभिमानमधि — — ॥ [१३<sup>23</sup>

[जघ्ने येनासिदं डेन गाढं नडुल]नायक [ः । ] [नि]

L 8.

वर्ततेनेव तेनामी कपंतेद्यापि भूधतः ॥ १४<sup>24</sup>

राजानः कति नाम नामरसमाः संति क्षमायां परं

ते सर्वेपि तुरुष्कराजक[ष्ट]याप्यस्वस्थतां विभ्रति ।

तस्मिन्योडुमुपागते ऽ तिकुपिते धत्ते स्म यः के[व]लं

— — — — — कदा ॥ १५

— — —

L 9.

हिरदो मदोक्तट — — — ह — — — जः

क्षत्तानेकनरेन्द्रमौलिविगलद्रक्ताभिषिक्तावनिः ।

सोपि प्राप्य पुरस्तुरुष्कनृपतिः शुष्काधरः शंकया

साकं येन क्षपाणभोषणभुजस्तंभिन [स्तं]भे जि[तः ॥ १]६

— — — — —

— — — — — पृथक् — —

<sup>1</sup> Metre, Anushtubh.

<sup>20</sup> Metre, Āryā.

<sup>1</sup> Metre, Upajāti.

<sup>22</sup> Metre, Śārdūlavikrīḍita.

<sup>23</sup> Metre, Vasantatilakā.

<sup>24</sup> Metre, Anushtubh.





[मसाधीनां भग्नाभिसरणक]लायां कुशलता ॥ २५<sup>31</sup>

ते — — — किमपि . . . . .

L 23.

धारापतिर्दक्षिण

— — — युगप[त्स]र्मती ।

धीरस्तयोरेव समाबद्धं

निका — — — धंसकार ॥ [४५]<sup>32</sup>

L 25.

— — — — — वीरेश्वरेण श्रीवोसली .

L 29.

श्रीधीसलः आपतिर्धाराधीश्वरदक्षिणेश्वरा

L 30.

— — — — — [ 1 ]  
— — — — — सिधुतीरे  
वीरव्रतं चरति वीसलदेव एव ॥ ५८<sup>33</sup>

L 39.

— — — — — प्रजानां च तत् ।

सा येन स्थितिरध्यगामि — तः पूर्वं ययातिर्यया

— — — — — [ ॥ ७६ ]<sup>34</sup>

L 40.

— — — — — वीसलः शलभता[मात्म]प्रतापानले ॥ ७७

आधिपत्यमधि[ग]त्य जगत्याः

पार्थिवेदुरथ वीसलदेवः ।

<sup>31</sup> Metre, Śikharinī.

<sup>32</sup> Metre, Upajāti.

<sup>33</sup> Metre, Vasantatilakā.

<sup>34</sup> Metre of verses 76-77, Śārdūlavikrīḍita. Read सा येन स्थितिः



L 49.

— — — — — [१]  
 तस्य वसुधावधुतहधार कुलहयं ॥ ८५

यः प्राकारं क्षराकारः कारयामासिवाक्षवं ।

धातुक्त[तरूप]सिद्धिः — — — — — संधिः खरो वित्तं

— — महाभाष्यगुणः

[॥ ८६]

L 50.

— — — — — धन्वंतर्यदि ।

तथाप्येष विशेषज्ञैरतुलः परिकीर्त्यते ॥ ८८<sup>41</sup>

भूतं दास्यति दानदुर्धरं — — — — —

— — — कनकाचले तदधुना किं धाम — मो वयं ।

एवं पञ्चवयंति यार्वद — — — — —

— — — — —

L 51.

येन [कल्प]लतादानं निदानं विप्रसंपदा ।

दीयते धर्मलुब्धेन प्रत्यब्धभेधिकाधिकं ॥ १००<sup>42</sup>

दानानि — — — — — प्रदत्तानां ।

अलमस्मि नास्य यस्मान्नयितुमेकं गुणग्रामं ॥ १०१<sup>43</sup>

अन्येषां ि — — — — —

— — — — —

L 52.

अत्रांतकृतुदक्षिणाप्रमुदितव्रजप्रयुक्तः पुन -

र्वेदानां ध्वनिरध्वनि श्रवणयोरस्यैव देशेऽवि — [॥ १०२]<sup>44</sup>

[कनक]वितरणप्रसिद्धिमस्य

क्षितिरमणस्य निशम्य लज्जमानः ।

वलिरपि मलिनं विभर्त्ति वक्त्रं

किमपि न ज — — — — — [॥ १०३]<sup>45</sup>

— — — — —

L 53.

— — — — — मे तावतीः समाः ।

तद्वात्रा येन पात्राणां लुप्तं दारिद्र्यशासनं ॥ १०४<sup>46</sup>

वराकानुर्व्वराकांतान्कस्तुष्यां — — — — — ते ।

सुधामवंतमंशुं वा हिमांशुं वा व्रुवे समं ॥ १०५

असुस्थः काकुस्थः कृतकुलहतिः कौरवपति -

र्व्यधादे — — नो — — — — — कल श्रीवपु — — ।

L 54.

— — पेतः खेतः शुमिषु पुरुषः सोपि नहुष -

स्ततः श्लाघ्यं लोके तमहमवलोके नृपवरं ॥ १०६<sup>47</sup>

<sup>41</sup> Metre, Anushṭubh.

<sup>42</sup> Metre, Śārdūlavikrīḍita.

<sup>43</sup> Metre, Anushṭubh.

<sup>44</sup> Metre, Āryā

<sup>45</sup> Metre, Śārdūlavikrīḍita.

<sup>46</sup> Metre, Puṣpitaḡrā.

<sup>47</sup> Metre of verses 104-105, Anushṭubh

<sup>48</sup> Metre Śikharīṇī.

वरोचने र[चितवत्य]मरेशमैत्री -

मेकत्र नागनगरं च गते द्वितीये

दीनाननं भुवनमूर्ध्वमधश्च पश्य -

दाग्वासितं पुनरुदारकरेण येन ॥ १०७<sup>49</sup>

धर्मस्थानं विधिना विधा - - -

L 55.

- - - तिष्ठको यः ।

धर्मस्थानैः स्वकृतेः सुकृतो सोयं चिरं जगत् ॥ १०८<sup>50</sup>

प्राग्वाटवंशे ॐ ॐ - गनामा

श्रीचंडसिंहस्य सुतो बभूव ।

यः क्षीणिपालेन निजप्रतीत्या

वेद्येशितुर्दुग्धपदे ऽ धिचक्रे ॥ १०९<sup>51</sup>

किं वर्षनीयमधुना सचिवस्य तस्य

बल्योर्त्ति[पू]

L 56.

रपरिपूरितभूतलस्य ।

यत्कारितोऽडमरनिर्विवरप्रकार -

प्राकीरपद्मतिरगाहत नाकिलोकं ॥ ११०<sup>52</sup>

[आ]सीत्सादेवनामा सकलगुणनिधिः सूत्रभूततो ऽ र्

भूलस्थानाख्यभानोर्भवनविरचनाख्यातिभृ[द्वा]मदेवः ।

तस्योत्पन्नस्तनूजो मदनसमभिधो वि[श्वक]

L 57.

र्म्भ[प्रसूनः]

श्रीमद्देवेशवप्रप्रविततसदनद्वारशाखाधिकर्त्ता ॥ १११<sup>53</sup>

आह्वादनस्य तन[यो भूतो] वेद्येशितुः स्थिरः स्थपतिः ।

देवादित्यसमाख्यः ख्यातो धुरि सूत्रधाराणां ॥ ११२<sup>54</sup>

श्रीवैद्यनाथ भगवन् भुवनैकनाथ

त्वामुर्थ्ये किमपि देव तव प्रसादात् ।

नि[त्यं प-]

L 58.

राधिरहितः सहितश्च पुत्रेः

कल्पायुतं जयतु वीसलदेव एषः ॥ ११३<sup>55</sup>

प्रशस्तिमेता[म] ॐ - - -

संभूतभूपालपुरोहितेन्द्रः ।

चकार सोमेश्वरदेवनामा

यामार्हनिष्पन्नसहाप्रबंधः । ११४<sup>56</sup>

त्रियामंदस्य तनयः श्रीनंदिपुरगो[त्र]जः ।

<sup>49</sup> Metre, Śārdūlavikrīḍita.

<sup>50</sup> Metre, Āryā.

<sup>51</sup> Metre, Indravajrā.

<sup>52</sup> Metre, Vasantatilakā.

<sup>53</sup> Metre, Śārdūlavikrīḍita.

<sup>54</sup> Metre, Āryā.

<sup>55</sup> Metre, Vasantatilakā.

<sup>56</sup> Metre, Upajāti.

L 59. प्रज्ञादनी ऽ लिख[तां च] प्रशस्तिं द्विजपुंगवः ॥ ११५<sup>57</sup>  
 सूत्रसज्जनपुत्रेण पद्मसिंहेन शिल्पिना ।  
 सूत्रधारधुरीणेन [प्रशस्तिरुद]कीर्यत ॥ ११६  
 संवत् १३११ वर्षे ज्येष्ठ शुदि १५ बुधदिने ॥ छ ॥ — ॥  
 शु [भं] भवतु ॥ छ ॥ \* ॥

V.—RATNAPUR STONE INSCRIPTION OF JĀJALLĀDEVA,  
 OF THE (CHĒDI) YEAR 866.

BY PROF. F. KIELHÖRN, Ph.D., C.L.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Nāgpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *akṣharas* are missing at the end of the first five lines, and from 2 to about 25 *akṣharas* at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some *akṣharas* have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from ⅓" to ⅕", and is somewhat less in the five or six bottom lines. The characters are Dēvanāgarī. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 31. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in *sapharī*, line 1; *sirasi*, line 2; *vamsā*, line 4; *visva*, lines 4 and 16; *satru*, line 6; *kōsam*, line 7; *sōbham*, line 9; *srutā*, line 13; *saurya*, lines 14 twice, 23, and 25; *sīlāmsu*, line 19; *sōchih*, line 19; *Sōmēsvarō*, line 20; *sirō*, line 23; *asēsham*, line 24; *sāsanam*, line 28; *sāsvatam*, line 28; *sāstra*, line 29; *prasasti*, lines 30 twice, and 31); the employment of the palatal for the dental sibilant in *tamiśra*, line 9, *śitam*, line 19, and *śarasah*, line 26; and the non-observance of the rules of Sandhi in *samabhavat śrī-*, line 3, *āsīt śēshāms=cha*, line 6, and *mitravat=śrīyā*, line 20. The consonant *b* is denoted by the sign for *v* everywhere except in *abdhi*, line 18, where the proper sign for *b* has been employed.

The inscription refers itself to the reign of a prince Jājallādēva of Ratnapura, a distant descendant of the Chēdi ruler Kōkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Mārgaśīrsha; on Ravi or Sunday. And the inscription records (verses 27–31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jājallapura, and the grant of the village of Sirulī, and of Arjunakōṇasaraṇa (?), &c., by the prince Jājallādēva. Elsewhere I have tried to show that the epoch of the Chēdi era is A.D. 248–49, and assuming the date of the present inscription to be recorded in that era, I

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mārgaśīrsha, 866, corresponds to the 8th November, A.D. 1114, which *was* a Sunday, as required. . . On that day, at sunrise, the 9th *tithi* of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.<sup>1</sup>

By way of introduction, the inscription gives the following account of the prince Jājalladēva and his ancestors :—

In the lunar race there was Kārtavīrya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chêdi ruler Kōkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kōkalla had eighteen sons, of whom the first born was ruler of Tripurī, while the others became lords of *maṇḍalas* (v. 5). A descendant of one of these younger sons was Kalīngarāja, who left Tritasaurya and acquired Dakṣhiṇakōśala (v. 6), where he settled at Tummāṇa (v. 7). His son was Kāṭṭalarāja (v. 8), and his son again Ratnarāja (v. 9) or Ratnēśa, who ornamented Tummāṇa with temples, gardens, &c. (v. 10), and founded Ratnapura (v. 11-12). He married Nōnalā, a daughter of Vajjāka, the prince of the Kōmā *maṇḍala* (v. 13), who bore to him a son, Prithvidēva or Prithvīśa, who succeeded Ratnarāja (v. 14-16), and built temples at Tummāṇa and a tank at Ratnapura (v. 17). He married Rājallā (v. 18), who bore to him Jājalladēva (v. 19). Jājalla was allied with the ruler of Chêdi (v. 20), and honoured by the princes of Kanyakubja and Jējābhuktika (v. 21); he defeated and captured in battle one Sōmēśvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the *maṇḍalas* of...[Dakṣhiṇa]-kōśala, Andhra, Khimidi, Vairāgara, Laṇjikā, Bhāṇāra, Tālahāri, Daṇḍakapura, Nandāvalī, and Kukkuta (v. 23).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Tummāṇa we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Junā Shahar," which is mentioned as being close to Ratnapur in *Archæological Survey of India Reports*, vol. VII, p. 216. Vairāgara and Laṇjikā may be readily identified with Wairagarh and Lānji on the map, plate I, appended to vol. XVII of the *Archæological Survey of India*. The Tālahāri *maṇḍala* is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chêdi-] Samvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the *Asiatic Researches*, vol. XV, p. 501. Both

<sup>1</sup> With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be *Saturday*, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhādrapada or Āśvina, the week-days of the ten inscriptions mentioned in the *Book of Indian Eras*, page 61, come out as follows :—

- Chêdi 798, Phālguna ba-di 9, Sōmē=Monday, January 18, A.D. 1042.
- „ 806, Mārga śu-di 9, Ravau=Sunday, November 8, A.D. 1114.
- „ 896, Māgha śukla 8, Budha=Wednesday, January 3, A.D. 1145.
- „ 898, Āśvina śu-di 2, Sōmē=Monday, September 9, A.D. 1146.
- „ 902, Āshāḍha śu-di 1, Sunday=Sunday, June 17, A.D. 1151.
- „ 907, Mārga śu-di 10, Ravau=Sunday, November 6, A.D. 1155.
- „ 909, Śrāvaṇa śu-di 5, Budhē=Wednesday, July 2, A.D. 1158.
- „ 928, Māgha ba-di 10, Sōmē=Monday, December 27, A.D. 1176.
- „ 928, Śrāvaṇa śu-di 6, Ravau=Sunday, July 3, A.D. 1177.
- „ 934, Kārttika śu-di 15, Budhē=Wednesday, October 13, A.D. 1182.

For a full account of the epoch of the Chêdi era, see *Nachrichten d. Ges. d. Wissenschaften*, Göttingen, 1888, pp. 31-41, and especially a paper in the *Indian Antiquary*.

Talahâri and Kômô occur in the inscription from Râjîm which has been edited in the same volume of the *Asiatic Researches*; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimeḍi or Khimide in Ganjâm, is mentioned in the *Indian Antiquary*, vol. XVI, p. 131; and as we there have the name Parlâ-Kimeḍi, we may possibly have to read in the present inscription Andhra-Khimidi, not Andhra and Khimidi.

The prince of Kanyakubja alluded to in our inscription probably was Gôvinda-chandra (*Indian Antiquary*, vol. XV, p. 6); the prince of Jêjâbhuktika (or Bundelkhand—see Hultzsch in *Zeitsch. Deutsch. Morg. Ges.*, vol. XL, p. 49, note), the Chandêlla king Kirtivarmadêva (*Indian Antiquary*, vol. XVI, p. 202; and *Archæological Survey of India*, vol. XXI, page 85); and the ruler of Chêdi, Yasâkarna or Gayakarna of Tripurî. Sômêśvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvirâja (*Archæological Survey of India*, vol. XXI, p. 174); but as that Sômêśvara appears to have died in A.D. 1169 (*Journal As. Soc. of Bengal*, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

TEXT.<sup>2</sup>

1. [Ôm . . . . . || Śasi ?]-śakalâ-kalâ [k]i[m - ॐ - p]-āmrit-āmbhaḥ-plava-va(ba)ḥalita-nîra-svarnâ[di-tîra]-vrittih | kim=u va(ba)ta sa(śa)phar=iti svah-śri- [tâ ?] - ॐ - ॐ - ॐ - ॐ

2. si(śi)raśi yaśya syât sa śaś śivâya || 1<sup>3</sup> || Êtad-yat=paramam vihamîri timiram trailôkya-nêtra-dyuti jyôtiś=tat=puruṣam(śaśh)<sup>4</sup> sudh-âkara iti prâhus=tam=antar ॐ - ॐ

3. [jô] na charamaḥ sâmrâjya-sû[tra]m yataḥ [kshâ]trasy=âdi-tad-anvayê samabhavat śrî-Kârttavîryaḥ kshitau || 2<sup>5</sup> || Tad-varṣyô Haihaya âsîd-yatô=jâyanta Haihayâḥ | . . . . .

4. tyasênapiyâ satî || 3<sup>6</sup> || Têshâm Haihaya-bhûbhujân sa[mabha]vad = varṣô(śê) sa Chêd-îśvaraḥ śrî-Kô[ka]lla<sup>7</sup> iti Smara-pratikṛtir=vvisva(śva)-pramôdô yataḥ | yên= Ayam Tritasau[rya ?] - ॐ - ॐ - ॐ

5. mēna mâtum yaśaḥ sviyam prêshi[ta u]<sup>8</sup> chchakaiḥ kiyad=iti vṛa(bra)hmâmdam= antaḥ-kshiti || 4<sup>9</sup> || Aśtâdaś=âśya ripu-kumbhi-vibhamga-simhâḥ putrâ va(ba)bhûvur= abhivarddhita - ॐ - ॐ

6. ḥ | têshâm=ath=âgraja-sutas-Tripur-îśa âsî śêshamś = cha mamdala-patî=sa chakâra va(ba)mndhûn || 5<sup>10</sup> || Prâpat=têshu Kalîngarâjam = asamam varṣaḥ kramâd = ânujaḥ putram sa(śa)tru-kalatra-nêtra-salila-sphî-

7. ta[m] pratâpa-drumaḥ(m)<sup>11</sup> | yên=Āyam Tritasaurya-kôsa(śa)m = akriśikart- tum vihaḥ=ânvaya-kshônîm Dakshîna-kôśalô janapadô vâ(bâ)hu-dvayên=ârjjitaḥ || 6<sup>12</sup> || Râjadhânî sa Tummânaḥ pûrvvajaiḥ kṛita ity = a-

<sup>2</sup> From an impression supplied to me by Dr. Burgess, Director of the Archaeological Survey of India.

<sup>3</sup> Metre, Mâlinî.

I believe that this correction has been made already in the original.

<sup>5</sup> Metre, Śârdûlavikrîḍita.

<sup>6</sup> Metre, Ślôka (Anuṣṭubh).

<sup>7</sup> The *akṣara* in brackets might possibly be *kka*.

<sup>8</sup> The *akṣaras* in brackets may be *ta u*, or *tum*.

<sup>9</sup> Metre, Śârdûlavikrîḍita.

<sup>10</sup> Metre, Vasantatilakâ.

<sup>11</sup> Possibly this correction has been made already in the original.

<sup>12</sup> Metre, Śârdûlavikrîḍita.



8. taḥ | tatra-sthō 'ri-kshayaṁ kurvvan = yārdhayām-āsa ṣa śriyam || 7<sup>13</sup> || Jātas-  
tataḥ pratata-nirmala-kirtti-kāntaḥ śītāṁśu-vat = Kamalarāja' it = ilha simdhōḥ |  
nṛṇāṁ manah-kumudashamḍam = adhiśri-  
9. sō(śō)bhaṁ yasmād=abhūd=arijan-āṁdhātamiśra(śra)-nāśaḥ || 8<sup>14</sup> || Mahābharttri-  
vibhūsh-ārtham payōdhīr = iva kaustubham | jīta-śūra-pratāpaṁ hi Ratnarājam-asūta  
saḥ || 9<sup>15</sup> || Śrī-Vaṁkēśa-surālaya-prabhṛitayō [Ra ?]-  
10. [tnē ?]śvar-ādyās = tathā yatr = ōdyānam = āsamkhyā-puṣpa-suphalam chār-  
ūchoham = āmvrāṁ<sup>16</sup> vanam | Ratnēśōna [sa]-sāudha-sadma-nichitaś = chāru-śriyā  
bhūshitaś=Tumṁāṇaḥ samakāri lōchana-sukhaḥ samvikshyamā-  
11. [nō] janaiḥ || 10<sup>17</sup> || Etad = yad = vipulam Dhanēśvara-pura-prākhyam mahēś-  
ānvitam nānāvarṇa-vichitra-rātna-nichitam ratnālay-ābham yataḥ | nānā-dēvakulais-  
cha bhūshitam=iti svargg-ābham = ālakshyatō śrīma-  
12. [d=Ra]tnapuram diśi śruta-yaśō Ratnōśvarō yad=vyadhāt || 11 || Vyadhā-  
payan=nam bhuvī Ratnarājaḥ śrēṣṭhī yaśaś=chēd=adhītiśthāti sma + vakt =  
īty=adō Ratnapuram samāntān = matīō 'nayōr = yātu ya[śa]-  
13. s = tūlōkam || 12<sup>18</sup> || Kōmō-maṁdala-bhūbhartūr=Vvājūkasya [sru(śru)]tā  
sutā | Nōnallā Ratnarājēna pariṇītā nṛpa-śriyā || 13 || Tasyām = ajani Prithvīśam(śō)<sup>19</sup>  
dharma-śaurya-guṇ-ānvitam(h)<sup>19</sup> | svar.= nninyō  
14. [dha]rmmatō vaṁśyān sau(śau)ryāch = cha yudhī vidviṣaḥ || 14<sup>20</sup> || Sau(śau)[ry-  
ādyai ?] Ratnarājē yudhī ripu-jayini svar-ggatē svargga-kṛityāt = Prithvidēvaḥ,  
kshitiśas = tad=anu samabhavāt = tat-sutaḥ kshātra-śūrah |  
15. aiśya-śridatva-śaurya-pramukha-guṇa-bharair=llōka-pālāḥ sa ē[va] mkskhātram  
trastam hī tasmai kuruta iti namō yēna prithvīyāḥ sa dēvaḥ || 15<sup>21</sup> || Prithvidēva-samā-  
śritā bhavati cha sva-  
16. rggō hi [lō]ka-sthitiś = chitram ch=aitad=ataḥ sphuṭam sphurati yat=sarvvatra  
śūr-āśritā | bhūri-śrī-vitatā śata-kratu-vṛitā bhāsvan-mahēś=āchyutā visv(śv)-ānamdi-vu-  
(bu)dhā prasarpita-sudhāśadm-āśritā  
17. [ni]r-dvidhā || 16<sup>22</sup> || Tumṁāṇē dharmma-kīrtty-artham Prithvidēvēśvar-  
ādayaḥ | Ratnapurē samudr-ābhas=tēn=ākāri cha sāgarah || 17<sup>23</sup> || Upayēmē sa Rājallām  
yā kānty=ēv=ēṁdu-saprabhā | Lakshmīr - iv = āchyuta-  
18. prītiḥ saubhāgyēn=ēva Pārsvatī || 18 || Aindrīr=Aindryām=iv=ēṁdrēṇa svaḥ-  
śriyām-abdhin=ēṁdu-vat | Prithvidēvēna tasyām tu Jājallō 'jani kīrttimān || 19 || Chi-  
tram yasya yaśō vyadhāt = anu-  
19. [diśa ?]m śī(śī)tāṁśu-sō(śō)chih-prabham raktam straiṇa-śatam śī(si)tam jagad-  
idam kurvvach=cha kṛishṇān=arjūn | śrī-Jājalla udēti yaḥ prati-dinam śūrah pratāpa-  
rddhi-taś = Chēd-īśēna sa aina-sam[gra ?]<sup>24</sup> ha-kṛitā maitrya-  
20. — — — [ta]h || 20<sup>25</sup> || Kanyakuv(b)ja-mahīpēna Jējābhuktika-bhūbhujā |  
śūra iti pratāpītvād = arhitō mitravat = śriyā || 21<sup>26</sup> || Lakshmīḥ saptavidh=āpi yasya  
jagrihē yuddhē cha Sōmēsva(śva)rō

<sup>13</sup> Metre, Ślōka (Anuṣṭubh).<sup>14</sup> Metre, Vasantatilakā.<sup>15</sup> Metre, Ślōka (Anuṣṭubh).<sup>16</sup> Read *āmvrāṇ*.<sup>17</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.<sup>18</sup> Metre, Upajāti.<sup>19</sup> I am almost certain that these two corrections have been made already in the original.<sup>20</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.<sup>21</sup> Metre, Śragdharā.<sup>22</sup> Metre, Śārdūlavikṛīḍita.<sup>23</sup> Metre, Ślōka (Anuṣṭubh); and of the next two verses.<sup>24</sup> I am very doubtful about this *akshara*; it looks ratherlike *sgra*, or perhaps *ggra*.<sup>25</sup> Metre, Śārdūlavikṛīḍita.<sup>26</sup> Metre, Ślōka (Anuṣṭubh).

21. --- ◡ ◡ --- ◡ [da]gva(gdha)m=amitam sainyam nihaty-āmuna | va(ba)ddham  
mamtri-kalatra-sārtham-anu tan-mātur-ggirā mōchitam yēna v(b)rūta sa īdriśaḥ kṣhiti-  
patir = dṛiṣṭaḥ kṣhitau vā śrutāḥ
22. [|| 22<sup>27</sup> ] --- ◡ [ṛa]kō[śa]l-Āmdhra-Khimidī-Vai[rāga]raṁ Lāmjikā  
Blāṇāras = Talahāri Dāmdākapuraṁ Namdāvali Kukṣṭaḥ | yasy = aishām hi  
mahīpa-maṇḍala-bhṛitō maitrōṇa kēchin = muṇi kēchi-
23. --- ◡ ◡ --- ◡ ◡ ◡ kāny=anvav(b)dā-k[li]ptam ādadh || 23 || Yatrā pratāpini  
chchhat[t\*]ram=ekam=eva, si(śi)rō-dhṛitam | chitram kurvvaj = janē śaityam kuryāt =  
tāpam hṛidi dviṣām || 24<sup>28</sup> || Udārata-sau(śau):ya-gabhīrimā-
24. ◡ ◡ --- ◡ --- ◡ ◡ 'sya varttatē | bhuv=ēty=abhāshi pratatam śamuch-  
chritair=yasāḥ su-sūbhraiḥ surāsadma-sadbhujaiḥ || 25<sup>29</sup> || Kim Kāmō=yam-asāy-asē(śē)-  
[śām=a]tanus = Tryaksh-ākshi-dṛiṣṭō na yaḥ kim Vaikunta(ṭha)-
25. ◡ --- ◡ --- ◡ ◡ --- ◡ --- śriyā | śuraḥ sau(śau)ryata imdur = imdita-ruchā  
Śridaḥ kim=arthi-priya evam ma[rshayat?]ā janēna viditō Jājalladēyaś=chirāt. || 26<sup>30</sup> ||  
Śri-Jājallapuram
26. ◡ --- ◡ ◡ --- ◡ --- ◡ --- ◡ [śivaś=cha?] tāpasa-maṭṭhaḥ s-ōdyānam=  
āmvrām<sup>31</sup> vanam | tulyam svaḥ-śa(śa)rasaḥ sarō=pi ruchiram yat=kāritam śrīmatā  
Jājallēna tad = astu kirtti-ruchira[m]
27. --- ◡ --- ◡ --- ◡ [|| 27 ||] . . . . . [pa-Dignā?]g-ādī-pramāṇa-vit | [sv-ā]-  
nyā-siddhānta-vich=ch=āsyā śrīman Rudrasivō guruḥ || 28<sup>32</sup> || Śamdhivigrahikō=py-  
asya Vigna[ha]rāja ity = abhūt |
28. . . . . [|| 29 ||] Dadau dēvāya Jājallah. Siruli-  
grāmam=u[ṭṭa]m. | maṭṭhāya pātala-sārtham sā(śā)sana[m] sā(śā)sva(śva)[ta]m  
nripaḥ || 30 || Arjunakōṇasara[ṇa]m sa dē-
29. . . . . | . . . . . vē || 31 || Śrī[ma]-r ◡ ---  
◡ --- r ◡ --- guru-prasparddhi-mamtr-āgrāṇiḥ kāyāsthō 'sama-sā(śā)stra-sāra-[suma]tiḥ  
śrīma[n = sa Saud-Anvayē] | śrī-
30. --- ◡ --- ◡ --- ◡ --- ◡ --- ◡ --- [prasa(śa)stim=a]samām  
Jāja[lladē]vē vyadhāt || 32<sup>33</sup> || Chakrē prasa(śa)stisāt = tasya—rbhēsō vimalān = guṇān |  
uttamam hala[dī]-
31. . . . . [ || 33<sup>34</sup> || ] . . . . . dharō vu(bu)-  
dhaḥ | prasa(śa)stim prāpta-[svarvvā]sām vāsta . . [nu]jō = likhat || 34 || [Sa]mvat 866  
Mārga su di 9 Ravau | [Jāja(?)<sup>35</sup>.ā—?]

## TRANSLATION.

Om !

(Verse 1.)—May that Īśa grant prosperity!—he on whose head . . . . . is it the crescent portion [of the moon], abiding by the shore of the celestial river, the waters of which are augmented by the flood of the nectar fluid . . . . . ? or is it, oh, a carp, . . . . thus gone to heaven . . . . . !

(V. 2.)—This highest light dispelling darkness, having the lustre of the eye of the three worlds, which men call 'the mine of nectar,' . . . . not the last, whence (there is) .

<sup>27</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.

<sup>28</sup> Metre, Ślōka (Anuṣṭubh).

<sup>29</sup> Metre, Vamśastha.

<sup>30</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.

<sup>31</sup> Read āmraṁ.

<sup>32</sup> Metre, Ślōka (Anuṣṭubh); and of the next three verses.

<sup>33</sup> Metre, Śārdūlavikṛīḍita.

<sup>34</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.

<sup>35</sup> Originally jē, corrected to ja (f).

the line of universal sovereignty of the regal order,—in his (*the moon's*) primeval race there was born on earth the illustrious Kārtavīrya.

(V. 3.)—Of his race, was Haihaya, from whom were born the Haihayas . . . . . (?)

(V. 4.)—In the race of these Haihaya princes was born that ruler of Chēdi, the illustrious Kōkalla, an image of the god of love, whence all derived delight; by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this . . . . . of (?) Pritasaurya was sent up high into the universe.

(V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (*and*) who increased . . . . . The first-born son among them afterwards was ruler of Tripurī, and he made the remaining brothers lords of *maṇḍalas*.

(V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kalingarāja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Tritasaurya, abandoned the ancestral land and acquired by his two arms this country Dakshinakōśala.

(V. 7.)—Since Tummaṇa had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.

(V. 8.)—As the cool-rayed (*moon*) from the ocean, so was born here from him Kamalarāja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (*and*) who dispelled, like blinding darkness, the hostile people.

(V. 9.)—As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth (Vishṇu), so he begat Ratnarāja, who verily conquered the prowess of heroes, to be an ornament of princes.

(V. 10.)—Tummaṇa with its temples of the holy Vankēśa and other (*gods*) and also (*of*) Ratnēśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (*and*) a charming high mango grove, (*and*) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnēśa pleasant to the eyes, when viewed by the people.

(V. 11.)—This extensive glorious Ratnapura, which Ratnēśvara built, has its fame listened to in (*every*) quarter; held by a great lord, it is like the city of (Kuvēra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (*with the many families of gods*).

(V. 12.)—On all sides Ratnapura there says: If Ratnarāja ordered me to be built on the earth, (*and*) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?)

(V. 13.)—Nōnallā, the famous daughter of Vajjūka, the prince of the Kōmō *maṇḍala*, was married by Ratnarāja, together with the majesty of princes.

(V. 14.)—From her was born Prithviśa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.

(V. 15.)—When Ratnarāja, who by his bravery and other (*qualities*) conquered the enemies in battle, had gone to heaven through his action (*worthy*) of heaven, his son Prithvidēva, the royal hero, became ruler of the earth after him. He was (*really*) a

god on earth (*Prithvī-dēva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

(V. 16.)—And ruled over by *Prithvīdēva*, the earth verily was Heaven (*itself*). And this marvel was strikingly manifest from the fact, that (*the earth*) everywhere was dwelled on by heroes, spread over with abundant fortune, (*and*) covered with hundred sacrifices; that it had a splendid great lord, and was (*in consequence*) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (*and*) was without a second.<sup>36</sup>

(V. 17.)—For the glory of religion (*shrines of*) *Prithvīdēvēśvara* and others (*were established*) at *Tūmāṇa*, and a tank resembling the ocean was built by him at *Ratnapura*.

(V. 18.)—He married *Rājallā*, who by her loveliness shone like the moon, who was like *Lakshmi* (the beloved of *Achyuta*) inasmuch as her love was unshaken, (*and*) like *Pārvatī* by her beauty.

(V. 19.)—As *Indra* (*begat*) *Jayanta* on *Aindri*, (*and*) the ocean the moon in the beauty of heaven, so *Prithvīdēva* on her begat the famous *Jājallā*.

(V. 20.)—Strange (*to relate*), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious *Jājalla*, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of *Chēdi*, forming an alliance of princes (?)<sup>37</sup> . . . . . friendship.

(V. 21.)—By the ruler of *Kanyākubja* (*and*) the prince of *Jējābhuktika*, considering him a hero on account of his prowess, he was like a friend honoured with fortune.

(V. 22.)—He who is possessed of even sevenfold fortune; and (*by whom?*) was seized in battle *Sômēśvara* . . . . . having slain an immense army; (*and*) by whom was captured, and afterwards at his mother's request released, the group<sup>38</sup> of counsellors and wives;—tell me, have you seen or heard of such (*another*) prince on earth?

(V. 23.)—To whom verily the princely rulers of these *maṇḍalas*, (*viz.*) . . . . . [*Dakshi*]*nakōśala*, *Andhra*, *Khimidī*, *Vairāgara*, *Lañjikā*, *Bhāṇāra*, *Talahāri*, *Daṇḍakapura*, *Nandāvalī*, *Kukkuṭa*,—some out of friendship, some to delight (*him*), gave . . . . . fixed year by year.

(V. 24.)—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (*his*) people, strange (*to relate*), may well cause heart-burning of enemies.

(V. 25.)—Nobility, bravery, depth . . . . . he possesses; thus (*his*) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.

(V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (*Śiva*)? Is it *Vaikuṇṭha* . . . . . with fortune? Is he, a hero on

<sup>36</sup> I have taken the word *nirḍvidha* in the sense of *advaya* or *advitiya*, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by *Indra* (*Satakratu*); containing the splendid great lord (*Śiva*) and *Achyuta* (*Vishnu*); containing the planet Mercury (*Budha*) which causes joy to the universe, and the moon, the habitation of nectar, which moves about in heaven.

<sup>37</sup> I have taken *aina*, as an adjective, derived from *ina*, 'a lord, master, king,' &c.; but am doubtful about this passage

<sup>38</sup> The word *sārtha* is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvêra), dear to supplicants? By the people, thus deliberating,<sup>30</sup> was he at last found out to be Jājalladêva.

(V. 27.)—The glorious Jājallapura . . . . . [and an auspicious] monastery (*maṭha*) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious Jājalla, may that be, shining like fame; . . . . .

(V. 28.)—His religious adviser (*paś*) the illustrious Rudrasīva, who knew the authoritative doctrines of . . . . . pa, Dignāga (?), and others, and knew his own and others' established truths.

(V. 29.)—His minister for peace and war also was Vīgraharāja, . . . . .

(V. 30.)—The prince Jājalla gave to the god the excellent village of Sirulī, to the monastery a group of *pātālā* trees, as a perpetual grant.

(V. 31.)—Arjunakōṇasaraṇa (?) he . . . . .

(V. 32.)—The *Kāyastha*, the illustrious . . . . . in the Sauḍa family . . . . . the leader of those whose counsel rivals the preceptor . . . . . illustrious . . . . . who is an unequalled proficient in the essence of the Śāstras . . . . ., has composed the unequalled eulogy on Jājalladêva.

(V. 33.)— . . . rbhêsa has brought his spotless qualities into the eulogy, the excellent

(V. 34.)— . . . . . the learned . . . dhara, the younger brother . . . . ., has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Mārga[śīrsha]; on a Sunday. Jājalla . . . . . (?).

## VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, now in the Nāgpur Museum, where it appears to have been brought from Malhār in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from 2' 3½" to 2' 4½" broad by 1' 6½" high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four *aksharas* of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is ½".—The characters are Dêvanāgarī.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasīmha, son of Māmê, of the Vāstavya race; and the inscription was written by the Kshatriya Kumārapāla, of the Sahasrārjuna race, and engraved by the sculptor Sāmpīla (verses 23–26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and *vice versa* in *saurya*, line 8, and *vyāsakta*, line 25; the use of the dental *n* instead of the *anuvāra* in *mīmāṃsā*, line 16, and *an̄hri*, line 26; the exceptional denotation of *ñcha* by the sign for *ncha* in *bhālin=cha*,

<sup>30</sup> I take *mṛish*, *marshayati*, to be used in the sense of *mṛish*, *mṛishati*.



line 13; and the non-observance of the rules of Samdhi in *āvahan Śubhṛa-*, line 4. The consonant *ḍ* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Jājalladēva, a ruler of Tummāṇa, of the Chēdi family; and it is dated, in figures only, in the year 919, which, taken as a year of the Chēdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallāla, of a temple of the god Kēdāra (i.e., Śiva) by the Brāhman Sōmārāja, a younger son of Gaṅgādharma, who in turn was the son of Prithvidhara. In the introductory portion we are told that the prince Jājalladēva was preceded by his father Prithvidēva, who again was the son of the prince Ratnadēva, the vanquisher of Chōḍa and Gaṅga princes, of the lunar race (verses 4-7). And we are further informed that the Brāhman Prithvidhara had been settled at the village Kumbhāṭī in Madhyadēsa; and that his son Gaṅgādharma had come from there to the country Tummāṇa, and had been honoured by the prince Ratnadēva with the gift of the village Kōsambi. (Verses 9-13.)

Mallāla most probably is the modern Malhār (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

#### TEXT.<sup>1</sup>

1. [Ōm ōm nama \*<sup>2</sup>] [h Śi]vāya || Mūrdha-nyasta-jat-ām v(b)upallava-chayō  
bhāla-sthali-mallikā-tārttiy-ēksaṇa-havyavāha-visaraj-jvālā-pradipa-dyutiḥ|sarpūrnṇaḥ  
surasindhu-tuṅga-lahari-vāri-pravāhair-asau Śambhu-
2. [r=ma]ṅgaḷa-kumbhā-vibhrama-pādam-vi(bi)bhrat=sadā pātu vaḥ || 1<sup>3</sup> || Ūrdhvi-  
kṛitaḥ surasarit-salil-āvāgāhād=uddaṇḍa-chaṇḍatara-chāru-karō vibhāṭi(tē)<sup>4</sup> | vṛa(bra)-  
hmāṇḍa-maṇḍala-mahōtpala-nāla-līlām=vi(bi)bhrat=sa vō Gaṇapa-
3. tēr=avatād=ajasram || 2<sup>5</sup> || Dēvaḥ pīyūsha-dhārā-nikara-parigalad-vindu-sandōha-  
kīrṇa-vyōm-āsā-chakravālō Madana-nṛipa-chamū-darppaṇaḥ kairavāṇām | va(ba)ndhuḥ  
sindhu-prasūtiḥ sa jayati bhu-
4. van-ānanda-sambhāra-kandō lōlakṣī-māna-mudrā-vighaṭana-paṭutām =āvahan  
Śubhrabhānuḥ || 3<sup>6</sup> || Tad-vamśē nṛipa-Chōḍa-Gaṅga-visarat-praudha-pratāp-ānala-  
jvālā-santati-sānti-chaṇḍa-jala-
5. daḥ śrī-Ratnadēvō 'bhavat | bhūpālō 'khila-vairi-vīra-vāsudhā'dhīs-ōru-dōr-  
vallarī-darppa-aika-druma-dāha-dāva-dahanāḥ śrī-mandiram suṇḍarah || 4<sup>7</sup> || Prithvi-  
dēvas=tatō 'bhūd=va(ba)lavād-ari-dharā-
6. nātha-nāgēndra-Tārksyō<sup>8</sup> namrāṇām mauli-ratna-dyuti-bhara-vilasan-mallikā-  
mālya-bhāraiḥ | pūjy-āmhri-dvamdva-padmō nija-bhuja-vijaya-śrī-mahā-kēli-sailaḥ  
putraḥ sat-kṣātra-kīrtti-
7. vṛatati-tarur=ilā-maṇḍal-ābhōga-bharttā || 5<sup>9</sup> || Tasmāch=Chēd i-kūl-āvalam v(b)a-  
pa-yu(ju)<sup>10</sup>shām = agrēsarō bhūbhujām dōr-ddaṇḍa - dvaya-darppa-khaṇḍita - jipur-  
Jājalladēvō 'bhavat | Tummāṇ-ādhipatir=nnij-ānala-

<sup>1</sup> From an impression supplied to me by Dr. J. Burgess.

<sup>2</sup> The *akṣaras* in these brackets are broken away.

<sup>3</sup> Metre, Śārdūlavikṛīṭa.

<sup>4</sup> This correction appears to have been made already in the original.

<sup>5</sup> Metre, Vasantatilakā.

<sup>6</sup> Metre, Śragdharā.

<sup>7</sup> Metre, Śārdūlavikṛīṭa.

<sup>8</sup> Originally—*tārksṣō*.

<sup>9</sup> Metre, Śragdharā.

<sup>10</sup> This correction appears to have been made already in the original.

8. kulā-pradyōta-dīp-ōpamaḥ sat-kshātr-aika-nidhiḥ pratāpa-taraṇiḥ sau(śau)ry-Arjita-śrīr-nṛipah ||6<sup>11</sup>|| Manyē yad-dāna-samkā-jānita-bhaya-vaśād=vallabhō nimnagānām dugdh-āv(b)dhir=bhīma-garbha-sphu-
9. rad-uru-salilē ratna-rāsim=va(ba)bhāra | vāhān=Mārttaṇḍa-dēvas=tridaśa-parivṛidhaḥ [sva]rṇnadi-tōya-durggē svarggē dān-ām(v)bū-dhār-ōddhura-madhupa-vadhū-mālam=Airāṭṭapañ=cha ||7<sup>12</sup>|| Rājyē mahābhujas=tasya
10. naya-varṣm-ānusārīṇi | kshīṇ-ōpasargga-samsarggē prāj-ānanda-vidhāyini ||8<sup>13</sup>|| Āśich-chhri-Mādhya-dēśē vitata-suraṇadi-vāri-pūtr-ōrmmi-mālā'laṅkāre hāra-bhūtē nikhila-janapad-ō-
11. dāma-bhū-maṇḍalasya | grāmō rāmy-ōru-bhūmir=dvijavara-vasatiḥ Kumbha-[ṭi]-nāmadhēyō yatnāt=svargg-aika-khaṇḍa-pratinidhir=amālō nirmmitō yō yidhātrā ||9<sup>14</sup>|| Ātrēyas=tāvad=ā-
12. dyas=tad=anu cha viditō=pp(py)=Ārchchanānō dvitīyah Sasyāvāsas<sup>15</sup>=trītiyah pravāra iha śubhais=tair=dvijō bhūshitō 'bhūt | Kṛṣṇātrēyasya gōtrē prapata-vasuma-tipāla-māl-ō-
13. ttamāṅga-tvaṅgad - ratn-ānkura-śrī-khachita-pada-yugas=tatra Prithvīdhar-ākhyah ||10|| Yāḥ prajā-aika-viśāla-lōchana-putan = dhatīē trītiyam=sadā sad-bhūtin-(ñ)=cha tanōti yō nija-tanau durvvāra-mār-ā-
14. pahah | durgg-āślēsha-karō = ri-vādi-nivahē putras=tatō 'bhūd=asau vi(bi)-bhrāṇō dvijarāja-sundara-padam maulau sa Gaṅgādharah ||11<sup>16</sup>|| Tāṭah kāla-kramēṇ=asau dēśam Tumhāḥam = āgataḥ | guṇa-grām-ārjji-
15. ta-praudha-lakshmīr=dvija-śirōmaṇiḥ ||12<sup>17</sup>|| Prakshālyā charaṇ-āmbhōjē Ratnadēvō mahāpatih | Kōsam(v)bī-grāmam = ētasmā udakikṛitya daṭṭavān ||13|| Śrī-Gaṅgādharātaḥ sutō 'jani jagad-vandy-aika-pādō=
16. nujah praudh-ānanda-karah kalaṅka-rahitaḥ sphāyat-kalānām nidhiḥ | vi(bi)-bhrāṇō dvijarājatām hata-jada-slēsh-ōru-bhūri-prabhō dhātri-maṇḍala-maṇḍanō vidhura-asau śrī-Sōmarājō 'parah ||14<sup>18</sup>|| Mīmān(m)sā-
17. dvaya-pāragō gurur=asau yah Kāśyapiyē nayē sāmkyē ch = āpratimallatā-mada-nidhis = try-akshō 'kshapād-ōkti-drīk | yaś = Chārvvāka-viśāla-māna-malanō durvvāra-vau(bau)ddh-ām(v)būdhēḥ pān-ā-
18. nandita-Kumbhasambhava-munir=ddigvāsasām=antakah ||15|| A-śrāntam kratu-kuṇḍa-maṇḍala-chaṭad-dhūm-āvali-dhyāmala-vyōm-āśā-valayam vilōkya vilasan-nīl-ām(v)būdh-āli-bhramāt | vipr-āsy-ēri-
19. ta-vēda-rāsi-vitat-ōdghōsh-ōddhuram yad-grihō sat-paksha-prasarā naṭanti paṭavō bṛishṭā muhuh kēkinah ||16|| Bhūtō durgg-padam dadhāti śikharī rukmasya vārām nidhō(dhi)ḥ pāro kaṇṭa-
20. ki-pādap-āvṛita-vapur = bhīmaś = cha śimh-ādibhiḥ | yad-dānād=iva tīkshṇa-damshṭra-vadāna-prō[dgī]rṇṇa-chañchad-viśāla-jāla-karāla-[bhō]ga-paṭalē ratnāni Śōśhō = py-adhāt ||17|| Rūpam viśva-jay-aishji-
21. nō Rati-patē rukm-āchalād-gauravam gāmbhīryam jaladhēḥ sahasra-kiraṇād=asrāntam=ōjasvitām | aśvāryam Smarasūdanasya paramam grāmam guṇāṇām=iva grāham grāham = asau didri-

<sup>11</sup> Metre, Śārdūlavikṛīṭita.<sup>12</sup> Metre, Śragdharā.<sup>13</sup> Metre, Ślōka (Anuṣṭubh).<sup>14</sup> Metre, Śragdharā; and of the next verse.<sup>15</sup> See note 20 on the translation below.<sup>16</sup> Metre, Śārdūlavikṛīṭita.<sup>17</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.<sup>18</sup> Metre, Śārdūlavikṛīṭita; and of the next five verses.

22. kshur=asrijat=Padmôdbhavô yam bhuvi . ||18|| Sapt-âmbhônidhi-tîra-vâriṇi  
bhṛisam yat-kîrtti-haṁsî mulyur=bhṛāmtv=âsrāntam=iyam sur-âlayam-agân=Mandâkini-  
kāmkschi-

23. nî | bhuktivâ vâ(bâ)la-mṛiṇâla,nâla-sakalāny=uddâma-kām-ôtsukâ vra(bra)-  
hmāṇd-ôdara-bhāṇḍa-vârija-bhuvô ranṭūm ma[dât=sam]yayau ,||19|| Vât-âhati-chalat-  
tûla-taralam jivitam nṛiṇām | Chañcha-

24. lān = cha śriyam [ma]tvâ dharmmô matim = adhâd=vu(bu)dhaḥ ||20<sup>19</sup>|| Tēna  
Kêdâra-dêvasya dhâma Mallâla-pattanê | dhîmatâ kâritarṇ ramyam svayaśô-râsi-  
bhâsram. ||21|| Urvvîm=âhîngya pâravam guru-

25. jaghana-ghan-âślêsha-lav(b) dha-pramôdām=êtat=kâstha-vadhûnām dhvaja-  
bhujâ-valanqih ślêsha-dakshañr samantât | kâma-vyâśa(sa)kta-chêtâ iva vivu(bu)dha-  
purî-sundârîṇām samakshê tyakta-vṛidam nikāmam gagana-parisarah Śri-

26. mukhaṇ chumv(b)at=iva ||22<sup>20</sup>|| Kâsyapîy-âkshapâdiya-naya-siddhanta-vêdinâ |  
vipaksha-vâdi-simhêna Ratnasimhêna dhîmatâ ||23<sup>21</sup>|| Śri-Râghav-ân(m)hri,kāmal-  
âm(v)budhar-âbhishêka-lav(b)dh-ôdaḡa-pratata-sâ-

27. kha-mahîruhêna | Vâstavya-vamśa-kamal-âkara-bhânun=êyarṇ | Māmê-  
sutēna rachitâ ruchirâ prasastih ||24<sup>22</sup>|| Iyam Sahasrârjjuna-vamśajēna kutûhalât-ksha-  
triya-puṅgavēna | Kumârapâ-

28. lēna guṇ-âbhirâma-rām=êva ramyâ likhitâ prasastih ||25<sup>23</sup>|| Anêka-śilpar-  
nirmmāna-payôdheḥ pâra-dṛisvanâ | utkîrṇnâ rūpakârēna Sâmpulên=êyam-âdarât ||26<sup>24</sup>||  
Samvat 919[||\*].

#### TRANSLATION.

Ôm! Ôm!

Adoration to Śiva!

(Verse 1.)—May that Śambhu always protect you!—he who, wearing on his head, like water-lilies,<sup>25</sup> a mass of braided hair, (and) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (and) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar!

(V. 2.)—May that lovely trunk of Gaṇapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped, raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe!

(V. 3.)—Triumphant is that god with white rays, (the moon), born from the ocean, (who is) the root of great joy to the world, (and) possesses skill in removing the haughty reserve that closes (the hearts of) tremulous-eyed women; who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (who is) the mirror of the army of the king Love, (and) the friend of the night-lotuses.

(V. 4.)—In his race there was, beautiful (and) an habitation of Fortune, the protector of the earth, the illustrious Ratnadêva; a fierce cloud to extinguish the

<sup>19</sup> Metre, Ślôka (Anushtubh); and of the next verse.

<sup>20</sup> Metre, Śragdharâ.

<sup>21</sup> Metre, Ślôka (Anushtubh).

<sup>22</sup> Metre, Vasantatilakâ.

<sup>23</sup> Metre, Upajâti.

<sup>24</sup> Metre, Ślôka (Anushtubh).

<sup>25</sup> I cannot quote any other passage in which the word *ambu-pallava* is used in the sense assigned to it here.



continuously raging flames of the spreading mighty fire of the prowess of Chôḍa and Gaṅga princes,<sup>26</sup> (and) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

(V. 5.)—After him came his son Prithvîdêva, a master of the whole extent of the terrestrial globe; who to the mighty hostile lords of the earth was what Garuḍa is to the serpent-chiefs; whose two lotus-feet<sup>27</sup> were an object of worship for (princes) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.

(V. 6.)—From him was born the prince Jājalladêva, the leader of the princes who delight in keeping up the Chêdi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummaṇa, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.

(V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (them) to him, the ocean of milk, the husband of the rivers, kept (his) mass of jewels in the deep water agitated by the fear-inspiring (beasts) within it, and the sun-god (his) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.

(V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.<sup>28</sup>

(V. 9.)—There was in the glorious Madhyadêśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (and itself) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhaṭi, with pleasant broad lands, a dwelling-place of the best of the twice-born, which the creator had exerted himself to make the spotless counterpart of a portion of heaven.

(V. 10.)—In that (village) there was a twice-born named Prithvîdhara, in the gôtra of Kṛishnâtrêya, ornamented with the (three) auspicious pravaras, Âtrêya the first, and after him the famous Ârchanâna the second, (and) Sasyâvâsa<sup>29</sup> the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (before him).

(V. 11.)—From him there was born a son, that Gaṅgâdhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (and) who, warding off the irresistible passion of love, secured for himself excellent welfare; (who) in a crowd of hostile disputants resorted to (arguments) difficult to be met; (resembling Śiva Gaṅgâdhara, who, having on his

<sup>26</sup> In the original one would have expected *Chôḍa-Gaṅga-nṛipa*, instead of *nṛipa-Chôḍa-Gaṅga*, but that would not have suited the metre.

<sup>27</sup> Here, too, one would have expected *pūjy-âṅhri-padma-dāmdvô*, instead of *pūjy-âṅhri-dvāmdva-padmo*, but that again would have offended against the metre.

<sup>28</sup> This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

<sup>29</sup> I leave these names as they are given in the original. According to the *Āśvalāyana-śrauta-sūtra*, Calcutta Ed., p. 883, and the *Dharma-sindhu*, Benares Ed., p. 371, they really are Âtrêya, Ârchanâna, and Śyâvâśva. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârchanâna, understood the third name to be Sasyâvâśva, joining the syllable *sa*, which belongs to the second name, to the third.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spread excellent ashes over his body, and embraces Durgā).

(V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tummāṇa.

(V. 13.)—To him the lord of the earth Ratnadēva gave, after he had washed his lotus-feet, the village of Kōsambī, (*confirming his gift by the*) pouring out (*of*) water.

(V. 14.)—From the illustrious Gaṅgādhara there was born, as a younger son, that illustrious Sōmarāja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (*and*) is an ornament of the orb of the earth; (*being*) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born; ' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).

(V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kāśyapa and in the Sāṃkhya, has completely mastered the two Mīmāṃsās; (*like Śiva*) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akṣhapāda. He crushed the great conceit of Chārvāka, delighted the pitcher-born sage (*Agastya*) by drinking up the difficult-to-be-restrained Bauddha ocean, (*and is*) a god of death to the Digambaras.<sup>30</sup>

(V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brāhmans (*which they mistake for thunder*).

(V. 17.)—Afraid as it were of having to give (*their precious stones*) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (*and*) Śeṣha even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.

(V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing<sup>31</sup> splendour from the thousand-rayed (*sun*, *and*) the lordly nature of (Śiva) the destroyer of the god of love.

(V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, lounging for the heavenly Ganges; (*and*) having eaten (*there*) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.<sup>32</sup>

<sup>30</sup> On Kāśyapa, as another name of Kaṇāda, the founder of the Vaiśeṣika school of philosophy,—see Cowell's Translation of *The Aphorisms of Sāṃkhya*, Preface, p. v.—Akṣhapāda is Gōtama, the founder of the Nyāya system. The sage Agastya is fabled to have swallowed the ocean.

<sup>31</sup> In the original the adverb *asrāntam* is made to qualify the substantive *śaśvitām*, contrary to the rules of grammar.

<sup>32</sup> In the original one would have expected *brahmāṇḍa-bhāṇḍ-ōdara*, instead of *brahmāṇḍ-ōdra-bhāṇḍa*.

(V. 20.)—Having reflected that the life of man is unsteady like a tuft of grass which moves when struck by the wind, and that fortune is fickle; he, the wise, set his mind on religion.

(V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallāla a charming temple of the god Kēdāra, resplendent like the accumulation of his own fame.

(V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (temple) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Māmē, the intelligent Ratnasimha, who knows the established truths of the doctrines of Kāśyapa and of Akshapāda, (and is) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Rāghava; <sup>33</sup> (and who is) to the Vāstavya race (what) the sun (is) to a group of lotuses.

(V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumārapāla, born in the Sahasrārjuna race.

(V. 26.)—Engraved it has been with care by the sculptor Sāmpulā, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

## VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA, OF THE (VIKRAMA) YEAR 1247 (?).

BY PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces,<sup>1</sup> and is now in the Nāgpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety *aksharas* are missing. The stone evidently was less injured when Dr. Rājendralāl's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ⅜".—The characters are Dēvanāgarī.—The language is Sanskrit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dēvagāṇa, son of Ratnasimha; written by Kumārapāla, or, as he is called here, Kumārapāla; and engraved by Sāmpulā (verses 26–28).—In respect of orthography, we have to note the employment of the dental for the palatal sibilant in *suṇḍā*, line 2, *saurya*, line 6, *Sachī*, line 10, *śiśvatē*, line 18, and *sikhara*, line 19;

<sup>33</sup> It will appear from the next inscription, that Rāghava was the younger brother of Māmē, and therefore the paternal uncle of Ratnasimha.

<sup>1</sup> Cunningham's *Arch. Sur. Reports*, Vol. VII, p. 215. It has been edited before, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. of Bengal*, Vol. XXXII, pp. 277–279, 280–287.

the use of the dental *n* instead of the *anusvāra* in *avatansah*, line 4; the employment of the *upadhmāntya* in *puṣṭiparantau*, line 17; the exceptional denotation of *ñcha* by the sign for *ncha* in *chancharikah*, line 11, *kincha*, line 13, and *chakran-cha*, line 23; and the non-observance of the rules of *Samdhi* in *dhavalam=vilōkya*, line 12, and *idam=vidagdho*, line 20. The consonant *b* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince *Prithvidēva*, son and successor of the *Chēdi* prince [*Ratnadēva*], the vanquisher of *Chōḍa* and *Gaṅga* champions, who was the son and successor of a prince *Jājalladēva*, of the lunar race (verses 4-6). And it records (in verse 24) the erection at the village of *Sāmbā*, of a *Śiva*-temple by one *Dēvagana*, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of *Dēvagana*, *Gōvinda*, of the [*Vāstavya*] race, had come from the *Chōḍi māṇḍala* to *Tummana*, the country ruled over by the above-mentioned princes. *Gōvinda* had two sons, *Māmē* and *Rāghava*; and *Māmē*'s son again was *Ratnasimha*, the father of *Dēvagana*. This *Dēvagana*, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father *Ratnasimha* is the author of the preceding *Malhār* inscription, dated [*Chēdi*-] *Samvat* 919=A.D. 1167-1168.

According to *Dr. Rājendralāl Mitra*, the inscription is dated in [*Vikrama*-] *Samvat* 1207=A.D. 1148-50. But on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the *Malhār* inscription of [*Chēdi*-] *Samvat* 919=A.D. 1167-68 with the verses 3, 7, 8, 23, and 25 of the present *Ratnapur* inscription, as well as some minor resemblances, show that the author of this inscription, *Dēvagana*, had his father's *Malhār* inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of *Ratnasimha*, the composer of the *Malhār* inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=Vikrama-Samvat 1225, and I think it probable that the figures at the end of it are really *Vikrama-Samvat* 1247=A.D. 1189-90, and that these figures, by whom and whensoever added, furnish a true date for the prince *Prithvidēva*, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of *Ratnapur*, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the *Rājīm* inscription of *Jagapāla*:—

(1.) *Kaliṅgarāja*.

(2.) *Kamalarāja*.

(3.) *Ratnarāja* (or *Ratnēśa*).

(4.) *Prithviśa* (or *Prithvidēva*).

(5.) *Jājalla* (or *Jājalladēva*); according to the first inscription here published, [*Chēdi*-] *Samvat* 866=A.D. 1114.

(6.) *Ratnadēva*.

(7.) *Prithvidēva*; according to the *Rājīm* inscription, *Kulachuri-samvatsarē* 896=A.D. 1145; and, according to *Archæol. Survey of India*, Volume XVII, Plate xx, *Kulachuri-samvatsara* 910=A.D. 1158-59.

(8.) *Jājalladēva*; according to the second inscription here published, [*Chēdi*-] *Samvat* 919=A.D. 1167-68.

- TEXT. •

<sup>18</sup> The missing syllable is of course *Sa*.



11. mbhōr=Dugdhāv(b)dhi-putr-īva cha Chakrapāṇēḥ | sādhvī sadā va(ba)pḍhu-  
jan-ābhipūjyā Rambh=ēti nāmā'bhavād=asya patnī || 12<sup>19</sup> || Tābhyām-ajāyata jagat-traya-  
ghuṣṭa-kīrttir = ākhaṇḍit-āri-vu(bu)dha-maṇḍala-chaṇḍa-darppaḥ | Chaṇḍīśa-chāru-  
charaṇ-ām(v)bujā-cha(ñ)chārīkaḥ pra[jñā]-pa—

12. r=iha Dēvagaṇas=tañūjah || 13<sup>20</sup> || Ētaḍ=yaśya jagad=yaśōbhīr=abhitō dīpḍira-  
piṇḍa-prabhair=ākṛāntan=dhavalam(m)=vilōkya nikhilam gōp-āṅganā-vīkshitaḥ | Kā-  
lindī-hrada-Kālanēmi-dālana-prārambha-vītādaras=tirē tāmyati Vārirāśi-tanayā<sup>21</sup>

13. ttō=pi jāta-bhṛamaḥ || 14<sup>22</sup> || Pīyūṣa-dṛava-sāndra-vindu-vasatir=yasy=āśya vāk-  
chandrikā vidvach-chaḥkṛa-ckakōra-chañchu-putakair=āpiyamān=ānīśam | kin(ñ)ch-  
āya[m] kara-pañjarō 'khila-milān-nānā-digant-ārthinām bhūyō 'blīṣṭa-phala-prādāna-  
chatura[h] svādhi[na]- —<sup>23</sup>

14. lpadrumaḥ || 15 || Chāndrik=ēva śīśir-āmśu-mālinō mañjar-īva sura-mēdinīru-  
haḥ | kānti-nirjīta-surāṅganā-gaṇā tasya sādhu-charitā vadhūḥ Prabhā || 16<sup>24</sup> || Jā[mh]ō-  
nāmni dvitīy=āśya vilāsa-vasatīḥ priyā | amita-prēma-vā(bā)hulyā[d=divi]<sup>25</sup>

15. yaṁ prāṇa-mandiram || 17<sup>26</sup> || Lāvany-āpratimallatā-mada-bhaṣā Maulimḍunā  
krōdhatō dagdhasy=āpi Manōbhavasya bhuvanē vidy=ēva sañjīvanī | sat-śaubbhāgya-guṇ-  
aika-garvvā-vasatīḥ prāṇ-ādhikā prēyasī yām nirmāya Sarōjabhūḥ pramudī<sup>27</sup>

16. prāptaḥ parām nirvṛitim || 18<sup>28</sup> || Avō(bō)dha-dhvānta-santāna-kavi(ri)-kumbha-  
vidāraṇaḥ | Jagatsimhō 'sya tanayaḥ simhavat=bhūvi rājatē || 19<sup>29</sup> || Tārak-ārīr=asatī Śaila-  
sutā-sūnur=ayam punaḥ | sūtō Rāyarasimhō 'sya va(ba)ndhu-varggasya tārakah  
|| 20 ||

17. Bhōp=āśya duhitā sādhvī kali-kāla-vichēṣṭitaiḥ | a-sprīṣṭā svar-dḍhun=iv=  
ēyam bhuvana-traya-pāvanī || 21 || Vālbū-śrī-Dēvadās-ākhyau va(ba)ddha-sakhyau paras-  
param | jagad-ud[d\*]yōtākau bhātār pulhavantāv=iv=ām(v)b arē || 22 || Vāt-ōddhūti-  
[vi]-

18. lōla-tūla-taralam nrīṇām=idam jīvitam lakshmīm ghōra-ghan-āntarāla vilasad-  
vidyud-vilās-ōpamām | matv=aitad-durit-augha-dāru-dahana-prōddāma-dāv-ānalē śra-  
ddhām=uddhata-dharmma-vu(bu)ddhir=akarōch=chhrēyah-pathē sū(śā)śvatē || 23<sup>30</sup> || Cha-  
krē Dēva[ga]-

19. nō dhāma Vi(bi)lvapāni-pinākinah | Sām(v)bā-grāmē tushār-ādri-si(śi)khar-  
ābhōga-bhāsuram || 24<sup>31</sup> || Nānā-bhūpāla-bhukta-kṣhiti-jaghana-ghan-āślēṣha-tōṣhād=iv=  
ādaḥ dig-vāmā-kāma-pīḍā-tarala-tanu-gurur-ślēṣha-dīpsam samantā[t | ]

20. kām=iv=ēdam(m)=vidagdhō virachita-parama-prēma-hāsam tvarāvat=svarvvā-  
mānām samakṣam gagana-parisara[h] Śrī-mukham chumv(b)at=īva || 25<sup>32</sup> || Nīṣēś-  
āgama-suddha-vō(bō)dha-vibhavaḥ kāvyēṣhu yō bha[vya]-dhīḥ sat-tarkk-ām(v)budhi-  
pāragō Bhṛigu-su-<sup>33</sup>

21. [yō] daṇḍa-nītau mataḥ | chhandō'laṅkṛiti-śav(b)da-manmatha-kālā-śāstr-āv-  
(b)ja-chaṇḍadyutiś=chakrē Dēvagaṇaḥ prasastim=amālā[m]śrī-Ratnasimh-ātmanjah || 26<sup>34</sup> ||  
Yah kāvya-kairava-vikāśana-śītarasmir=uddāma-vu(bu)ddhi-nīlayō' —<sup>35</sup>

<sup>19</sup> Metro, Upajāti.

<sup>20</sup> Metro, Vasantatilakā.

<sup>21</sup> The missing syllable I suppose to be *ya*.

<sup>22</sup> Metro, Śārdūlavikṛīḍita; and of the next verse.

<sup>23</sup> The missing syllable is *ka*.

<sup>24</sup> Metro, Rathōddhatā.

<sup>25</sup> The missing syllable is *lī*.

<sup>26</sup> Metro, Ślōka (Anuṣṭubh).

<sup>27</sup> The missing syllable I take to be *taḥ*.

<sup>28</sup> Metro, Śārdūlavikṛīḍita.

<sup>29</sup> Metro, Ślōka (Anuṣṭubh); and of the next three verses.

<sup>30</sup> Metro, Śārdūlavikṛīḍita.

<sup>31</sup> Metro, Ślōka (Anuṣṭubh).

<sup>32</sup> Metro, Śragdharā.

<sup>33</sup> The missing syllable is *tō*.

<sup>34</sup> Metro, Śārdūlavikṛīḍita.

<sup>35</sup> Dr. Rājendralāl has read here the syllable *va*; and for the beginning of the next line he supplies *nī*.

22. ॐ pāla-sūnuḥ | vidyā-vilāsa-vasatir-vvimalām praśastim śrīmān=imām Kuma-  
ra-pāla-vu(bu)dhō lilēkha || 27<sup>36</sup> || Praśastir=iyam=utkirṇā rūchir-ākshara-pāṁktibhiḥ |  
dhimatā sūtradhārēṇa Sāmpulēna manōramā || 28<sup>37</sup> ||<sup>38</sup>
23. . . [D]ēvā[ga]nāv-ōtau rūpakāra-śirōmaṇi | chakratur=ghaṭanān-dhāmno  
Vi(bi)lvapāni-pinākipaḥ || 29 || Chandra-ārkkau | kīraṇ-āvali-valāyitam yāvad=vidhattān<sup>39</sup>=  
jagad-din-mātāṅga-ghaṭ-ōpavṛimhita-dharā-chakran(ñ)=cha kū-
24. ॐ ॐ | nakshatrā-prakar-ōru-hāralatikā'laṅkāra-sāraṁ nabhas=tvat-kīrttir=  
Mmadanāri-mandira-mishāt=tāvach-chiram nandatu || 30<sup>40</sup> ||  
[Samvat 1247]?<sup>41</sup>

## TRANSLATION.

Om! Om!

Adoration to Śiva!

(Verse 1.)—May Rudra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Pārvatī*,) the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy] . . . . .!'

(V. 2.)—May Gaṇapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven; . . . play of uprooting groups of [trees] . . . . .!

(V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds; . . . . . is the ear-ornament of the gems of celestial damsels; (and) whose loveliness completely takes away the proud reserve of the hearts, (deep) like mountain caves, of haughty women.

(V. 4.)—In his race there was the protector of the earth Jājalladēva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra,) the lord of the host of the gods, . . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the . . . oceans; a unique jewel to ornament the world.

(V. 5.)—From him there was born a son, [the illustrious prince Ratnadēva?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chēdi princes; who to the Chōḍa and Gaṅga champions elated

<sup>36</sup> Metre, Vasantatilakā.<sup>37</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.<sup>38</sup> The figure in brackets is broken away.<sup>39</sup> Read *vidhattā*.<sup>40</sup> Metre, Śārdūlavikrīḍita.

<sup>41</sup> This date has not been written by the writer of the inscription, who [forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chēdi era; for, in the impression, the first syllable of the word *samvat*, which precedes the figures 1247 (P), looks as if it had been put in the place of the figure 9, or as if that figure had been altered so as to assume the form of *sam*.

with [conceit] was, what Rāhu is to the full orb of the moon, when he seizes and swallows it; (and) the marvellous might of whose heroism had no bounds on the orb of the earth.

(V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvidêva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; . . . of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (various) quarters, come . . . . .

(V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.—<sup>42</sup>

(V. 8.)—In the course of time the learned Gôvinda, the [moon of the] Vâ[stavya race, ?] came from the Chêdi *maṇḍala* to the country Tummāna.

(V. 9.)—He had an elder son, named Mâmê, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] . . . was famous the earth over as the unique bee of the unique lotus-feet of (Śiva,) the destroyer of Tripura.

(V. 10.)—His younger brother was the illustrious Rāghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.

(V. 11.)—Resplendent is the son of the illustrious Mâmê, the illustrious Ratnasimha, the poet; the creeper of whose brilliant expanding fame, shining like jasmine and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of crazed disputants, (and was) the pleasure garden of Fortune, (and) the home of virtuous conduct, discernment, and religious merit.

(V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambhā; who was (to him) what Śachî is to Indra, what (Pārvatî) the daughter of the mountain is to Śambhu, and what (*Lakshmî*) the daughter of the ocean of milk is to (Vishṇu), who holds the discus in his hand.

(V. 13.)—From these two there was born here a son, Dêvagana, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (*hovering*) round the dear lotus-feet of (Śiva) the husband of Chandî, (and) a . . . of knowledge.

(V. 14.)—Having seen this whole world on all sides filled (and) whitened by his fame, shining like the foam of the sea, (Vishṇu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (and) having his attention withdrawn from the undertaking of destroying Kālanêmi<sup>43</sup> in the waters of the Kālindî, he stands motionless by the shore.

(V. 15.)—His words are always (*eagerly received*) by crowds of learned men, as the moonlight, the habitation of abundant drops of the nectar-liquid, is drunk by the round beaks of Chakôra birds; and this cage-like hand of his, dexterous in giving plenti-

<sup>42</sup> Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

<sup>43</sup> Compare *Raghuvamśa*, XV, 40, Bo. Ed., note.



fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

(V. 16.)—What the moonlight is to the (moon) garlanded with cool rays, (and) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabhâ, who by her loveliness has surpassed the crowd of celestial women.

(V. 17.)—A second dear wife he has, named Jâmbhî, a habitation of graceful charms from the intensity of (his) boundless love a second home of (his) life.

(V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (Śiva) who wears the moon on his crest; a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (to him) than life; she, having created whom the lotus-born (Brahman), filled with delight, obtained supreme happiness.

(V. 19.)—Resplendent on the earth is his son Jagatsimha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.

(V. 20.)—That (Skanda, the) son of the daughter of the mountain, is the enemy of Târaka; but this son of his, Râyarasimha, is the preserver of the whole body of relations.\*

(V. 21.)—This virtuous daughter of his, Bhôpâ, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.

(V. 22.)—(His) two (children) named Vâlhû and the illustrious Dêvadâsa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.

(V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (Dêvagaṇa) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.

(V. 24.)—At the village of Sâmbâ, Dêvagaṇa built (to Śiva), the bearer of the Pinâka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (Himâlaya) the mountain of snow.

(V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (temple) desirous of receiving<sup>46</sup> on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.

(V. 26.)—The son of the illustrious Ratnasimha, Dêvagaṇa, whose wealth of learning is purified by every traditional knowledge, (and) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (and) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (this) spotless eulogy.

<sup>44</sup> The usual form of the name is *Indu-mauli*; not, as in the text, *Maulindu*.

<sup>45</sup> The play on the word *târaka* is lost in the translation.

<sup>46</sup> *Lipsa* in the original, I take to be used for *lipsu*; it is similarly used in a passage of the *Kathâsaritsagara*, quoted in B. & R.'s *Dictionary*, s.v. *lipsa*.

(V. 27.)—The son of [Avani-?]pāla, the illustrious learned Kumarapāla, <sup>47</sup> (who is) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (and) a habitation of the play of learning, has written this stainless eulogy.

(V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sāmpula.

(V. 29.)—.....and Dāvagaṇa (?), these two crest-jewels of sculptors, have built the temple of (Śiva) the bearer of the Pinākā, who has a Bilva-staff in his hand.

(V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (this) home of the enemy of the god of love!

[The year 1247]?<sup>48</sup>

### VIII.—A RĀSHṬRAKŪṬA GRANT OF KṚISHṆA II., DATED ŚAKA 832.

By E. HULTZSCH, PH.D.

The original of the subjoined grant was found at Kāpadvaṇaj in Gujarāt. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½" thick; it measures about 3¼" in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2¾ by 3 inches and bears, in high relief, on a countersunk surface, a well-cut figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two *svastikas*. As Garuḍa, the vehicle of Viṣṇu, is represented on the seal of the present grant, while all other Rāshṭrakūṭa grants hitherto published bear a figure of Śiva, it may be concluded that Kṛishṇa II. who issued it was, unlike other members of his race, a Vaishṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word *yakas* in its Prākṛit form *yāśa*.

The inscription opens with a short *vanśāvali*, which has four verses in common with other Rāshṭrakūṭa grants<sup>1</sup> and mentions the following princes:—Kṛishṇarāja I. or Śubhatuṅga (verses 2, 3); his son Dhruvarāja or Nirupama (verses 4, 5); his son Govindarāja III. (verses 6 to 8); his son *mahārāja* Shaṇḍa (verses 9, 10); his son Śubhatuṅga or Akālavarsha, i.e., Kṛishṇa II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Rāma, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, viz., Indra III., the founder of the Gujarāt branch of the Rāshṭrakūṭas. The *mahārāja* Shaṇḍa of the present grant is identical with the *mahārāja* Śarva or Amoghavarsha of other inscriptions. He is

<sup>47</sup> i.e. Kumārapāla; in the original, the second syllable has been shortened, to make the name fit into the verse.

<sup>48</sup> See page 49, note 41.

<sup>1</sup> Verses 1, 3, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—*Ind. Ant.*, vol. XII, page 179.

here said to have destroyed his enemies and to have reconquered his kingdom, which had fallen off (verse 9). As we know from other inscriptions,<sup>2</sup> the enemies alluded to were rebellious members of his own family, probably Govinda IV. and his followers, whom he conquered with the help of his cousin Karka II. of Gujaraṭ.

After the pedigree of Kṛishṇa II. the inscription gives the *vaṃśāvali* of a vassal of his, the *mahāsāmanta* Prachanda, the son of Dhavalappa, who belonged to the race of Brahmanavaka (verses 13 to 18). Further, the document records that Vallabharāja or Akālavārsha (i.e., Kṛishṇa II.) gave the village of Vyāghraśa or Vallūrikā to the *brahmana* Brahmapaṭṭa. This village formed one of 750 villages, which were designated by their chief town Harshapura, and among which Khetaka<sup>3</sup> and Kāsadrāha<sup>4</sup> are mentioned. To these 750 villages belonged the 84 villages of Karpāṭavāṇijya, and to the latter the 10 villages of Rūridhā, in which the village granted was included; the inscription also mentions the names of seven villages which formed its boundaries<sup>5</sup> (lines 38 to 40). In verse 20, the 750 villages are stated to have belonged to the king himself, while in the ensuing prose-passages it is said that in these 750 villages a certain Chandragupta was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanda. It thus appears that Prachanda held them as a fief from Kṛishṇa II. Perhaps Prachanda's father Dhavalappa had received them as a reward for his bravery and loyalty, which are praised in verse 17.

After the customary imprecatory verses there follows the signature of Akkukā or, as he is called in verse 18, Akkuva, the son of Dhavalappa and brother of Prachanda. The date of the grant was the Śaka year 832 (910-11 A.D.), on the full moon of Vaiśākha.<sup>6</sup> The writer was the *kulaputraka* Ammaiyaka, the son of Nemāditya.<sup>7</sup> The document ends with the signature of Chandragupta, who, as mentioned in line 34, was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanda.

## TEXT.

## PLATE I.

- 1 श्री [॥] स वोव्यादेधसा धाम यन्नाभिकमलं कृतं । हरश्च यस्य कान्तेन्दुकलया कमलं कृतं । [१] प्रासीन्मु-
- 2 रारि(तः)संकाशः कण्णराजः क्षिते[ः] पतिः । अप्रमेयवसोर्हता साक्षाधर्म इवापरः । [२]
- 3 शुभतुङ्गस्तुङ्गपुरगप्रह्वरेणुं सुहरविकिरणं । श्रीष्मेपि नभो निखिलं प्राहृत्का-
- 4 लायते स्पष्टं । [३] तस्यात्मजः श्रीध्वराजनामा महानुभावः प्रथितप्रतापः [४] प्र-

<sup>2</sup> See *Ind. Ant.* vol. XIV, page 197.

<sup>3</sup> The modern Khetā (Kaira); see *Ind. Ant.*, vol. X, page 278; vol. XIV, p. 198.

<sup>4</sup> This is probably the same as Kāsahraḍa, *Ind. Ant.*, vol. XIV, p. 202.

<sup>5</sup> Among the towns and villages named in the grant the following can be readily identified: Karpāṭavāṇijya, "Rag-fair," is the modern Kāpaḍvāṇaj. The village granted, Vyāghraśa, is the Gaikavādi village Vaghās, situated north-east of Kāpaḍvāṇaj in Lat. 23° 6' N. and Long. 73° 10' E. (*Trig. Survey Map, Gunj. Ser.* No. 26). East of Vaghās lies Panthora, called in the grant Panthodā; in the south there is the Laruji Mūḍum, probably the Araluvaka of the grant. North-west we have Abuvel, the Apūvallī of the grant, and north Ambach, corresponding to Ambāuñcha.—G. Bühler.

Other inscriptions of Kṛishṇa II. are dated Śaka 822, 824, 826, and 831; see *Ind. Ant.*, vol. XII, p. 221 f.; and Mr. Fleet's *Kanarese Dynasties*, p. 36.

<sup>7</sup> This Nemāditya may have been a relation of Nemāditya, the son of the *kulaputraka* Dhurgabhata, who wrote the grant of Karka II. dated Śaka 734; see *Ind. Ant.*, vol. XII, p. 165.

<sup>8</sup> Read सीसाक्षः.

<sup>9</sup> Read रेणुं.

- 5 साधितायेषनरेन्द्रचक्रः क्रमेण वालार्कवपुर्ध्वभूव । [४] शशधरकरनिकारनिभं यस्य य-  
 6 शः सुरन(र)गायसाण्ड्यैः<sup>10</sup> [१] परिगीयते समन्ताद्विद्याधरसुन्दरीनिवहैः । [५] तस्माद्वभू-  
 7 न्नवनभारभृतेः समर्थः , पार्थीपमः , पृथुसमानगुणागुणज्ञः । [१] दुर्ध्वारवहरि-<sup>12</sup>  
 8 वनितातुलतापहेतुः गोविन्दराज इति सुप्रथितप्रतापः । [६] यस्य प्रभोःशतुर<sup>13</sup>चारु-  
 9 दारकीर्त्तिः रामापरो<sup>14</sup> निरुपमस्य पितुः सकाशात् [१] शंखेऽनेक<sup>14</sup>तनयेषु 'गुणा-  
 10 तिरैकान्मूर्धाभिषिक्तः(ः)नृपसम्प्रतमाशु<sup>15</sup>राज्यं । [७] रक्षितं येन निः[१]शेषं प्रतुरंभोधिसंशु-  
 11 तं । राज्यं धर्मेण लोकानां कृता तुष्टिः[१] परा<sup>16</sup>हृदि । [८] सुनुतस्या<sup>16</sup>तिवोदः सकलसुखग-  
 12 णाकारभूतो<sup>17</sup> वभूवः(ः) 'भूणालात्कण्टिकाभि<sup>17</sup> सपदि विधटितान्वेष्टितत्वा<sup>18</sup> ददाह ।  
 13 राज्यं यस्याभिमानो रिजमपि<sup>19</sup> चंचितं वाहुवीर्यादधाप<sup>20</sup> पृथ्वीमिकातपतुं-<sup>21</sup>  
 14 कुरुत वलवान् श्रीमहाराजपंडः । [८] यस्य विभोः[१] कारायां रिपुरमणीचारु-  
 15 चरणलम्पानां । [१] पक्षरथे<sup>22</sup> निगडानां अनवरतं श्रूयते लोके । [१०] तस्माद्वभूव<sup>23</sup>  
 16 राजा प्रथितयशः[१] (१) शुभतुङ्गनामायै<sup>24</sup> । योसात्रकालवर्षोपरनामा<sup>25</sup>  
 17 गीयते लोके । [११] कृष्णचरितः स एव हि हितकृतेये<sup>26</sup> / गो वि[भ]-  
 18 र्त्तिं वर्षानां । राज्यं निहतारातिः (१) स्वभुजेन भुवं च (क)

## PLATE IIa.

- 19 कृष्ण इव । [१२] 'यस्य चरणप्रभावाद्ब्रह्मवकान्वयमगाद्भृशं लक्ष्मी<sup>27</sup> [१]  
 20 पश्चाद्भूतकविन्दै<sup>28</sup>रनवरतं पट्टयते प्रकटं ॥ [१३] तस्मादन्वत्प्रागंराख-  
 21 मभवत्[१] श्रीशुभ<sup>29</sup>त्वुम्वडिः तस्माच्चापि वभूव दर्पदलनः[१] श्रीदेगडिर्विहृषां [१] येनानेकनरे-  
 22 न्ददन्तिदलनाप्याप्तं यशः साश्वतं सिंघेनेव<sup>30</sup> रणाटवीर्विरचिताजिवर्भीक<sup>31</sup>मेकाकिना । [१४]  
 23 तस्माज्जातः प्रचण्डः प्रचरखरकराक्रान्तनिः[१]शेषभूभ्रमास्त्रा श्रीराजहंसः[१] प्रतिदि-  
 24 नमुदयो क(र)श्यपाद्वा पिवश्चान्वेनानीता<sup>32</sup> निजं श्रीः पुनरपि भवनं चंचला क्वापि या-  
 25 न्ती पार्थेनीवारिचक्रे प्रमथन<sup>33</sup>पटुना शांभवं भव्यभावं । [१५] निर्जितसकल[१]रिजनः श्री-  
 26 धवललप्यः प्रसिद्धतरनामा । धवलितभुवनो जयससी<sup>34</sup> संजातः पवनसूनुरिव । [१६]  
 27 सिंघोभूय<sup>35</sup> विपक्षेण गृह्यमानं<sup>36</sup> यशेऽनुना [१] दत्तं स्वसामिनो<sup>37</sup> येन तं निहत्याशु म-  
 28 ण्डलं । [१७] तस्मात्प्रचण्डः[१] संजातः समरे यशःलंपटः [१] 'अक्रुवश्चापि खड्गेन विख्या-  
 29 तो निर्मलो भुवि । [१८] सेल्लविद्याधरेणापि सेलुलालित<sup>38</sup>पाणि(तपाणि)ना [१] निहत्य(र)

<sup>10</sup> Read 'सागुण्यैः.<sup>11</sup> Read 'वैरि०.<sup>12</sup> Read यश्च प्रभोःशतुर०.<sup>13</sup> Read रामीपरो or रामीपनी.<sup>14</sup> Read सत्सुप्यनेक०.<sup>15</sup> Read 'माप०.<sup>16</sup> Read सुनुतस्या०.<sup>17</sup> Read भूणालात्कण्टिकाभान् ?.<sup>18</sup> Read 'निष्टयित्वा.<sup>19</sup> Read यस्याभिमानो रिजमपि.<sup>20</sup> Read 'दवाप.<sup>21</sup> Read 'पञ्चास०.<sup>22</sup> Read 'रवी.<sup>23</sup> Read तस्माद्वभूव.<sup>24</sup> Read 'नामायम्.<sup>25</sup> Read 'वर्षोपरनामा.<sup>26</sup> Read 'कृतये.<sup>27</sup> Read लक्ष्मीः.<sup>28</sup> Read 'कवीन्द्रे०.<sup>29</sup> The metre requires an additional syllable after श्रीशुभ०.<sup>30</sup> Read शाश्वतं सिंघेनेव.<sup>31</sup> Read 'रचितं निर्भीक०.<sup>32</sup> Read विवश्चान् । येनानीता.<sup>33</sup> Read पार्थेनेवारिचक्रेप्रमथन०.<sup>34</sup> Read यशसा.<sup>35</sup> Read सिंघोभूय.<sup>36</sup> Read 'माणं.<sup>37</sup> Read स्वसामिने.<sup>38</sup> Read श्रेणुलालित०.

- 30 यच्च<sup>30</sup> (1) समधे<sup>30</sup> ययसा कञ्ज<sup>40</sup>मलंकृतं । [१८] श्रीमहत्तमराजः<sup>41</sup> श्रीहर्षपुरोप-  
 81 [ल]क्षितादग्रामात्<sup>42</sup> । भुञ्ज्य<sup>43</sup>कालवर्षः अर्धाष्टमशतोपसंख्यामात्<sup>44</sup> । [२०] सर्वानागामि-  
 32 भद्रकृपतिमहासामन्तामात्यबलाधिकृतविषयकमहत्तरात्<sup>45</sup> (1) समनुबोध-  
 33 यत्नस्तु • वः संविदितं यथा श्रीष्टेकहर्षपुरकासद्रहशतत् (1) अर्धाष्टम-  
 34 यं<sup>46</sup> • समधिगतपंचमहांशदमहासामन्तप्रचण्डदण्डनायकश्रीचन्द्रगु-  
 35 ते (1) • मये श्रीहर्षपुरार्धाष्टमशतान्तः[ः]पौति[क्ष]प्यंटावाणिज्यचतुर(१)शीति-

## PLATE IIb.

- 36 काप्रतिवद्धरिषादशकान्तः[ः]पातिव्याघ्रासग्रामः सप्तशमीलाकुलः सुदण्डदशाप-  
 37 राधः ससीमापर्यन्तः[ः] सकाष्ठतृणकूपतडागोपेतः समोगभागः[ः] संहिरण्यः चतुराघाटनो-  
 38 पलक्षितः<sup>47</sup>घाणक<sup>48</sup>पलसमेतः (समभिलिख्यते) । आघाटनानि<sup>49</sup> अभिलिख्यन्ते पूर्वतः पंथो-  
 39 डाग्रामो विष्णुवल्ली च । दक्षिणतः केरडवंल्लीग्रामो (1) अरलुवकग्रामश्च । पश्चिमतः[ः] नावा-  
 40 लिका अप्लक्षो च । उत्तरतः अम्बाउच्चग्रामः [ः] एवं चतुराघाटनोपलक्षितः वल्लूरिका-  
 41 ग्रामः भट्टवास्तव्यवाजिमध्यन्दिनभरहाजसगीचसन्नग्रचारी<sup>50</sup> • ब्राह्मणब्रह्मभट्ट<sup>51</sup> वल्ल-  
 42 सुताय (1) स्यात्वीदकातिसर्ग<sup>52</sup> वलिचरुकवैश्वदेवार्थ<sup>53</sup> प्रतिग्रहेण प्रतिपादितः [ः] तदर्थम-  
 43 क्षप्र<sup>54</sup>दत्तधर्मदायः[ः] सर्वरेवा<sup>55</sup>गर्भमभिलुभिः अस्मदुप<sup>56</sup>रोधात्यालनीयो(अ)नुमन्तव्य-  
 44 च [ः] उक्तं च (1) रिषि<sup>57</sup>व्यासेन । षष्टिवर्षसहस्राणि स्वर्गं तिष्ठति<sup>58</sup> भूमिदः [ः] आच्छेत्ता  
 चानुमता<sup>59</sup>  
 45 च तान्येन नरके वसेत् । विन्ध्याटवीष्वतोयासु शृङ्खलः(ः)कोटरवासिनः [ः] महीहयो हि जाय-  
 46 न्ते भूमिदानं हरन्ति ये । स्वदत्तां परदत्तां वा यद्वाद्रक्ष नराधिपः(ः) [ः] महीं महीभृतां श्रेष्ठ दा-  
 47 नात्<sup>60</sup> श्रेयोनुपालनं । यानिह<sup>61</sup> दत्तानि पुरा नरेन्द्रे दानानि धर्मात्ययशस्कराणि । निर्मा-  
 48 न्यवन्तःप्रति<sup>62</sup>मानि तानि को नाम साधुः पुनराददीतः(ः) । सर्वानिव<sup>63</sup> भाविनः पात्यिवेन्द्रात्<sup>64</sup> भू-  
 49 यो भूयो याचते रामभद्रः [ः] सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भव-  
 50 त्तिः । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [ः] यस्य यस्य यदा भूमिः

## PLATE III.

- 51 तस्य तस्य • तदा फलं । इति कमलदलाम्बु(ः)वि-  
 52 न्दुलोला<sup>64</sup> त्रियमवलोक्य मनुष्यजीवितञ्च । सकलमिद-

<sup>30</sup> Read समरे.<sup>40</sup> Read कञ्ज०.<sup>41</sup> Read • राजः०<sup>42</sup> Read • तान्ग्रामान्.<sup>43</sup> Read सुनक्त०.<sup>44</sup> Read • ख्यातान्.<sup>45</sup> Read • विषयिकमहत्तरान्.<sup>46</sup> Read • अर्धाष्टमशतमये ?.<sup>47</sup> Read घासक०.<sup>48</sup> Read आघाटनानि.<sup>49</sup> Read • वास्तव्यभरहाजसगीचवाजिमाध्यन्दिनसन्नग्रचारी०.<sup>50</sup> Read • भट्टाय.<sup>51</sup> Read • ब्राह्मणब्रह्मभट्ट.<sup>52</sup> Read • दीवार्थ.<sup>53</sup> Read • क्षप्र०.<sup>54</sup> Read • सर्वरेवा०.<sup>55</sup> Read • अस्मदनुप०.<sup>56</sup> Read • षष्टि०.<sup>57</sup> Read • तिष्ठति.<sup>58</sup> Read • चानुमता.<sup>59</sup> Read • नात्.<sup>60</sup> Read • यानीह.<sup>61</sup> Read • ल्यवान्प्रति०.<sup>62</sup> Read • सर्वानिव.<sup>63</sup> Read • वेन्द्रात्.<sup>64</sup> Read • लोला.

53 मसावतं<sup>65</sup> [च] बुधा<sup>66</sup> न चि मनुजैः परकीर्तये<sup>67</sup> लिखीयाः । कदतां परदत्ताया वी हरे-  
 54 त वसुधरां [।] स विद्यायां समिभूया यितुभिः सह पश्यते । भूमिं यः प्रतिपद्यते<sup>68</sup> स-  
 55 च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणी गियती स्वर्गगामिनौ । चन्द्रेण्यत्वं प्र-  
 56 यमं सुवर्णं भूर्ध्वः<sup>69</sup> सीमन्तताय गताः । वीकाचय<sup>70</sup> तेन भवेत्<sup>71</sup> दत्तं यः काचमं  
 57 गां च मही<sup>72</sup> च दद्यात् । वज्रि<sup>73</sup> वज्रिभुतं चालु पांचपूता<sup>74</sup> प्रजायते । दत्ता स्वर्गरां वैद्य<sup>75</sup>  
 58 न मर्त्यो जायते पुनः । सर्वेषामिव<sup>76</sup> । सुनामा पुण्यमानुषं यः । चाटव<sup>77</sup> चित्तिनी-  
 59 रीणां सप्तजन्मानुषं फलं । स्वर्गोयं श्रीमदनुकास श्रीवसुधरा-  
 60 नोः यत्कसंक्त् ८३२ वैशाख्यद्वितीयमासा महावैशाखा पूर्व-  
 61 देवप्रदायवर्जो दत्तः [।] लिखितमिदं शासनं कुरुपुत्रवैद्याय-  
 62 केन नेमादित्यभुतेनेति । यदन्नोनाशरमधिकाशरणा तत्सर्वं प्रमा-  
 63 नमिति व्यासतुषोपि सुव्रति ॥ कुरुक्षेत्रे श्रीचक्रपुत्राय ॥

## TRANSLATION.

Om. (Verse 1.) 'May he (*Vishnu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Siva*) protect you, whose head is adorned by the lovely crescent of the moon !

2. There was a lord of the earth (*called*) Kṛishṇarāja, who resembled Murāri (*Krishna*), and who, like another incarnation of the god of justice,<sup>7</sup> gave away immeasurable wealth.

3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of Śubhatunga.

4. He was succeeded by his son, the illustrious Dhruvarāja, who conquered all kings and resembled the morning sun (*by*) his great majesty and his widespread prowess (*or* heat).

5. His fame, which resembles the rays of the moon, is sung in full by the Vidyādhara women, who dwell on the uppermost ridge of the mountain of the gods (*Meru*).

6. He had (*a son*) called Govindarāja, who was able to bear the burden of the earth, who resembled Pārtha (*Arjuna*), who, like Prithu, knew (*how to distinguish between*) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.

7. Though there were several sons, this clever and handsome (*prince*),—like another Rāma,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father Nirupama.

8. He ruled righteously his whole kingdom together with the four oceans (*and thus*) filled the hearts of men with the highest joy.

<sup>65</sup> Read मसावतं

<sup>66</sup> Read बुधा.

<sup>67</sup> Read वीर्तये.

<sup>68</sup> Read गृह्णाति.

<sup>69</sup> Read ध्वनी.

<sup>70</sup> Read वीकाचय.

<sup>71</sup> Read भवेत्.

<sup>72</sup> Read मही.

<sup>73</sup> Read वज्रि.

<sup>74</sup> Read पञ्चपूता.

<sup>75</sup> Read वैद्य.

<sup>76</sup> Read सर्वेषामिव.

<sup>77</sup> Read चाटव.

<sup>7</sup> i. e., like Yudhishthira, the son of Dharma or Yama.



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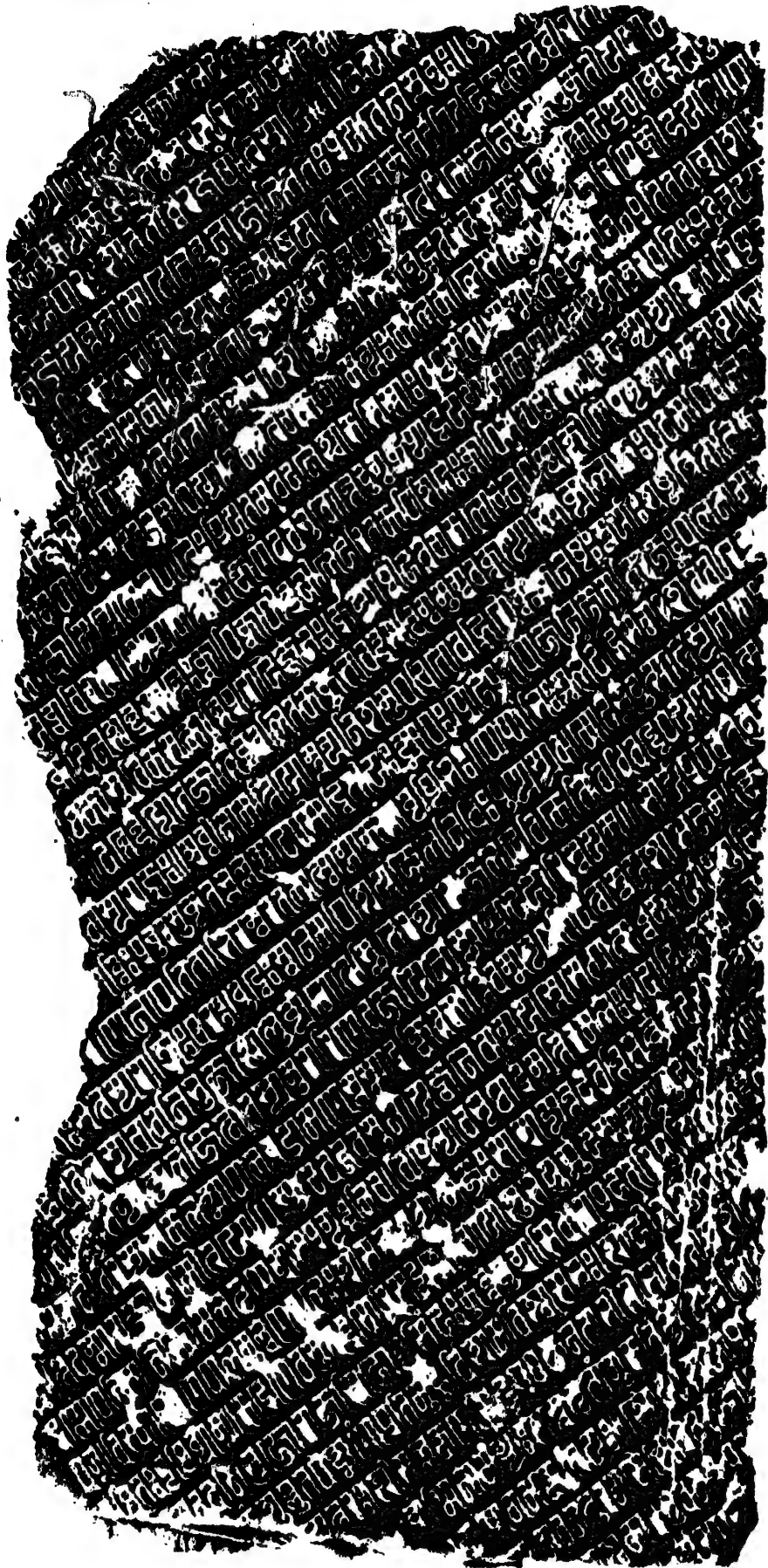
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9. His son was the illustrious *mahārāja* Shanda, who was very brave, a mine<sup>79</sup> of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (royal) parasol.

10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.

11. From this famous (prince) there sprang this (present) king called Subhanga, the same whom people praise in song by his other name Akalavarsha.

12. His deeds resemble those of Krishna; for, having killed his foes, he bears the kingdom for the welfare of the (four) castes and the earth with his arm, like Krishna.<sup>80</sup>

13. Through his favour<sup>81</sup> great fortune came to the face of Brahṇavaka; (this fortune) is incessantly and openly proclaimed by the great poets of later times.

14. From this ocean-like race there arose the illustrious . . . Kūmbaḍi, and from him the illustrious Degaḍi, the destroyer of the pride of his enemies; the eternal fame which he, alone (but) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.

15. As the sun from Kaśyapa, there sprang from him the fierce and illustrious Rājahansa, whose far-reaching and hard hands (or hot rays) overcame all kings (or mountains) and who was rising daily; he who, like Partha (Arjuna), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Śambhu (Śiva).<sup>82</sup>

16. Like (Hanumat) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.

17. Becoming (as it were) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (this unnamed enemy) had taken.

18. From him came Prachanda, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.

19. Sella-Vidyādhara<sup>83</sup> also, whose hands were as graceful as the *śelu* (plant), adorned his race with fame by killing his enemies in battle.

20. The illustrious Vallabharāja Akalavarsha possesses seven hundred and fifty villages, which are designated by (their chief-town) Śrī-Harshapura.

(Line 31.) He informs all who shall come (to this village):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) "Be it known to you that, while in these seven hundred and fifty (villages) of ~~Kheṭaka~~ Kheṭaka, Harshapura, and Kāsadrāha, the illustrious Chandragupta was the *dandadyaka* of the *mahāsāmanta* Prachanda, who has obtained the five *mahāśabdas*, I gave as a donation the village of Vyāghraśa, which is included in the ten (villages) of

<sup>79</sup> On account of the metre, *ākāra* is used for *ākara*.

<sup>80</sup> This verse alludes to the real name of the king, viz. Krishna.

<sup>81</sup> Literally: "through the power of his feet."

<sup>82</sup> The meaning of the second half of this verse seems to be, that Rājahansa dedicated the booty of his warlike expeditions to a temple of Śiva which he himself had built.

<sup>83</sup> This person seems to have been a brother of Prachanda and Akkuva.

Rûriddhâ, which belong to the eighty-four (*villages*) of Karpataṅṇijya, which are included in the seven hundred and fifty (*villages*) of Śrī-Harshapura, together with its rows of trees, together with (*the right to*) punishment and (*the right of fining those who commit*) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw;— the boundaries are (*here*) written: on the east, the village of Panhodâ and Vitkhâṇṇallî; on the south, the village of Keradavallî and the village of Araluvaka;<sup>84</sup> on the west, Nâṇalikâ and Apûvallî; on the north, the village of Ambâṇṇcha;—the village of Wallûrikâ, thus defined by its four boundaries, to the *brâhmaṇa* Brahmabhaṭṭa, who is the son of Vavva, lives at Bhaṭṭa (1), belongs to the Bharadvâja-gotra and studies the Vâji-Mâdhyamdina (*śâkhâ*), after having bathed, with a libation of water, in order (*to enable the donee to perform*) the *bali*, *charuk* and *vaiśvadeva*. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us.”

(L. 44.) And the saint Vyâsa has said:— [Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59.) This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. Śaka-saṃvat 832, on Mahâ-vaiśâkhi, (*i.e.*) on the full-moon, in the bright half of Vaiśâkha, (*the above-mentioned village*) was given, with the exception of previous gifts to temples and to Brâhmaṇas. This edict was written by the noble (*kula-putraka*) Ammayaka, the son of Nemâditya. What syllable in this (*document*) is too few or too many, all that is valid; for even a man who resembles Vyâsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

## IX.—TWO CAVE-INSRIPTIONS FROM THE TRIŚIRAPALLI ROCK.

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EPIGRAPHIST TO THE ARCHÆOLOGICAL SURVEY, SOUTHERN INDIA.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirâpalli (Trichinâpalli). They are both somewhat worn. The left pillar was covered by a ‘modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Guṇabhara, who bore the birudas—Puruṣhottama, Śatrumalla and Satyasamdhya, constructed a temple of Śiva on the top of the mountain and placed in it a *linga* and a statue of himself. Each of the two pillars mentions the river Kâvirî, *i.e.* the Kâverî, on whose banks Triśirâpalli is situated,

<sup>84</sup> Compare the village of Aralûm in the Ilâo grant of Dadda II., *Ind. Ant.* vol. XIII, p. 117.



and refers to the Chola country. On the left pillar the Kāvīrī is called 'the beloved of the Pallava'; this means in prose that a Pallava King ruled over the country along the banks of the Kāvīrī river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmalla-puram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Chola country..

## A.—PILLAR TO THE LEFT

## TEXT.

- [1] कावीरीनयनाभिरामसलिलामारा-  
 [2] मङ्गलाधराम् देवो वीक्ष्य नदीप्रियः  
 [3] प्रिय[गु]णामप्येष<sup>1</sup> रज्येदिति [१\*]<sup>2</sup> सगुण-  
 [4] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-  
 [5] [रौ] नित्यन्तिष्ठति पल्लवस्य दयितामेतां हु-  
 [6] वाणा नदीम् ॥ [१\*] गुणभरनामनि राजन्यनेन लि-  
 [7] ङ्गेन लिङ्गिनि ज्ञानम् [१\*] प्रथताच्चिराय लोके वि-  
 [8] पक्षवृत्तेः परावृत्तम् ॥ [२\*] चोळविषयस्य शैलो  
 [9] मौलिरिवाद्यं महामणिरिवाद्य [१\*] इरगृहमेतं-  
 [10] ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [२\*] शिला[ख]रे-  
 [11] यं जनिता सत्यसन्धस्य भौतिकी [१\*] मूर्तिः कीर्त्तिम-  
 [12] यी चास्य कृता तेनैव शाश्वती ॥ [४\*] निष्कृ[थ] चला [स]-  
 [13] मधायि [गुणभ]रे भक्तिः \* \*

## TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (*Śiva*), having perceived the Kāvīrī, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).<sup>3</sup>

(2.) While the king called Guṇabhara is a worshipper of the līṅga, let the knowledge which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this līṅga!<sup>4</sup>

(3.) This mountain resembles the diadem of the Chola province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṅkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasamdhā<sup>5</sup> was executed, and by the same an eternal body of his fame was produced.

<sup>1</sup> च looks like च .

<sup>2</sup> In the transcripts, a small star \* attached to a mark of punctuation, letter, or numeral in square brackets [ ], indicates that it did not exist in the original, but has been supplied.—Ed.

<sup>3</sup> Pārvatī calls Kāvīrī the wife of another, in order to prevent Śiva from coveting her.

<sup>4</sup> This whole verse has a double entendre. It contains allusions to the Indian logic (*tarkaśāstra*), in which *līṅga* means the subject of a proposition, *līṅga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

<sup>5</sup> Satyasamdhā must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse on the right pillar.

## B.—PILLAR TO THE RIGHT.

## TEXT.

- [1] शैलेन्द्रमूर्धनि शिलाभूवने विचित्रे  
 [2] शैलीस्तनू गुणभरो नृपतिर्निधाय [१\*]  
 [3] स्थाणुं व्यधत्त विचित्रेषु यथार्थसंज्ञं  
 [4] स्थणुः सद्यश्च सह तेन जगत्सु जातः [॥ १\*]  
 [5] गृहमकृत शत्रुमहो गिरिन्द्रकन्या-  
 [6] पतेर्गिरावस्मिन् [१\*] गिरिशस्य गिरिश-  
 [7] [स]न्नामन्वर्त्योर्कतुर्मर्त्यपतिः ॥ [२\*]  
 [8] विभूतिश्चोळानां कथमहमवेक्षे-  
 [9] य विपुलां नदीं वा कावीरीमवनिभवनाव-  
 [10] स्थित इति [१\*] हरिणोक्तः प्रीत्या विभुरदिश-  
 [11] दम्भलिहमिदमनुप्रस्थो राज्ये गरिभवन्-  
 [12] मच्चैः गुणभरः ॥ [३\*] निर्मापितामिति मुदा  
 [13] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-  
 [14] मामनेन [१\*] कृत्वा शिवं शिरसि धारयताम्-  
 [15] 'संस्थमुच्चैः शिरस्तमचलस्य' कृतं कृता-  
 [16] र्थम् ॥ [४\*]

## TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way<sup>6</sup> Sthāṇu (*Śiva*) stationary<sup>9</sup> and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make the name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Chōlas or the river Kāvīrī?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless<sup>7</sup> stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama<sup>8</sup>, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

<sup>6</sup> Read गिरिन्द्र.

<sup>7</sup> Read गिरिभवन.

<sup>8</sup> Literally: 'this was the way.'

<sup>9</sup> Literally: 'he made Sthāṇu (i.e., *the stationary one*) one whose name was true to its meaning.'

## X.—BADĀUN STONE INSCRIPTION OF LAKHANAPĀLA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badāun,<sup>1</sup> the chief town of the Badāun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot, 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the *aksharas* which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Śiva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen *aksharas* at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from  $\frac{5}{8}$ " to  $\frac{3}{4}$ ", and is somewhat less in the four or five bottom lines. The characters are Devanāgarī of about the 12th or 13th century A.D., and the inscription was engraved by the two artizans Gōge and Jīlhe (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in verse throughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gaṅgādhara (himself the son of the sage Sômesvara, a resident of Âhāḍe-gaḍha) and his wife Sūlhā, a daughter of the learned Paraśurāma (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that *ba* is represented by the sign for *va* everywhere except in the word *ārabdhā* in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhanapāla, and that it records the erection of a Śiva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodāmayûtā (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhanapāla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

<sup>1</sup> In the inscription, the place is called Vodāmayûtā (lines 1 and 11) and described as "the town of Bharata" (line 20.) Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XI, p. 1, states that, according to the Brāhmins, its original name was either "Bedamau" or "Bedamāya." [Conf. *North-Western Provinces Gazetteer*, vol. V, pp. 157 to 160. It is also written Badāyūn.—J. B.]

an abstract of the contents; regarding the prince Lakhanapāla and his ancestors, the writer of the inscription expresses himself as follows:—

(L. 1). “[*Here* <sup>2</sup>] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven, <sup>3</sup> [*there is*] the town Vṛodāmayātā, ornamenting the land named Pañchāla, (and) protected by the arms of all the famous princes born in the Rāshtrakūṭa family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (and) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (and) a seat of law-abiding people, this beautiful (town) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of *mandāra* <sup>4</sup> trees, ornamented with the best of Gandharvas, (and) surrounded by *saṃtāna* and *kalpa* trees, pleasing with its lofty pure [habitations] of the gods, (and) the seat of the assembly of the immortals.”

(L. 2). “There, there was first, endowed with endless excellencies, the lord of men, Chandra, who by the terror of his sword terrified the host of the enemies; whose son Vighrapāladēva protected the earth, well known among adversaries (and) munificent towards supplicants. His son, known by the name of Bhuvanapāla, (was) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopāladēva guarded (the earth), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness.”

(L. 3). “Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (and in consequence) endowed with fame. When (this) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapāla, in consequence of whose distinguished prowess there never was any talk of Hambīra’s <sup>5</sup> coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (and who was) munificent (and) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapāla, a recital of whose deeds might secure victory even to-day.”

(L. 5). “(Then) his son became king, installed in the place of his father as the illustrious Bhīmapāla, who defeated the difficult-to-be-conquered hostile heroes (and) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brāhmanas. Then there came, to protect the earth, his son, known the world over as the illustrious Śūrapāla, (who among princes was) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (Indra’s elephant) Airāvaṇa is among the choicest of elephants, (and) what the lion is among the wild beasts. His son was Amṛitapāla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (and) the preceptor as it were of all whose weapons deal out stern punishment.”

<sup>2</sup> The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

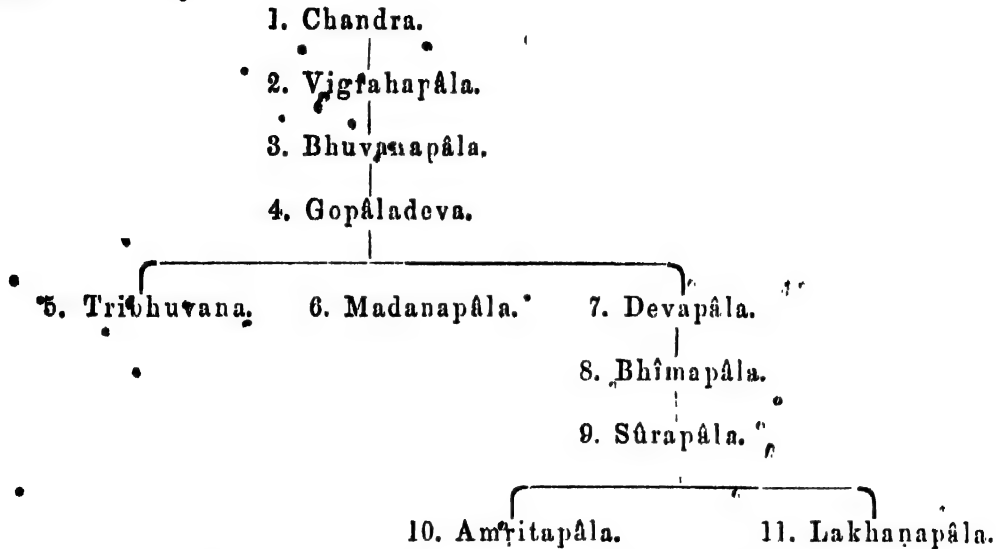
<sup>3</sup> i. e., the Ganges.

<sup>4</sup> The *mandāra*, *saṃtāna*, and *kalpa* trees are trees of Indra’s paradise.

<sup>5</sup> The usual spelling of this word is *Hammira*; see, e.g., the Royal Asiatic Society’s Plate of Vijayachandra and Jayachandra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hammira* as used on coins, see Thomas’s *Chronicles of the Pathān Kings of Delhi*, pp. 50n. and 136n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhanapāla, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (and) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



Beyond these names, and the statement that these princes belonged to the Rāshtrakūṭa clan (which appears to connect them with the Rāthōr rulers of Kanauj), and that the town Vodāmayūtā was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in *pāla*, distinctly connected with the town of Badāun, is that of Mahīpāla, "the Tomar Rāja of Dehli, who," according to Sir A. Cunningham,<sup>6</sup> "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jāmī Masjid; and Mahīpāla's name does *not* occur here. The reference to Hambīra (or the Hambīras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Śaiva ascetic, called Varmaśiva, whose home was Anahilapāṭaka, and who, after destroying by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakṣiṇāpatha, and after giving other proofs of his piety and superhuman power in Kaśmīr, on his wanderings also came to Vodāmayūtā, where, by Devapāla's minister Rulhā, he was appointed head of a *maṭha* or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigana, who became the spiritual adviser of the prince Sūrapāladēva (lines 13—15). Mūrtigana's place, again, was taken, during the reign of Amṛitapāla, by his pupil Īśānaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhārgava *gotra*, with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva, and Jamadagni, and as the eldest son of the twice-born

<sup>6</sup> *Archæol. Survey of India*, vol. XI, p. 1.—A prince 'Depāl,' with the date A.D. 1256, and a prince 'Lakhan Pal,' with the date A.D. 1330, are mentioned, *ib.*, vol. XX, pp. 13 and 14.

Vasâvana, a resident of Simhapallî in the Hariyâna country. This Îśânaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadaṇaulikâ (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhâ, mentioned above, was succeeded in his office by Lakshmîdhara and Jagatpâla, who were as devout worshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodâmayûtâ, are mentioned in the inscription, Anahilapâtaka is the well-known Anhilwâda in Western India, and Hariyâna the modern Haryana, described in the *Imperial Gazetteer* as a tract of country in the Hissâr District of the Panjâb. The places Simhapallî (l. 16), Bhadaṇaulikâ, and Âhâḍegadhâ (l. 21) I am unable to identify.

TEXT.<sup>1</sup>

L. 1. [svaḥsi]ndh<sup>2</sup>-ûdaka-pûra-dûra-gamit-âśêsh-âgha-saṁgh-ôdayô | prakhyât-  
âkhila-Râshṭrakûṭa-kulaja-kshmâpâla-dôḥ-pâlitâ Pamchâl-âbhidha-dêśa-bhûshana-  
Karî Vodâmayûtâ purî || Maṁdârâtiva(ba)hu-prakṛishṭa-sumanaḥ-sampatî-saṁ-  
[ś]ôbhita gamdhavv-ôttama-bhûshita parivṛitâ saṁtânakalpadrumaiḥ | atyuchch-  
âmalâ-dêva-[maṁ ?] ◡◡◡

2. nâ ramyâ sudharm-âśrayô yâ rôjê guṇa-saṁchayair=iva purî Paurandari  
sundarî || Tat<sup>3</sup>=âditô=bhavad=ananta-guṇô narêndras=Chandraḥ sva-khadga-bhaya-  
bhûshita-vairi-[vri]ndah | prathyarthishu prakatitô=rthishu yasya dâtâ kshônîm raraksha  
suta-Vigrahapâladêvaḥ || Tasy=â[tma]—<sup>4</sup>

3. Bhuvanapâla iti prasiddhaḥ pratyaksha-lakshya iva mûrtti-dharô hi dharmah |  
tasmin=prapâlya vasudhâm divi samprayâtê Gôpâladêva iti tat-tanayô jugôpa | (II)  
Yatra prajā-durita-hâriṇi lavdha(bdha)-râjyê varṇnâḥ sva-karma-niratâḥ sukhitâm-  
avâpuḥ || (I) tat-sûnur=ânamita-vairi-kadamva(ba)kô=taḥ kirty<sup>5</sup>-a[nv]ji—<sup>6</sup>

4. s-Tribhuvanô bhuvanam raraksha || Sva-bhrâtari svar=upayâtavati sva-daivât=  
s=aiv=âvanir=Madanapâla-nripêṇa bhuktâ | yat-paurushât=pravarataḥ surasindhu-  
tîra-IIamvî(mbî)ra-saṁgama-kathâ na kadâchid=âsit || Tasy=âpujô dalita-dripta-  
vipaksha-lakshô dâtâ dayâdur=avanîm=avati sma paschât [1\*]

5. śrî-Dêvapâla-vara-nâma-dharô[dharâyâ]m=ady=âpi yach-charita-varṇṇanatô  
jayah syât || Tasy=âtma-jô vijita-durjaya-vairi-vîro râj=âbhavat=kanaka-nirmâla-sach-  
chharîrah | garbhêśvaraḥ śubha-karah sura-vipra-bhaktah śrî-Bhîmapâla iti tâta-  
padê=bhishiktaḥ || Tat-sambhavô=bhavad=a—<sup>7</sup>

6. vani-pâlanâya śrî-Sûrapâla iti sarvva-jagat-prasiddhaḥ | Śakrô yathâ sura-gaṇê  
bha-gaṇê śâśîmka Airavaṇô gaja-varêshu mrigêshu simhaḥ || Abhavat<sup>8</sup>=Amṛitapâlas=  
tasya putrah pratâpi nija-kara-nîsit<sup>9</sup>-âsi-trâsit-âśêsha-âtruh | dvija-guru-sura-bhaktah  
sarvva-[śâ]—<sup>10</sup>

<sup>1</sup> From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely gone, and of the second half only the lower portions of the aksharas are left.

<sup>2</sup> Metre, Śardûlavikṛîṭita; and of the next verse.

<sup>3</sup> Metre, Vasantatilakâ; and of the next six verses.

<sup>4</sup> i.e., âtmajô.

<sup>5</sup> Originally kirtyâ.

<sup>6</sup> i.e., anvîta.

<sup>7</sup> i.e., atô.

<sup>8</sup> Metre, Mâlinî; and of the next verses.

<sup>9</sup> i.e., -âsit-d.



7. nuraktô gurur=iva sakalânâm=ugra-damâ-ayudhânâm || Tad=anu tad-anujâtô  
âta-dân-âtirêkô nripati-Lakhanapâlah kalpa-kôṭir=ih=âstâm | tapa-tapana-kar-âbha-  
prâsa-vṛindâni yasy=âri-vara-tanushu dhârâ raudhirir=âpiva(ba)nti || Anahilapâ-  
ṭa<sup>10</sup>ka<sup>10</sup>-vasatih prâg=âsit=tâpa—<sup>11</sup>
8. mahâkula-jah | Varmaśivah śiva-mūrtih kīrti-mati-kshānti-dhṛiti-dhāma || Yô<sup>12</sup>  
vâ(bâ)lah kila Dakṣiṇâpatha-gatô yau(bau)ddha-prâṇi[shth]âpitām sampāśyan=  
pratimām jahāra vidhinā kēn=âpi dūram rushâ | mantr-ôchchhâraṇa-vēlay=aiva pātaha-  
dhvânât=tatô viśrutô vijñâtô guru-gauravân=nija-padê ninyê<sup>13</sup>.
9. tām mantra-vit || Kāmīrêshu ya īśvar-ârpita-mānâ vidyâdbhir=abhiyarchchitah  
svām śaktim paridarśya Kāśyapa iva kshamâpâla-mâl-ârchhitah | digrudrân=vishamân=  
vidhâpya sa tatô Rudr-âlayam nirmalam vâncih-âhâra-karam maṭham vyarâchhayad=bha-  
ṭṭarak-âbhishhta-dam || Svairēn=ôpavanê kvachid=virachita-dhyânâsan-â-  
10. dhyâsanô madhyâhnê=pi na tatyajê vara-ta[rô]h<sup>14</sup> prâgvan=nijâ-chchhâyayâ |  
tad=drishṭvâ dvija-jâtin=âtisayatah kēn=âpi samisēvitas=tasmai tushṭa-mānâ manushya-  
nikara-svāmītvâ-lâbham dadau || Pâschâd=adbhuta-tarka-vô(bô)dha-va(ba)latas=tatr-  
aiva pa[t<sup>x</sup>]tram svayam dattv=ôpârjya yasah śasâṁka-ruchiram jiv=ô<sup>15</sup>
11. tân=vâdinah | chêtah-suddhi-karêshu tīrtha-nikarêshv=â-vârddhi sisnâ(shnâ)-  
sayâ prâdakshinyam=idam mahî-talam=aṭan=Vôdâmayâjām gatah || Tadâ<sup>16</sup> śrî-Dēva-  
pâlasya kula-krama-samudbhavaḥ | mantrî Rulh-âbhidhânô=bhûd-Imdrasy=êva sva-  
yam guruḥ || Tatô<sup>17</sup> bhâvi-kshamâbhr̥it-sukṛita-[raçana]h pâtva-nikara-pradhâ-  
12. nēn=ânēna prachura-guṇa-bhṛit=pūjya-charitah | svayam Rulhâ-nâmnâ divira-  
kulajēn=âpta-matinâ gurutvê vinyastô nija-pura-maṭha-svâmya-vishayê || Anâdi<sup>18</sup> Ka-  
nhêśvaradēvam=âdau Rulhêśvaram kârayati sma pâschât | maṭkam tapasvishv=anukûla-  
vastu-sampatti dēvâvani-tulyam=êtat || Tad-bhaktimân  
13. Mūrtiganô guṇ-imdrô va(ba)bhûva bhûpâla-hṛidavja(bja)-sūryah | sad-dī-  
kshayâ yasya sa Sûrapâladēvô va(ba)bhûv=âpratima-prabhâvaḥ || Vasy<sup>19</sup>-âkrishṭi-  
mahâ-vidhâna-nipunô mantr-ôddhṛitau dakṣiṇô vipram bhûmipatim tadīyam=athav=  
âmâtyam sa yam dīkshayêt | tam tam vô(bô)dha-nidhim [sa]masta-prithivî-nâtham  
pradhânām nripām sthânurim  
14. pa[t<sup>x</sup>]trinam=âtanôt=tarum=iva śrî-Yâjñavalkyô munih || Kâmah<sup>20</sup> kumbhî  
tadupayamanam<sup>21</sup> tad-bhujastambha-yugmam krôdhô vyâdhir=vvachanam=amṛitan=tasya  
tach-chhânti-hêtuh<sup>22</sup> | lôbhaḥ śamkê śasaka-sisukaḥ kêsarî sa prasiddhah sa trailôkyê  
kim=iha va(ba)huna Sambhu-sambhâvan-ârhaḥ || Asyâm bhûmau malahara-[ma]-  
15. hâtir[tha]-yâtrâ-prayâtam śrâvam śrâvam vara-yatijanô=nugrahây=aitam=êva |  
ghrâyam-ghrâyam parimalam=ali-vrâta âsâdya sadyô yadvad=dûrâd-vrajati kusuman  
sêvatê ch=âpy=ajasram | Sva<sup>23</sup>-sishyavara-bhûpâla-bhakti-lavdhê(bdhê)na bhûriṇâ |  
bhûmi-dânēna yô viprân=pūjayâm=âsa bhûriṇâ || Prakhyâtô<sup>24</sup> Hariyâna-dêśa-vasatih śrî-  
16. Simhâpallyâm dvijô va(ba)hv-annô guṇavân=Vasâvana • iti khyâtaḥ prithi  
vyâm=âbhûc || tasya śrêsthâ-sutah purâkr̥ita-mahâ-punya-prabhâvâd=asau tyaktvâ

<sup>10</sup> Metre, Âryâ.

<sup>11</sup> i.e., tâpasô.

<sup>12</sup> Metre, Śârdûlavikr̥idita; and of the next three verses.

<sup>13</sup> Perhaps ninyê, gryatm.

<sup>14</sup> This certainly is the original reading; but a careful examination of the *akshara rô* shows that it has been altered, and I would suggest the reading *vara-tanuh*.

<sup>15</sup> i.e., jiv-ôdbhâtan=.

<sup>16</sup> Metre, Śloka (Anushṭubh).

<sup>17</sup> Metre, Śikharinî.

<sup>18</sup> Metre, Upajâti; and of the next verse.

<sup>19</sup> Metre, Śârdûlavikr̥idita.

<sup>20</sup> Metre, Mandâkr̥antâ; and of the next verse.

<sup>21</sup> Here, in the original, follow the *aksharas thathutha-thathathatha*.

<sup>22</sup> Metre, Śloka (Anushṭubh).

<sup>23</sup> Metre, Śârdûlavikr̥idita.



va(ba)m̐dhu-dhana-spr̐hān̐ para-pada-prāpt̐yai sishēvē gurum̐ || Niyama-<sup>24</sup> sayama-dhyā-  
na-vyagrō gurōḥ parīq̐haryayā pratidinam=abhūd=ḍēv-ābhyarchā-kṛitē kusum-ākulaḥ |  
• trinam=iva dhanam matvā-

17. sa[t<sup>x</sup>]tva-sthitau [ma]kar-ākaraḥ . . sva-guru-hṛdaye śiṣhyō bhaktim parām  
samadarśayat || Gauḍa-jah<sup>25</sup> pravara-pañchak-ānvitō Vatsabhārgava-sugōtra-mamḍitah |  
Bhārgava-Chyavanak-Āpnavanākair-Aurvva-nāma-Jama[ḍa]<sup>26</sup>gnibhir-yutah || Āśeṣha<sup>27</sup>-  
śiṣhyeṣhu parīkṣhya dīkṣitah svayam ſānaśiv=ēti kīrttitah | tapasvī-rājyē sva-padē-  
bhishē-

18. chitô mahâbhujâm 'padmakarô 'bhavad=guruh || 'Târyânâm<sup>28</sup> sâmininâdair=madhukara-madhurair=vallakî-sphîta-gîtair=ghamîâ-saṅghaṭṭa-ghôshaiḥ kusuma-parimalair=nartanair=nartakînâm | yasminn=atyanta-bhaktyâ mahati Girisutâ-vallabhain nityarîtyâ bhrântiḥ pâvitrakî syâd=atiba(ba)hala-mahâ-pûjayâ vismitânâm || Amṛitapâla<sup>29</sup>

nī- -<sup>30</sup>

19. tarā-bhakti<sup>8</sup> vāsumāti<sup>9</sup> gāhan=āśya<sup>10</sup> hi<sup>11</sup> kīrttanaiḥ<sup>12</sup> | kim=aparam<sup>13</sup> grahaṇ<sup>14</sup>āśhu<sup>15</sup> na  
ganyatē<sup>16</sup> katishu<sup>17</sup> sarva-dhanam<sup>18</sup> dvijasāt=kṛitam<sup>19</sup> || N<sup>31</sup>=āmī<sup>20</sup> sēvyā<sup>21</sup> vishama-vishayā<sup>22</sup> duṣṭa-  
hālāḥ<sup>23</sup> ābhā<sup>24</sup>va(ba)<sup>25</sup> dḍham<sup>26</sup> kamthē<sup>27</sup> chitam=api<sup>28</sup> dhauam<sup>29</sup> prāṇinam<sup>30</sup> n=ānuyāti<sup>31</sup> | samsārō-  
yam<sup>32</sup> sarasa-kadalī-damda-vaṇi<sup>33</sup>=ch=āpy<sup>34</sup>=asāras=tasmād=dhēyam<sup>35</sup> sakalam=aparam<sup>36</sup> dharma-  
tō=nyad=viditvā<sup>37</sup> || Prā<sup>38</sup> 32 33

20. da êsha Bharatasya purê hy=akâri yô nâma turgima-guṇena jagaj=jigâya |  
 yad-râmanîyakam=anuttamam=âkalayya Kailâsa-vâsa-vimukhō vasat=îha Sambhuh ||  
 Anârata-<sup>34</sup>prabhramêṇa<sup>35</sup> bhânō khinnō=si viśrâmya muhûrttam=atra || it=îva sam-  
 nâm=anusandadhânaś=chalat-patâkâ-chehchalatō vibhâvi(ti) || Śivâlayam<sup>36</sup> yihirmâpya  
 pratishthâ[ś=cha ?] <sup>37</sup>

21. dhānataḥ | prāyachohhad=Îśānaśivah śāsanam Bhādanaulīkām | Rūḍhā  
 Rulhābhi[dham]prāpyaŚiva-bhakti-latāhiyā | Lakshmīdhara-Jagatpāla-bhavanaiḥ s=iva  
 varddhitā || Āhādēgadhā<sup>38</sup> uttamē samabhavat=sūriḥ sa Sōmēśvarō yat-pūjā-paramā  
 va(ba)[bhūvu]r=akhilā lōkāḥ sadā nāgarāḥ | tasy=Āśēsha-g[u]ṇā ◡ — ◡ ◡ ◡ —  
 [Ga]ṁgādharah paṇḍitō vidy-ādāna-rataḥ pa—<sup>39</sup>

[illegible]

23. —————<sup>42</sup>|| Utkīrṇ<sup>43</sup>=ēyam varṇa-vinyāsa-vidbhyām Gôgê-Jīhê-  
nāmakābhīyām=ubhābhīyām | yad-varṇ-ālyô bhānti pāshāna-pattê jātī-pushp-ārabdha-  
pūj-ōpamānāḥ || Yāvad<sup>44</sup>= Gamgā sutā Bhā[nô] r=yāvad=bhānu-ni[śā]<sup>45</sup>  
[pra]śa[sti\*]

**24 Metro, Harinf.**

26 Metie, Rathoddhata.

<sup>26</sup> This *akṣhara* originally was *bha*.

27 Metre, Upêndravajrâ.

29 Metre, Sragdharâ,

29 Metre, Drutavilambita.

30 *i.e.* -*nirāṇ-*.

<sup>21</sup> Metre. Mandâkrântâ.

32 Metre, Yasantatilakâ.

23 i.e., *Prasā-*.

<sup>34</sup> Metre, Upajâti.

३५ Read *prabhramanēna*.

<sup>36</sup> Metro, Śloka (Anushtubh) ; and of the next verse.

37 *i.e., vi-*

34 Motre, Šardālavikrīdita.

<sup>39</sup> *i.e., pari—.*

<sup>40</sup> Motre, Vasantatilakâ.

41) **Metre.** Varāṅgastha.

43 Here are about nam

\* Here are about seven illegible aksharas which possibly contained a date.

<sup>49</sup> Metre, Sâlinf.

<sup>44</sup> Metre, Śloka (Anushtubb).

<sup>45</sup> Here about 45 *aksharas* are broken away. •

XI.—THE MADHUBAN COPPER-PLATE OF HARSHA,  
DATED SAMVAT 25.

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose ploughshare struck against it in a field near Madhuban, a village in pargana Nathûpur of tahsil Sagri, thirty-two miles NE. from Âzamgarh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Âzamgarh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring  $20\frac{1}{4}$  inches by  $13\frac{1}{4}$ , and which weighs  $8\frac{1}{2}$  lbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvânâl's inscriptions from Nepâl, Nos. 3—15, the Kâ mavana, Jhâlrapâtan, Lakkhâ Maṇḍal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1049.<sup>1</sup> The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvânâl's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like *ka* and the subscribed *ñā*, show more ancient forms than the palm-leaves. As regards *ka*, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed *ñā* has in *samājñāpayati* (l. 10) the older form, which occurs in the Lakkhâ Maṇḍal Praśasti, in *vājñi* (l. 12) and *ajñā* (l. 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like *tha*, *ka*, *ha* and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.<sup>2</sup> Peculiar is a small excrescence on the left-hand of *da*, caused by the letter having been made with two strokes, the triangular form of the subscribed *va*, and the slope in the bottom-lines of the letters *pa*, *ma*, *ya*, *va*, *la*, *sa*, and *sha*, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for palæographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Śâsana is compared letter for letter with Dr. Bhagvânâl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of more archaic forms. If the Madhuban grant had been accessible when I wrote my palæographic essay on the Horiuzi palm-leaves,<sup>3</sup> it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

<sup>1</sup> *Indian Antiquary*, vol. IX, pp. 166 ff; *ibid.* vol. X, pp. 34 ff; *ibid.* vol. V, pp. 180 ff; *ante*, p. 10; *Anecdota Oxoniensia*, vol. I, pt. 3; Bendall's *Catalogue of Sans. MSS. from Nepâl*.

<sup>2</sup> See Bendall's *Catalogue*, last table.

<sup>3</sup> *Anecdota Oxoniensia*, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between *ba* and *va*, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In *saṃviditam* (l. 10) and *saṃvet* (l. 18) the letter *m* remains unchanged before *va*, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted *kuṇḍādhānīvaishayika* (l. 8) for *kuṇḍadhānīvishayāntahpāti*, *bhuktakah* (l. 10) for *bhuktah*, *sarvaparīhṛitaparīhārah* (l. 11) for *parīhṛitasarvaparīhārah*, *°samakālīnah* (l. 11) for *°samakālīkah*. Very interesting is the incorrect form *pramātāra*, which twice (l. 9 and l. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in *tār*, spelt *tāra*, such as *kartār*, instead of the Sanskrit words ending in *tri*.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bāṇa and by Hiuen Tsiang.<sup>4</sup> It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the *Śrīharshacharita* and in the *Si-yu-ki*. The result of the comparison is on the whole favourable, especially for Bāṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaiśyas of Sthāṇviśvara<sup>5</sup>—stands now as follows:—

- |   |             |
|---|-------------|
| I. Naravardhana, md. to Vajriṇī-devī.           |             |
| II. Rājyavardhana I. md. to Apsaro-devī.        |             |
| III. Âdityavardhana, md. to Mahāsenaguptā-devī. |             |
| IV. Prabhākaravardhana, md. to Yaśomatī-devī.   |             |
| V. Rājyavardhana II.                            | VI. Harsha. |

The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bāṇa omit them, the latter mentioning in their stead the remote founder of the family Pushpabhūti or, as the correct spelling of the name probably was, Pushyabhūti.<sup>6</sup> They seem however to have stood on Mr. Flecht's Sonpat seal of Harsha, on the

<sup>4</sup> Sir A. Cunningham, *Anc. Geog.*, p. 377, is right when he asserts that the French translation of Hiuen Tsiang's *Fri-she* was wrong in making Harsha of the Vaiśya caste, and that the intermarriages with the Rājput families of Valabhi and Mālvā (*recte* Kanauj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Bais Rājputs. I would add that according to Dr. Kielhorn's MS. B., Patañjali on Pāṇini, IV, 1, 170, (vol. II, p. 269, Kielhorn) mentions a country called Vaiśa, an inhabitant of which is named Vaiśya. Dr. Kielhorn prints, according to the majority of his MSS. Naiśa and Naiśya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for *na* and *va* are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the *Mahābhāṣya* has preserved the ancient name of the Bais nobles.<sup>5</sup> The fact that the capital of Harsha's ancestors was Sthāṇviśvara—Thāṇesar, is fully proved by Bāṇa's statements.

<sup>6</sup> The word *Pushpabhūti* gives no good sense. *Pushyabhūti* is a Nakshatra-name, and means "he to whom Pushya may give welfare." There are numerous similar ancient names like *Aśādābhūti*, *Somabhūti*, *Nāgabhūti*, *Indrabhūti*, and so forth. The modern Devanāgarī MSS. constantly interchange *pa* and *ya*, especially in compound letters.

facsimile of which (l. 5) the end of the name of Prabhākaravardhana's mother is visible in the words . . . . *naguptādēvyām utpannah.*<sup>6</sup> As all three receive the simple title *mahārāja*, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title *mahārāja* was commonly given to great vassals, as the Valabhī and numerous other inscriptions prove. The position of the fourth ruler, Prabhākaravardhana, was of course different. As he is called *paramabhaṭṭāraka* and *mahārādhirāja*, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour.<sup>7</sup> Bāṇa mentions his successful wars against his northern neighbours, the king of Gandhāra and the Hūnas in the Himālayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gūrjaras, i.e., those of Bhīnmāl in Rājputānā, the Lāṭas, i.e., the Gūrjaras of Bharoch, who no doubt assisted their northern clansmen, and against the king of Mālava.<sup>8</sup> The same author gives also a number of other data which prove that Prabhākaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hūnas."<sup>9</sup> Again, we hear<sup>10</sup> that immediately after Prabhākaravardhana's death the king of Mālava was powerful enough to destroy the kingdom of the Maukhari Grahavarman, the son-in-law of the ruler of Sthānviśvara, and to slay him, as well as that he intended to attack Thāṇeśar. That does not look as if Mālava had suffered much at the hands of its foe. Another remark which Bāṇa makes on the same occasion warns us against forming too high an opinion of the extent of Prabhākaravardhana's kingdom. He says that after Grahavarman's death, his wife Rājyaśrī was thrown into prison at Kanyakubja, and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthānviśvara which Prabhākaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Thāṇeśar which Hiuen Tsiang describes (Beal's *Si-yu-ki*, vol. I, p. 183ff), and which, as Sir A. Cunningham (*Ancient Geography*, p. 328ff) suggests, probably included portions of the Southern Panjāb and of Eastern Rājputānā. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear, and afford to a very talented king the means for greater conquests; but its ruler cannot have been a *chakravartin*.

The further description of Prabhākaravardhana in our grant is obviously

<sup>6</sup> See *Corpus Inscr. Indicarum*, vol. III, plate xxxiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 232) it appears that he has made out the names of the second and third kings and of the third queen.

<sup>7</sup> *Sriharshacharita*, p. 274 (Kāśmir edition), where the foes of Prabhākaravardhana are briefly enumerated and in a somewhat different order.

<sup>8</sup> *Sriharshacharita*, p. 326, चय कदाचिद्राजा राज्यवर्धनं कवचहरं हनान्तु ..... उत्तरापथं ग्राहिणीम् । The issue of this expedition does not seem to have been favourable, as Bāṇa speaks on Rājyavardhana's return of hard fights, but not of booty brought back; see p. 376.

<sup>9</sup> *Sriharshacharita*, pp. 391-392, पिशाचानामिव नीचात्मानां चरितानि खिद्रप्रहारीणि प्रायशी भवन्ति यतो यस्मिन्नहन्वन्निपति-रपरत इत्यभूद्भार्यां कश्चिदेव देवी यद्वर्मा दुरात्मना मालवराजिन जीवलीकमात्मनः सुकृतेन सह त्याजितः । भद्रदरिकापि राज्यश्रीः काङ्गायसनिगडयुगलचुम्बितचरणा चौराङ्गमेव संयता कन्धकुले कारायां निक्षिप्ता । किंवदन्ती च यया किलानायकं साधनं मत्वा जिघृक्षुः सुकुम्भरेतामपि भुषमाजिगमिषतीति ॥ The speaker is Samvādaka, a servant of Rājyaśrī. My interpretation of this passage follows Dr. Hall, *Vāsavadattā*, p. 52, who says that Kanyakubja was Grahavarman's capital. Grahavarman and his father Avantivarman are always spoken of by Bāṇa as independent princes.

conventional. The same expressions occur also on the Asirgaḍh seal of the Maukhari Śarvavarman, and apply there to the first king Harivarman. The only other statement which possesses a historical value is the assertion that Prabhākaravardhana was "a most devout worshipper of the Sun." Bāṇa, too, says of him (in the *Śrīharshacharita* p. 274)—"And owing to his natural disposition this prince became a worshipper of the Sun." He goes on describing at length the king's daily devotions, adding that the recitation of the *Ādityahṛidaya*—a still much-used *stotra*—formed part of them. The name of Prabhākaravardhana's queen is likewise known from Bāṇa's poem. In the latter she is however called Yaśovati, not Yaśomatī.<sup>10</sup> This vacillation in two contemporaneous sources is another instance showing how little the Hindus care about the form of a name provided the sense remains the same.

Prabhākaravardhana's eldest son Rājyavardhana ruled, as Bāṇa and Hiuen Tsiang tell us, for a short time only. Soon after his father's death he set out in order to punish the king of Mālava and to avenge the destruction of Grahavarman. He was successful, defeated and slew his foe. But before he returned home, he followed an invitation of the king of Gauda (*Śrīharshacharita*) or Karna-Suvarṇa (*Si-yu-ki*),—named, according to one MS. of the *Śrīharshacharita*, Narendragupta and according to the *Si-yu-ki* Śāsāṅka,—who treacherously killed him, because he feared his military ability.<sup>11</sup> The grant in the main confirms these statements. The verse inserted, ll. 6-7, declares that after defeating various kings, Devagupta and others, Rājyavardhana "gave up his life in the mansion of his foe owing to his adherence to a promise." Assuming the correctness of Bāṇa's account (*Śrīharshacharita*, pp. 393-394), according to which the expedition against Mālava followed immediately after Prabhākaravardhana's death and Rājyavardhana was slain some months<sup>12</sup> later, it may be suggested that Devagupta was the name of the Mālava king. The latter certainly was the chief foe, and the conquest of his kingdom is attested by the further statement of Bāṇa that Bhaṇḍin, who had accompanied Rājyavardhana, brought the booty from Mālava to Harsha when the latter had reached the territory of Kumāra-Bhaskaravarman on his expedition of revenge against the king of Gauda.<sup>13</sup> I may add that the word *Mālava* need not refer here or in the other passages of the *Śrīharshacharita* to the Mālava in Central India. There was another Mālava in the Panjāb, much nearer to Thāneśar, which may be meant.

Another statement of the grant which possesses some interest is that Rājyavardhana was a Saugata or Buddhist (l. 6). If Bāṇa, himself a Brāhman, does not

<sup>10</sup> See e.g., pp. 273, 274, 275, 278, 279, 281 of the Kasmīr edition. [Eight of the best MSS. of the *Harshacharita*, however, read 'Yasomatī,' which reading I have adopted in my forthcoming edition of the text and commentary.—A. F.]

<sup>11</sup> The story is told, *Śrīharshacharita*, p. 390, and frequently alluded to, e.g., in the second introductory verse of *Uchchhvāsa*, VI, 376. Hiuen Tsiang's account occurs in Beal's *Si-yu-ki*, vol. I, p. 210, and St. Julien, *Vie*, p. 112. Sir A. Cunningham, *Ancient Geography*, makes the name of Śāsāṅka's country to be Kirapasuvarṇa. Neither this nor M. St. Julien's transliteration is certain.

<sup>12</sup> Bāṇa says, p. 396: अतिक्रान्तं बहुवासुरेषु कर्दाचित्तयेव आहतमनदः खानिकया दत्तप्रजागरस्त्रिभान्निषायां विद्यानायां जामिनी गीयमानमिमानायां युवाव ॥ The listener is Harsha. The news of his brother's death came on the following day. It seems impossible to understand the phrase "when many days had passed" otherwise than that *some months*, not a full year, had elapsed since Rājyavardhana's departure.

<sup>13</sup> *Śrīharshacharita*, p. 472. I may add that Bhaṇḍin was not the minister of Rājyavardhana, as Hiuen Tsiang says, nor "a subject of high rank" entrusted with the two brothers' education, as Dr. Hall (*Vāsavadattā*, p. 52) asserts. Bāṇa, 298, states plainly that he was the son of queen Yaśovati's brother, who at the age of eight years became the attendant of the two princes, अखिलं तु कालं यशोवत्या भ्राता सुतमष्टवर्षदेशीयम् . . . अखिलमानमनुचरं कुमारयोरपि ववान्. Dr. Hall has already pointed out that Hiuen Tsiang's account of the part which Bhaṇḍin played in setting Harsha on the throne does not agree with Bāṇa's narrative. It is no doubt incorrect.



mention it, there is no reason for wondering at his reticence. But it is certainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid bare by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Mahēśvara or Śiva, “who like Mahēśvara is compassionate towards all created beings.” It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hiuen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title *kumāra* by a Bodhisattva, who miraculously appeared to him in return for his worship.<sup>1</sup>

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First, the wording of the verse in ll. 16-17, and the reverential manner in which the grant in l. 13 speaks of “the feet” of the elder brother, prove that Harsha really felt the strong attachment and great regard for Rājyavardhana of which Bāna speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Rājyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvānlāl’s Nepāl series, where five verses are stated to be “the clever king’s own composition,” proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang’s account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakundikā situated in the *vishaya* of Kuṇḍadhānī, and in the *bhukti* of Śrāvastī, to two learned Brāhmins, the *Sāmavedī* Bhaṭṭa Vātasvāmin of the Sāvarnigotra and the *Rigvedī* Bhaṭṭa Śivadevasvāmin of the Viṣṇuvṛiddha gotra. The village had formerly been enjoyed on the strength of a *forged śāsana* by one Vāmarāṭhya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the *Smṛitis* which settle the punishment for forgers of royal edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the *bhukti* of Śrāvastī, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The *dūtaka*,

<sup>1</sup> Beal, *Si-yu-ki*, vol. I, p. 212. Doubts about Hiuen Tsiang’s veracity have been emitted by Mr. Boyd, *Nāgānanda*, pp. ix—xi, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thorough-going Buddhist.

The date of the grant, Samvat 25, Mārgaśīrsha vadi 8, clearly refers to the Śrīharsha era. Since the discovery of Mr. Bendall's inscription<sup>17</sup> of Amśuvarman, dated Samvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to November-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikā, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

TRANSCRIPT.

- L. 1. श्री<sup>18</sup> स्वस्ति महानौहस्थैश्च जयस्कन्धावारात् पितृकायाः महाराजश्रीनरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीवज्रिणीदेव्यामुत्पन्नः परमादित्यभक्तो

L. 2. महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीअप्सरोदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीमददित्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-

L. 3. सेनगुप्तादेव्यामुत्पन्नश्चतुःसमुद्रातिक्रान्तकीर्तिः प्रतापानुरागोपनतान्धराजो वरुणाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्तिहरः

L. 4. परमादित्यभक्तः परमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः सितयशःप्रतानविष्कृतसकलभुवनमण्डलः परिगृहीत-

L. 5. धनद्वरुणेन्द्रप्रभृतिलोकपालतेजाः सत्यथोपार्जितानेकप्रविणभूमिप्रदानसम्प्रीणितार्थिहृदयोतिशयितपूर्वराजचरितो देव्याममलयश्रीमत्यां

L. 6. श्रीयश्रीमत्यामुत्पन्नः परमसौगतः सुगत इव परहितैकरतः परमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनः राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्ता -

L. 7. दयः  
कृत्वा येन कथाप्रहारं विमुखा सर्व्वे समं संयताः [I]  
उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं  
प्राणानुज्झितवानरातिभवने सत्यानुरोधेन यः [II]<sup>19</sup> तस्यानुज -

L. 8. स्तत्पादानुध्यातः परममाहेश्वरो महेश्वर इव सर्व्वसत्त्वानुकम्पी परमभट्टारकमहाराजाधिराजश्रीहर्षः आवस्तीभुक्तौ कुण्डधानीवैषयिकसोमकुण्डिकाग्राने

L. 9. समुपगतां<sup>20</sup> महासामन्तमहाराजदौम्साधसाधनिकप्रमातारराजस्थानीयकुमारामात्योपरिकविषयपतिभट्टाटसेवकादीन्प्रतिवासिजनपदाश्च समा -

<sup>16</sup> *Srīharshacharita*, p. 417.

<sup>10</sup> It may be mentioned that *Gurjara sūtradhāra* are met within the present day.

<sup>17</sup> *Journey to Nepal*, pp. 74-76.

<sup>18</sup> L. 1 Read श्री.

**L. 2 Read अथर्वसूरी० ; श्रीमदादित्य०**

L. 5 Read **प्रवण**. It looks as if the engraver had tried to remove the vowel *i*.

<sup>10</sup> Metre of the verse, Śārdûlavikrîdita.

<sup>20</sup> L. 9 Read **सप्तपदान्**; the Sanskrit form of प्रसादार is प्रसाद्य. Read **अनपदाश्**; the reading of the plate may be अनपदाश्.



- L. 10. ज्ञापयत्यस्तु वः सखिदितमयं सोमं कुण्डकायामो ब्राह्मणवामरथ्येन कूटशासनेन भुक्तक इति विचार्य  
यत्तस्मात् हासनं भङ्गी तस्मादाक्षिप्य च स्वसीमा-
- L. 11. पर्यन्तः सोद्रुः सर्वराजकुलाभाव्यप्रत्यायसमेतः सर्वपरिहृतपरिहारी विषयाद्भृतपिण्डः पुत्रपौ-  
त्रानुगः चन्द्रार्कक्षितिसमकालीनी
- L. 12. भूमिच्छिद्रग्रायेन मया • पितुः परमभट्टारकमहाराधिराजश्रीप्रभाकरवर्धनदेवस्य मातुः परम-  
भट्टारिकासुहादेवीराज्ञीश्रीयशोमतीदेव्याः
- L. 13. ज्येष्ठभ्रातृपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनदेवपादानां च पुण्ययशोभिष्वङ्गये सावर्षिस-  
गोस्रच्छन्दोगसत्रज्ञचारिभट्टवातस्वामि -
- L. 14. विष्णुवृक्षसगोक्षवृक्षसत्रज्ञचारिशिवदेवस्वामिभ्यां प्रतिग्रहधर्मेणाग्रहारत्वेन प्रतिपादितः विदित्वा  
भवद्भिः समनुमन्तव्यः प्रति
- L. 15. वासिजनपदैरप्यान्नाश्रवणविधेयैर्भूत्वा यज्ञासमुचिततुल्यमियभागभोगकरश्चिद्रूप्यादिप्रत्यग्याः अन-  
योरेवोपनेयाः सर्वोपस्थानं च करणीयमित्य-
- L. 16. पि च ॥  
अस्मत्कुलकृममुदारमुदाहरन्निरन्येष दानमिदमभ्यनुमोदनोयं [१].  
• लक्ष्म्यास्तडित्सलिलचंचलायाः दानं फलं परयशःपरिपालनं च ।  
कर्मणा
- L. 17. • मनसा वाचा कर्तव्यं प्राणिनेहितं [१]  
हृष्टैर्गैतसमाख्यातं धर्माज्जनमनुत्तमं ॥  
दूतकोत्त महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिकरणाधि -
- L. 18. कृतसामन्तमहाराजेश्वरगुप्तसमादेशाच्चोत्कीर्णं गुर्जरं सखत् २० + ५ मार्गशीर्षवदि ६

## TRANSLATION.

Om Hail! From the great camp of victory (*containing*) boats, elephants and horses, from Pinthikā:<sup>23</sup>—the great king, the illustrious Naravardhana; his son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Vajrinī, a most devout worshipper of the Sun, the great king, the illustrious Rājyavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Mahāscnaguptā, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (*the system of*) castes and orders, who like (*the deity*) with the single-wheeled chariot<sup>24</sup> removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhākaravardhana. His son who meditated on his

\* L. 10 Read सखिदितमयं सोमं कुण्डिका • The dot above व may, however, be accidental.

L. 11 Read विषयाद्भृत •

<sup>21</sup> Metre of the first verse, Vasantatilakā; of the second, Anuṣṭubh.

\* L. 17 Read हृष्टैर्गैतक •

<sup>22</sup> The ablatives must be construed with *samjñāpayati* below. ll. 9-10.

<sup>24</sup> Though I am unable to prove my supposition by the quotation of parallel passages or of *Koshas*, I think that the sun is meant, the single wheel of whose chariot may here, as in the *Rigveda*, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(*father's*) feet (*was he*) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuna, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent<sup>25</sup> (*pieces of*) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yaśomatī,—a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Rājyavardhana; “By whom, plying his whip in battle, the kings Devagupta and others—who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe.” His younger brother who meditates on his (*elder brother's*) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (*this*) order to the great feudal barons, the great kings, *Daussādhasādhanikas*,<sup>26</sup> *Pramātris*,<sup>27</sup> viceroys, princes, ministers, *Uparikas*, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Somakunḍikā which belongs to the district (*vishaya*) of Kuṇḍadhāni in the *bhukti* of Śrāvastī:

“Be it known to you that, having considered that this village of Somakunḍikā has been enjoyed<sup>28</sup> by the Brahman Vāmarathya on the strength of a forged edict, having therefore broken that edict and having taken (*the village*) from him, I have granted it, up to its boundaries, together with the *udraṅga*, together with (*the right to*) all the income which ought to accrue to the house of the king,<sup>29</sup> endowed with all immunities . . . . . (*with the right of*) inheritance by sons and grandsons, (*for a period*) lasting as long as moon, sun and earth (*endure*), according to the maxim concerning land unfit for tillage,<sup>30</sup> for the increase of the merit and fame of (*my*) father, the supreme lord

<sup>25</sup> *Pravara* cannot here have its usual meaning “inclining towards.” I take it in the sense of *udāra* which is given in some *Kośhas*, and as a synonym of *pravara*. The latter term is sometimes found in parallel passages of inscriptions.

<sup>26</sup> Literally “those charged with the accomplishment of what is difficult to accomplish.” If this term, which occurs also in other inscriptions (see e.g. *Indian Antiquary*, vol. XIV, p. 167, l. 28), is identical with *daussādhanika* (see A. Weber, *Hda*, 406, 557), it means perhaps “policeman,” or, as Professor Weber thinks, “doorkeeper.”

<sup>27</sup> Regarding the term *pramātri*, found here and below, l. 16, see the note on verse 36 of the second Baijnāth Prasasti (*inf.*), and regarding the form *pramātāra*, see above, p. 68.

<sup>28</sup> The text has *bhuktakāḥ*. The addition of a meaningless affix *ka* to participles in *māna*, *na* and *ta*, which, I think, is owing to the influence of the Prākṛit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See e.g. Mr. Fleet's volume, quoted above, page 136, l. 9, *utpannakotpadyamānaka*, p. 137, l. 11, *kārituka* and so forth.

<sup>29</sup> Analogous expressions such as *samuchitarājābhāvyakarapratyāyāna grāhyāḥ* occur in the Karitalai copper-plate inscription of M. Jayanātha (Fleet, *Corpus Inscr. Ind.*, vol. III, p. 118, ll. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by *sarva-rājakula-ābhāvyā-pratyāyā-sametaḥ* and take *ābhāvyā* in the sense of *ābhāvayitavya*.

<sup>30</sup> My translation of *bhūmichchhidra* by ‘land unfit for tillage’ rests on a passage of Yādava's *Vaijayāntī*, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk. MSS., No. 145) in the *Vaiśyādhya* of the *Bhūmikāṇḍa*, III, 8, 16b-17:

केदारः केदारः क्षेत्रसुर्वरा सर्वसख्यम् ॥ १६ ॥

भूमिच्छिद्रं छव्ययोग्या प्रवृत्तं नालसुखितम् ।

खिलं त्वप्रवृत्तं स्थानमृष्यत्युपरिरेण ॥ १७ ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Manu, IX, 44, that “a field belongs to him who cleared away the timber.” The ultimate sense of the expression is, therefore, that the land in question is made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it.

and supreme king of great kings, His Majesty the illustrious Prabhâkaravardhana, of (my) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yasomati, and of the feet of (my) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Râjyavardhana,—to Bhaṭṭa Vâtasvâmin, a member of the Sâvarṇi gotra, and a fellow-student of the *Chhandogas* (a *Sâmavedi*) and to Bhaṭṭa Śivadevasvâmin, a member of the Viṣṇuvṛiddha gotra and a fellow-student of the *Bahvṛichas* (a *Rigved*), as a duly accepted<sup>31</sup> *agrahâra*. Knowing this you should agree (to it), and the provincials of the neighbourhood being obedient to (my) command should bring to these two (donees) alone the due income, which is to be given according to weight and according to measure, (*viz.*) the share (of the crops), the (objects of) enjoyment,<sup>32</sup> the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (to belong to) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (are) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (mode of) acquiring spiritual merit."<sup>33</sup>

The messenger (*charged with the order*) concerning this (*grant is*) the great feudal baron, the great king Skandagupta; and (*the edict*) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Îsvaragupta, [*Śriharsha*]-Samvat 25 Mârgaśīrsha, dark half, the sixth (*lunar day*). • •

## XII.—THE DEWAL PRASASTI OF LALLA THE CHHINDA.

By G. BÜHLER, Ph.D., L.L.D., C.I.E.

The Dewal Prasasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gaḍh Gajāna, on the west bank of the Kāvâ or Katnî stream, between Dewal and Deoriyâ, about twenty miles south-east of Pilibhit, in the North-Western Provinces.<sup>1</sup>

The inscription is incised with great neatness and care on a stone slab, measuring 3' 9" by 2' 1", and is in a state of almost perfect preservation. The characters are ancient Nāgarī, differing from the ordinary type of the tenth century only in that the loops on the left hand of *na* and *ma* are not closed, but represented by a curve. Similarly

<sup>31</sup> *Pratigrahadharmanā*, i. e., *pratigraho dharmo yasya tena*.

<sup>32</sup> I understand by *bhoga* ' (objects of) enjoyment ' the so-called *bhogs*, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Manu, VII. 118, and the note to my translation of the passage.

<sup>33</sup> Both verses are composed on the model of ancient ślokas, the first according to some commonly quoted in other grants, the second according to one from the *Mahābhārata*, see Bötlingk, *Indische Sprüche*, No. 1560.

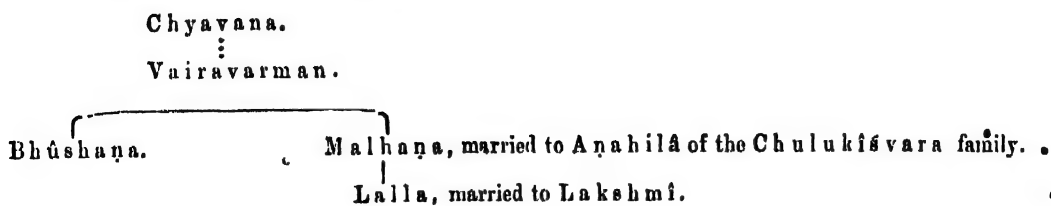
<sup>1</sup> The document was first published with a translation in the *Jour. As. Soc. Beng.*, vol. VI, p. 777, by Mr. J. Prinsep; according to a copy taken by Colonel Stacy. A facsimile of i. 1 and of the greater part of l. 2 accompanies Prinsep's paper. See also Prinsep's *Essays*, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, *Archæological Reports*, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archaeological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of *ka* in the group *ksha* is curved upwards. In all other respects the letters closely resemble those of the Paramāra, Rāthor, and other inscriptions of the same period. As in most other inscriptions from Northern India, we find here no distinction between the letters *ba* and *va*, which doubtless were pronounced alike. In *rājahanṣī*, l. 8, the dental *na* is substituted for the *anustāra*. The letter *pha* has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyist who in verse 36 calls himself "acquainted with crooked letters" (*kuṭilāksharāṇi*), Mr. Prinsep has called the alphabet of this inscription the *Kuṭila* alphabet. It seems to me, however, that there is no sufficient reason for doing so. I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called *Kuṭila*. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as those of our inscription become the subject of a boast on the part of a professional scribe. If a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the Modī, Lāṇḍe, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term *Kuṭila* alphabet from Indian palaeography and describe the letters of the Dewal inscription as Nāgarī of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy *śāsanas*, situated on the banks of pure rivers," he uses the word *śāsana* in the sense of "villages granted by *śāsanas* or edicts," for which meaning it might be difficult to find good authority. Again, the use of *anabhāra*, in verse 11, is very curious. Further, the construction of *samvaddhā*, verse 32, with the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Śiva and to Pārvatī and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakshmi.

The pedigree of the former is given as follows :—



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhārgava tribe, who according to the Vedic and Purāṇic legends married Sukanyā, the daughter of king Śaryāta or Śaryāti, a son or descendant of Manu Vaivasvata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the *Ratna-*

*kośha*,<sup>2</sup> and in the *Kumārapṛachārīta*<sup>3</sup> of Jinamaṇḍana where the thirty-six Rājput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhana it is said in verse 11 that he was a Śaiva, and in verse 13 that his consort Anahilā belonged to the royal Chulukiśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (*chuluka*). Chulukiśvara may stand either for *chuluki(n)-śvara* or, as I believe to be more likely, with a somewhat irregular sandhi for *chulukya-śvara*, and may be translated the Chulukya lords. Malhana's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Kātha river to his unnamed capital, verse 22, and that he built the temples of Śiva and Pārvati in conjunction with his wife Lakshmi, endowing them with some villages, situated in the Mayūtā of Bhūṣhaṇa,<sup>4</sup> to which he gave the name Devapallī, as well as with a fourth of his income. Sir A. Cunningham's researches<sup>5</sup> have shown that Devapallī is the modern Dewal,<sup>6</sup> and that the Kātha river is the canal still called Katnī-nadī. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gaḍh-khera, which is almost surrounded by the canal. As the date of the inscription, Samvat 1049, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the *Prasasti*, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work, was the son of Bhaṭṭa Śivarudra and belonged to the Vedic *gotra* of Vatsa. The copyist Takshāditya, son of Viṣṇuhari, was a Gauda Kāyastha, and Somanātha, son of Kāmadeva, the mason, who incised the document, was a native of Kanyakubja—Kanauj.

## TRANSCRIPT.

L. 1. . . ओ ओ नमः शिवाय ॥

हेलाङ्गुष्ठाग्रपीडाभरनमदचलोत्संगसम्भारदूर भ्रम्यद्भूभारतिर्यदलितमणिफणामण्डले भोगिराजे ।  
तत्कालीद्भान्तलोकव्रितयुक्तमहास्त्रीवमन्त्रावतारः पायादः पा[र्व ती]शः शमितदशशिरःश्री -

L. 2. . . र्यवीर्यावलेपः ॥ [१॥]<sup>7</sup>

शूलक्षतहिरददानवकुंभमुक्तामुक्ताकलापकलितामलकण्डकांतिः ।

विश्वं पुत्रातु गिरिजा वदनावधूतचन्द्रोपनीतपरिवेषमिवोद्भवन्ती ॥ [२॥]<sup>7</sup>

लक्ष्मीविभ्रमकेलिसङ्ग सुभटव्यापारलीलास्यदं प्रख्यात -

<sup>2</sup> Aufrecht, *Cat. Sansk. MSS. Bodleian Libr.*, p. 354. The addition of the affix *ku* to names is extremely common, especially in Jaina Sanskrit.

<sup>3</sup> See *Ind. Off. Lib.* No. 286, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (*Memoirs, &c.*, vol. I, p. 73) of the Chhindas with the Chandels is most improbable, because the words do not agree and the Jaina lists contain both names.

<sup>4</sup> *Archæological Reports*, vol. I, pp. 353 ff.

<sup>5</sup> [Dewal is called 'Ilāhābās or 'Ilāhābād by the Muhammadans: the Katnī is also known as the Kāvā.—J. B.]

<sup>6</sup> Metre, Śragdharā. Only the *av* of the syllables *वती* is distinguishable.

<sup>7</sup> Metre, Vasantatilakā.



- L. 3. चित्तिपालरत्नजलधिः श्रीराजहन्सीसरः ।  
सह्यरत्नतीर्थमर्थिकमुदप्रज्ञादनेन्दुर्हिष इशभंशदवानली विजयतां छिन्द्यतीशान्वयः ॥ [१॥]<sup>8</sup>  
उत्पत्तिरस्य हि पुरा च्यवनान्महर्षेर्व्याक्त्यलीककलिते त्रिदशाधिनाथे ।  
तद्वर्णनिर्हलनदत्तकठो -
- L. 4. रट्टेरष्टासु दिक्षु यशसैव सह प्रसिद्धः ॥ [४॥]<sup>9</sup>  
वंशेस्मिन्मिस्तकीर्तिकन्दलवति श्रीवैष्णवार्थाख्यया ख्यातीभूषुवि भूषितावनितली रजन्मचूडामणिः ।  
जन्मस्थानमिवाकलयः कमला तुङ्गात्मनां भाविनाभर्तृणामवर्णेशकार चतुरार्थस्थालयान्तस्थिति-
- L. 5. म् ॥ [५॥]<sup>10</sup>  
त्यागी धर्मपरः पराक्रमधनः सत्यप्रियः कीर्त्तिमान्मन्मार्गानुगतः शुचिर्दृढमतिर्मानोन्नतो  
नीतिमान् ।  
शौर्यैर्दार्यविवेकधैर्यनिलयो यः सङ्गतः सज्जनैर्युक्तः सर्वगुणोदयेन महतामाराधनीयोभवत् ॥ [६॥]<sup>11</sup>  
तस्मादत्युग्रतजःप्रसरनियमितारा -
- L. 6. तिपङ्क्तिपसंगः श्रीमांखण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् ।  
यस्योद्योगप्रसर्पहलभरदलितस्मातलस्थस्थवीयः शेषाहिश्वासशेषादगमदिरिणतां निर्जलं भोगि-  
सङ्ग ॥ [७॥]<sup>12</sup>  
यत्सैन्यगन्धगजगण्डगलम्बदाभः संजातचन्द्रकशतैरिव मुद्रि -
- L. 7. तासु ।  
दूरं विपक्षकरिणो वनदन्तिनोपि भूयो न वारि जगृहुः सरसीष्वरस्थे ॥ [८॥]<sup>13</sup>  
यः सेवागतराजचक्रमुकुटोद्भृष्टांघ्रिपीठस्थलो भर्ता यस्तुरमुराशिरशनालंकारवत्या भुवः ।  
विक्षेपैरपि यस्य ते रघुपतेराशेषिताः सिन्धवी यस्तस्यापि महाकुला -
- L. 8. [च]ल इवावष्टभ्य तस्यै भुवम् ॥ [९॥]<sup>14</sup>  
यस्यैषा राजधानी रजनिकरकराकारकान्तैर्गुणैः पूर्ववाद्यापि रम्या स्फुरति मरकतश्यामलैः  
काननान्तः ।  
उद्यानैर्ब्रह्मनाभैरतिविशदसुधासेकशुभ्रैः सुराणां प्रासादैरुन्नताग्रैरमरपतिपुरीष्यङ्गिनीव विभाति ॥  
[१०॥]<sup>15</sup>  
त -
- L. 9. स्यानुजः समभवद्भवभक्तिनम्रः श्रीमल्लहणः परिघपीवरवाहुदण्डः ।  
भ्रातुः कृपाणतुलिताहितराजचक्रं यो लीलयैव धवलो धुरमावभार ॥ [११॥]<sup>16</sup>  
ल[ब्ध]ा ततः स विपुलामपि राजलक्ष्मीं भक्तिं परामकृत देवगुरुद्विजेषु ।
- L. 10. प्रीत्यै सुहृत्प्रणयिवन्भुजनेजनिष्ट दुष्टक्षयादतनुतातिमुदं प्रजासु ॥ [१२॥]<sup>17</sup>  
तस्य प्रियापि चुलुकीश्वरराजवंशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा ।  
गीता जगत्प्रणहिलेति समस्तकान्तशुद्धान्तवक्त्रकमलेन्दुकला वभूव ॥ [१३॥]<sup>18</sup>  
तस्यां श्रीलक्ष्मनामाजनि जनितमहामण्डलाधीशशङ्कः शूरः कुन्दे -

<sup>8</sup> Metre, Śārdūlavikrīḍita.<sup>9</sup> Metre, Indravajrā.<sup>10</sup> Metre, Śārdūlavikrīḍita.<sup>11</sup> Metre, Śārdūlavikrīḍita.<sup>12</sup> Metre, Sragdharā.<sup>13</sup> Metre, Vasantatilakā.<sup>14</sup> Metre, Śārdūlavikrīḍita; the first letter of l. 8 is destroyed.<sup>15</sup> Metre, Sragdharā.<sup>16</sup> Metre, Vasantatilakā.<sup>17</sup> Metre, Vasantatilakā; the second syllable of the verse is mutilated, but recognisable.<sup>18</sup> Metre, Vasantatilakā.

- L. 11. नृदत्तद्युतितुलितगुणालंकाराशामुखश्रीः ।  
 योसौ सामन्तचक्राचलकनकगिरिर्विहृतारातिलक्ष्मीतिर्यङ्गैर्मान्तपातौ हतभुजशिखरम्बिन्दवशप्र-  
 रोहः ॥ [१४]<sup>19</sup>  
 चित्रं यदस्य किल जम्बदिने ममन्तात् श्रीमल्लणस्य भवने परमप्रमोदे ।  
 भावेदयं त्युदयम -
- L. 12. स्वरतः पपात । भङ्गालिमङ्गलरैवैरिव पुष्पदृष्टिः ॥ [१५]<sup>20</sup>  
 नोन्निद्रा नलिनी न चार्पितमनस्त्रिधा सतां सङ्गति-र्नोत्पुल्लस्तवका नता वनलता शोभा ससस्या  
 न च ।  
 नोहामा कविभारती न च तथा हृद्या शरत्कौमुदी लक्ष्मीर्यस्यं यथा वभूव विदुषामग्नन्दनिष्पन्दि -
- L. 13. नी ॥ [१६]<sup>21</sup>  
 किञ्चातैरपरैर्हराधिपतिभिर्मन्ये हृद्या रक्षिता येषान्तिष्ठति दुर्भर्गेव वनित्यु श्रीरप्यभोग्या गृहे ।  
 नाभूदस्ति न नापि कोपि भविता भूपालचूडामणिर्यः श्रीलङ्कनरेन्द्रचन्द्रसदृशक्यागेन भोगेन च ॥  
 [१७]<sup>22</sup>  
 आदौ सङ्गरसंगताहितमहामातङ्गकुम्भ[स्य] -
- L. 14. लो सिन्दूरारुणकान्तिरुज्ज्वलयग्रस्तेजोभिरिहस्ततः ।  
 उत्प्लातारितमः प्रतापविसरैराक्रान्तदिग्मण्डल स्तिग्मांशोस्तुलनाविभर्त्ति भुवने यन्मण्डलाग्रोधुना ॥  
 [१८]<sup>23</sup>  
 चक्षुः सुक्तायमाना शिरसि हिमगिरेरभ्रगङ्गायमाना  
 ज्योत्स्नि ज्योत्स्नायमाना दिशि दिशि करिणां कुम्भ -
- L. 15. मालायमाना ।  
 उच्चैर्हेवालयानामुपरि सितपताकायमाना यदीया  
 कीर्त्तिर्भ्रान्ता समन्तादनुगदि पुलिने राजहंसीयमाना ॥ [१९]<sup>24</sup>  
 कष्टे काले कलावप्यभिभवति जगत्पूपापीतडागे रासन्नारामसन्नैः सुरसदनमठैर्भण्डिताया-  
 ममुष्माम् ॥  
 रमग्रामृष्टिं वदन्त्या -
- L. 16. मतिसुजनजनानन्दितायां नगर्यां यस्मिन्धर्मावतारे प्रकृतकृतयुगाभर-  
 सन्भावनाभूत् [२०]<sup>25</sup>  
 यः शासनान्यतिसमृद्धजनान्वितानि सोमान्तसस्यवहुलानि ददौ द्विजैः ।  
 पार्श्वप्रशस्ततक्ष्णमनोहराणि पुष्पानि निर्मलनदीतटवासभांजि ॥ [२१]<sup>26</sup>  
 गङ्गा भ -
- L. 17. गीरथेनेव येन मार्गोपदेशिना ।  
 स्वपुरीसजिधौ रमरा पुष्पा कठनदी कृता ॥ [२२]<sup>27</sup>  
 तस्याभवत्प्रणयिनी मधुसूदनस्य लक्ष्मीरिवामलकुलाम्बुनिधेः प्रसृता ।

<sup>19</sup> Metro, Sragdharā.<sup>20</sup> Metro, Vasantatilakā.<sup>21</sup> Metro, Śārdūlavikrīḍita; read •मनःत्रिधा सीमा.<sup>22</sup> Metro, Śārdūlavikrīḍita.<sup>23</sup> Metro, Śārdūlavikrīḍita. The last letter of line 13 is

destroyed. I do not correct •उज्ज्वल•, because the spelling is permissible.

<sup>24</sup> Metro, Sragdharā.<sup>25</sup> Metro, Sragdharā.<sup>26</sup> Metro, Vasantatilakā.<sup>27</sup> Metro, Anushubh.



सर्वाविरोधनवधूसुखपद्मवण्ड प्रालेयहृष्टिरपराभिधयापि लक्ष्मीः ॥ [२३॥]<sup>28</sup>  
भक्त्या च या विनयनमृतया

L. 18. च पत्युश्चेती जहार गुणवत्पुनरागिणी च ।  
रमं हराद्रिसुतयोरिव तत्तथा हि प्रेमापि कूटमनयोरितरेतरस्यम् ॥ [२४॥]<sup>29</sup>  
आरामीद्यानवापीषु देवतायतनेषु च ।  
कृतानि क्रियमाणानि यस्याः कर्माणि सर्वदा ॥ [२५]  
दीनानाथविपक्षेषु करुणान्वितचेतसः ।  
सन्ने -

L. 19. पु भुञ्जते यस्या विप्रसंघा दिने दिने ॥ [२६॥]  
इत्थं विविक्तमनयोः परिवर्धमानधर्मप्रवन्धविगलत्कलिकालवृत्त्योः ।  
एकस्तयोभ्युमकारयदिन्दुमौलैः प्रासादमद्रितनयाभवनन्तथान्या ॥ [२७॥]<sup>30</sup>  
सुरगृहयुगमेतत्तुङ्गकैलासगृहद्वितयतुलितकान्ति श्वेत -

L. 22. मुचः सुधाभिः ।  
वितरति हृदि नान्तर्बिस्मयं कस्य वातप्रहतघनपताकाकंपिताम्बोदहृन्दम् ॥ [२८॥]<sup>31</sup>  
यावत्सकोस्तुभसुरो सुरमईनस्य शम्भोः शशाङ्कशृङ्गलाभरणं शिरसि ।  
यावत्स्थितिर्धृति तोयधयः समस्ताः स्तादेव तावदचला भुवि कीर्त्तिरेषा ॥ [२९॥]<sup>32</sup>  
संजय -

L. 23. तु भुवि लक्ष्मिर्हृन्दवंशप्रवीरः सममतिगुणवत्या कान्तया चेह लक्ष्म्या ।  
रिपुगजमदपंकप्लाविताग्रेण येन प्रतिरणमसिनैवालेखि दिक्षु प्रशस्तिः ॥ ३०॥<sup>33</sup>  
भूत्यै सदैव भवने कृतसंनिधाना नानाविधानि दुरितानि विनाशयन्ती ।  
साप[त्य]दारपरिवर्ग[सु] -

L. 24. हृदयस्य श्रीलक्ष्मणलपतेरनघास्तु देवी ॥ [३१॥]<sup>34</sup>  
भूषणस्य मयूतायां सख्या भूमिरुत्तमा ।  
विधाय देवपङ्कीति देवयोः प्रतिपादिता ॥ [३२॥]<sup>35</sup>  
पूजासंस्कारहेतोश्च शिवयोः शासनीकृतः ।  
दानादायस्य पादोपि श्रीलक्ष्मेन सुकीर्त्तिना ॥ [३३॥]<sup>36</sup>  
प्रख्यातवत्समुनिवंशसमुद्भ[वो] -

L. 25. भूङ्गदोनुरूपचरितः शिवरुद्रनामा ।  
तत्सूनुना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविता किल नेहिलेन ॥ [३४॥]<sup>37</sup>  
यस्य प्रसन्नसरल पदमालिकेयं प्रह्लादहेतुरधिकं सदलंकृतिश्च ॥  
श्रीलक्ष्मिर्नर्मलगुणग्रथनाभिरामा मुक्तावलीव हृदये विदुषां चकास्ति ॥ [३५॥]<sup>38</sup>

<sup>28</sup> Metre, Vasantatilakā.

<sup>29</sup> Metre, Vasantatilakā.

<sup>30</sup> Metre, Anushtubh.

<sup>31</sup> Metre, Anushtubh.

<sup>32</sup> Metre, Vasantatilakā.

<sup>33</sup> Metre, Mālinī.

<sup>34</sup> Metre, Vasantatilakā.

<sup>35</sup> Metre, Mālinī.

<sup>36</sup> Metre, Vasantatilakā; the letters placed between brackets are half destroyed.

<sup>37</sup> Metre, Anushtubh.

<sup>38</sup> Metre, Anushtubh. Read सुकीर्त्तिना.

<sup>39</sup> Metre, Vasantatilakā. The last letter of line 24 is damaged.

<sup>40</sup> Metre, Vasantatilakā.

- L. 26. विष्णुहरिस्तनयेन च लिखिता गौडेन करणिकेष्वपि ।  
 कुटिलाचराणि विदुषा तृत्वादित्याभिधानेन ॥ [३६] ॥<sup>41</sup>  
 कन्यकुजागतेनापि कामदेवसुतेन च ।  
 उल्लोर्ध्वा सीमनायेन टङ्कविज्ञानशालिना ॥ [३७] ॥<sup>42</sup>  
 सस्यत्सरसङ्घस १०४८ मार्गं वदि ७ गुरुदिने ॥य॥<sup>43</sup>

## TRANSLATION.

Om, Om, Adoration to Śiva!.

1. May the husband of Pārvatī protect you,—he by whom the manifestation of a charm (*in the shape of*) the *Mahāstotra*, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely rent by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (Śiva's) great toe—he who humbled the pride entertained by the ten-headed (*Rāvaṇa*) on account of his strength and valour.<sup>44</sup>

2. May the Daughter of the Mountain purify the universe—she the spotless splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dānava (*who assumed the shape of*) an elephant (*and was*) wounded by (*her*) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.<sup>45</sup>

3. Victorious be the race of the Chhinda princes, the scene of the coquettish sport of Lakshmi, the field of the playful activity of brave warriors, an ocean containing jewels (*in the shape of*) renowned kings, a lake for the royal swan Śrī, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (*who may be compared to*) the night lotuses, a forest-fire for the destruction of the families of (*their*) foes (*who resemble*) bamboos.

4. Its origin in ancient times from the great sage Chyavana—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin<sup>46</sup>—is known in the eight regions of the world together with its fame.

5. In this race which possesses brilliant fame (*comparable to the white flowers of the*) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

<sup>41</sup> Metre, Āryā.

<sup>42</sup> Metre, Anuṣṭubh.

<sup>43</sup> The word सङ्घस is superfluous and ought to be expunged. The mistake seems to have been caused by the author having originally intended to give the date both in words and in figures.

<sup>44</sup> I have rendered the first huge epithet of Śiva as literally as possible, because I do not know the myth to which it refers. Śiva's encounter with Rāvaṇa is frequently alluded to in the *Kāvyas*.

<sup>45</sup> The demon who assumed the shape of an elephant is no doubt Mahiṣāsurā. According to the *Devīmāhātmya*, *Mārkaṇḍeya Purāṇa*, LXXIII, 30, the Āsura turned himself also into a Mahāgaja. When speaking of the halo which surrounds the face of Pārvatī, the poet may have thought of representations, such as are found in Moor's *Hindu Pantheon*, plate vii, where her head is surrounded by a glory. *Chandropanīta* which I have taken as equivalent to *chandrāya upanīta*, may also stand for *chandreya upanīta*. In the latter case it would indicate that the moon, found on Śiva's crest, transferred his halo to the goddess who is closely united with her husband in the form of *Ardhanārī*.

<sup>46</sup> This refers to the quarrel of Indra and Chyavana, caused by the latter's appropriating a share of the offerings to the *Asvins*; see H. H. Wilson's *Viṣṇupurāṇa*, vol. III, p. 248, and Dr. F. E. Hall's note thereon. I am unable to find the story in the *Kaushīlaki-Bṛhmana* where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (*that it would be*) the birth-place of high-minded future lords of the earth;

6. Who (*Vairavarman*), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (*proper*) pride,<sup>47</sup> politic, the abode of valour, munificence and discernment, an associate of the virtuous, (*and*) endowed with all virtues, became worshipful for great men.

7. From him sprang illustrious Bhūshana<sup>48</sup> of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (*i.e. his*) enemies from sticking (*to him*). Through the heat of the breath of the very stout serpent Śesha who lying under the earth was wounded by the weight of that (*Bhūshana's*) army when it strenuously marched forward, the abode of the snakes (*Pātāla*) was converted into a salt-marsh.

8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.

9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (*as*) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.<sup>49</sup>

10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (*and*) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.

11. His younger brother was the illustrious Malhana, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (*with fame*)<sup>50</sup> sportively took over the burden (*of the empire*) from his brother, proving himself equal to the multitude of hostile kings with his sword.<sup>51</sup>

12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brāhmans; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

<sup>47</sup> Or, "exalted through honours" (*conferred by his suzerain*).

<sup>48</sup> Bhūshana, left out in Mr. Prinsep's translation, not the monstrous Māmschanda-pratāpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislection, is the name of the second chief. Bhūshana is still a very common proper name, usually spelt and pronounced Bhūkhaṇ. By the epithet *chanda-pratāpaḥ*, Bhūshana is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.

<sup>49</sup> The translation of the third and fourth Pādas is not certain. In Pāda 3, I have taken *vikshepa* in the sense of 'camp' which it certainly has in the inscriptions of the Gurjara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see e.g. the great Andhra inscription of Pulamayi, *Arch. Reports of Western India*, vol. IV, p. 108, l. 3). Possibly, however, *vikshepa* may mean 'constructions' and the poet wished to say that Bhūshana built bridges or dams across the ocean, as Rāma did when invading Ceylon. In the fourth Pāda I have left untranslated the words *tasyā pi*, of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.

<sup>50</sup> *Dhavalu*, 'resplendent (*with fame*)', may possibly be intended as a second name or *bruda* of Malhana.

<sup>51</sup> One would have expected \**chakraḥ*. But the actual reading may be defended on the supposition that the compound is an *argayibhāva* modifying *āvalhāra*. It would seem that Malhana had to fight for the succession or possibly took the chiefship by force from his brother.

13. But his wife, sprung from the royal race of Chulukīśvara, lovely through the ornament of shining qualities, celebrated in the world as Anahilā<sup>52</sup>, was (as) the new moon to the lotus faces of the whole harem of her husband.

14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (*nymphs guarding*) the regions by his virtues which equalled the brilliancy of jacinth, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.

15. Wonderful (*it was*) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhana, announcing, as it were, (*his future*) prosperity by the auspicious humming of the bees.

16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.

17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman<sup>53</sup> guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.

18. His sword now equals in the world the fierce-rayed (*sun*), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.

19. His fame wanders all around (*the world*), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Gaṅgā, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (*guardian*) elephants,<sup>54</sup> being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.

20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Kṛita age had begun in that town (*of his*) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses<sup>55</sup> attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.

21. He presented to the Brāhmins, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.

22. The pleasant, holy river Kaṭha was conducted by him, who showed it the way to his town, just as Gaṅgā (*was brought down from heaven*) by Bhagīratha.

<sup>52</sup> This is the feminine of the word *Anahila*, which forms the first part of *Anahilapāṭaka* or *Anhilvād*. The masculine occurs also as *Anahila* in the Valabhi inscriptions, *Indian Antiquary*, vol. VII, p. 76.

<sup>53</sup> I am afraid *durbhagā* is put in order to make a most indecent pun. At all events the poet is guilty of *grāmyatva*.

<sup>54</sup> The elephants guarding the quarters are white, just like the fame of Lalla.

<sup>55</sup> *Sattrā* means here *annasattrā* or *saddvāta*, see also below, verse 26.

23. His wife became she, who is born from a pure ocean-like family (*and therefore*) resembles Lakshmi, the wife of Madhusūdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (*other*) ladies of (*her husband's*) harem,<sup>56</sup> and who even according to her appellation is a second Lakshmi.

24. She, being endowed with virtues and affectionate, charmed the heart of her husband by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Harā and of the Daughter of the Mountain *Pārvatī*.

25. In parks, gardens, wells and temples of the gods her (*good*) works have been performed, are ever being performed.

26. Crowds of Brāhmins dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.

27. Thus it was resolved by those two (*Lalla and his consort*) through whose increasing acquisition of merit the manners of the Kali age disappear; the one of them built this temple of the god who wears the moon on his head, and the other that of the Daughter of the Mountain.

28. Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailāsa, which is on high white with stucco (*and*) by whose numerous flags, agitated by the wind, the cloud banks are shaken?

29. As long as the breast of the destroyer of Mura is decked with the Kaushtubha jewel, as long as the head of Śambhu is adorned with the crescent of the moon, as long as all the oceans exist, so long may this (*source of*) fame remain firm on earth.

30. Victorious be here on earth Lalla, the chief hero of the Chhinda race, together with his most virtuous consort Lakshmi,—he who in every battle has written a eulogy (*of himself*) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.

31. May holy Devī<sup>57</sup> who destroys misfortunes of various kinds, be ever present to (*grant*) welfare in the palace of the illustrious Lalla, the ruler of a province, who is united with his children, wife, dependants and friends.

32. The excellent land connected with the Mayūtā of Bhūśhaṇa<sup>58</sup> has been presented to the two deities, having been given the name Devapālī.

33. And for the purpose of the worship and of the repairs, illustrious Lalla of good fame has granted by a charter, after (*making*) a (*solemn*) donation, to Śiva and his consort one-fourth of his revenues.

34. There was a *Bhaṭṭa* of befitting conduct, called Śivarudra, born in the famous line of the sage Vaṭsa. By his son Nehila has been composed this new eulogy, the poetry of which is perspicuous.

35. This perspicuous and simple wreath of verses of his, which is the cause of exceedingly great joy, which possesses true poetical ornaments and is lovely through the

<sup>56</sup> i.e., who surpasses her rivals in beauty or, to use the oriental phrase, *blackens* their faces like a snow-shower the water-lilies.

<sup>57</sup> Devī, i.e., Pārvatī.

<sup>58</sup> The Mayūtā of Bhūśhaṇa has not been identified. Possibly it may be the town or suburb of the capital, mentioned above in verse 10.

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.<sup>50</sup>

36. And this (*eulogy*) has been written by the son of Vishṇuhari, a Gauda clerk,<sup>51</sup> called Takshāditya, who knows crooked letters.

37. And it has been incised by Somanātha, the son of Kāmadeva, who came from Kānyakūbjā and is experienced in (*work performed with*) the chisel.

One thousand years, 1049, Mārga, dark half 7, on a Thursday.

### XIII.—A VALABHI GRANT OF DHRUVASENA III. DATED SAMVAT 334.

By E. HULTZSCH, Ph.D.

Like the Rāshtrakūṭa grant published above,<sup>1</sup> the original of the subjoined grant was found at Kāpaḍvaṇaj in Gujarāt. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1' 3" by 10¾". The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about ½" thick. The oval seal measures 2" by 2½" and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend श्रीमटाः. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Simminikā," which looks like a Prākṛit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakshina-paṭṭa of the Śivabhāgapura-vishaya,<sup>2</sup> to the Brāhmaṇa Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and *chaturvedin* of Mahichhaka, who belonged to the Kauśika-gotra and studied the *Vājasaneyā-sākhā*. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The *dūtaka* was the *pramātri* Nāga,<sup>3</sup> and the document was written by the chief secretary (*divirapati*) Anahila,<sup>4</sup> the son of the chief secretary Skandabhaṭa,<sup>5</sup> who was "charged with peace and war" (*sandhivigrahā-dhikṛita*). The date of the grant<sup>6</sup> was the 9th day of the bright half of Māgha of [Gupta-]Samvat 334 or 653-54 A.D.

<sup>50</sup> I am unable to render the pun in *hrīdaye*, which, if referred to the string of pearls, means 'on the heart' or 'on the breast'; if referred to the verses 'in the heart' or 'in the mind.'

<sup>51</sup> *Karāṇika* 'clerk,' i.e. Kāyastha, is derived from *karāṇa*, which means both 'a written document' (see the *Petersburg Dict. sub voce*) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his *Yogaśāstra*, III, 127: यदीचितं खानम् । यदीचितमिति । यदा राजा तदा धनसंगृहं यदामात्यस्तदा करणं यदा वणिगादिरापयन्मिति ।

<sup>1</sup> *Ante*, p. 52.

<sup>2</sup> *Ind. Ant.*, vol. VII, p. 76.

<sup>3</sup> *Ind. Ant.*, vol. VI, p. 79, where the reading of the facsimile is श्रीनाग, not श्रीना as the transcript has it.

<sup>4</sup> *Ind. Ant.*, vol. VII, p. 76, and vol. XI, p. 306.

<sup>5</sup> *Ind. Ant.*, vol. I, pp. 17, 45f., and vol. VII, p. 73.

<sup>6</sup> According to Professor Bühler (*Ind. Ant.*, vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Samvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dhruvasena IV. (330) and by the date of his successor Kharagraha II. (337).



TEXT.  
PLATE I.

- [L. 1.] श्री स्वस्ति विजयस्कन्धावारात् सिरिसिन्धुणिकावासकात् प्रसभप्रणतामिवाणां मैत्रकाणाम-  
तुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशत -
- [2.] लब्धप्रतापाप्रतापोपहतदानमानार्ज्यबोपार्जितानुरागादनुरक्तमीलभृतश्रेणीवशावासरान्ध्रियः  
परममाहेश्वरश्रीभटार्कादध्यवच्छि -
- [3.] अराजवङ्गशान्मातदपितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैशवाप्रभृति खड्गद्वितीयबा-  
हुरेव समदपरगजघटास्फोटप्रकाशितम् -
- [4.] त्वनिकषः तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादैनखरश्मिसंहतिः<sup>7</sup> सकलक्षृतिप्रणीत-  
मार्गसमग्रपरिपालनप्रजाहृदयरंजनान्व -
- [5.] त्वराजशब्दो रूपकान्तिस्वैर्यगांभीर्यबुद्धिसंपद्भिः अरशशाङ्गाद्रिराजोदधिचिदशगुरुधनेशान-  
तिशयानः शरणागताभयप्रदानपरतया तृणव -
- [6.] दपास्ताशेषस्वकार्यफलः<sup>8</sup> प्रार्थनाधिकार्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारोव  
सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्री -
- [7.] गुहसेनस्तस्य सुतस्तत्पादानखमयूखसन्तानविद्वत्तज्जालीघप्रचालिताशेषकल्मषः प्रणयि-  
श्रंतसहस्रोपजीव्यमानसंपद्रूपलोभादिवाञ्छि -
- [8.] तः सरभसमाभिगामिकैर्गुणैस्सहजशक्तिश्रीचा<sup>9</sup> विशेषविष्मापिताखिलधनुर्धरः प्रथमनरपति-  
समतिष्ठष्टानामनुपालयिता धर्मदायानामपा -
- [9.] कर्त्ता प्रजोपघातकारिणामुपप्लवानां<sup>10</sup> दर्शयिता श्रीसरस्वत्योरेकाधिवासस्थ<sup>11</sup> संज्ञतारातिपञ्च-  
लक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपा -
- [10.] त्रिविधः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्गातस्सकलजगदानन्दमात्यभुतगुण-  
समुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशो -
- [11.] भासनाथमण्डलाग्रद्युतिभासुरतरांसपीठोदूढगुरुमनोरथमहाभारः सर्वविद्यापरापरविभागा-  
धिगमविमलमतिरपि सर्वतः सुभाषितल -
- [12.] वेनापि सुखोपपादनीयपरितोषः समग्रलोकागाधगांभीर्यहृदयोपि सुचरितातिशयसुव्यक्त-  
परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति -
- [13.] पथविशोधनाधिगतोदग्रकोर्त्तिः धर्मानुपरोधोज्ज्वलतरोक्ततार्थसुखसंपदुपसेवानिरूढधर्मादि-  
त्वद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यः
- [14.] तस्यानुजस्तत्पादानुद्गातः स्वयमुपेन्द्रगुरुणैव गुरुणात्यादरवता समभिलषणीयामपि राज-  
लक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्यस्तदाज्ञा -
- [15.] संपादनैकरसतयैवोद्दहन् खेदसुखे<sup>12</sup> रतिभ्यामनायासितसत्त्वसंपत्तिः प्रभावसंपद्दशीकृतनृपति-  
शतशिरोरत्नच्छायोपगूढपादपीठोपि
- [16.] परावन्नाभमान<sup>13</sup> रसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्य-  
रातिभिरनासादितप्रतिक्रियोपायः कृत -
- [17.] निखिलभुवनमोदविमलगुणसंहतिप्रसभविघटितसकलकलिविलसितशक्तिर्कीचजनाधिरोहि-  
भिरशेषैर्होषैरन<sup>14</sup> मृष्टालुप्तहृदयः प्र -

<sup>7</sup> Read •संहतिः.

<sup>8</sup> Read •शिक्षा•.

<sup>9</sup> Read •सुख•.

<sup>10</sup> Read •आभिमान•.



[18.] स्थातपौरुषास्त्रकौशलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयंप्राहप्रकाशितप्रवीरपुरुषप्रथ-  
मसंस्थाधिगमः परममाहेस्वरः श्रीस्वरप -

[19.] हस्तस्य तनयः तत्पादानुवृत्तः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनपरितोषा-  
तिशयः सुत्वसपदा<sup>11</sup> त्यागौदार्येण च विगतानुस -

[20.] न्यानाशमाहितारातिषक्षमनोरथाक्षभङ्गः सम्यगुपलक्षितानैकशास्त्रकलालोरचरित<sup>12</sup>गङ्गारवि-  
भागोपि परमभद्रप्रकृतिर -

[21.] [क]चिमप्रश्रयविनैशोभाविभूषणः समरशतजयपताकाहरणप्रत्यक्षोदग्रबाहुदंडविध्वंसित-  
निखिलप्रतिपक्षदर्पोदयः

[22.] स्वधनुप्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डलाभिन्दितशासनः परममाहे-  
स्वरः श्रीधरसेनः तस्यानुजः तत्प[1\*]दा -

[23.] नुवृत्तः सच्चरितातिशयितसकलपूर्वजनरपतिरतिदुःसाधानामपि प्रसाधयिता त्रिण्याणा<sup>13</sup>  
मूर्त्तिमानिव पुरुषकारः परिहृष्टगु -

[24.] णानुरागनिर्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्ति-  
मान् निर्वृतिहेतुरकलङ्कः कुसुदनाथः

[25.] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वंसितध्वान्तराशिस्रस्ततोद्भूतः सविता प्रकृतिभ्यः परं प्रत्यय-  
मर्त्यवंतमतिबहुतिथ -

[26.] प्रयोजनानुबन्धमागमपरिपूर्णवदधानः<sup>14</sup> सन्धिविग्रहसमाश्रित्यनिपुणः स्थानेनुरूपमादेशं  
ददद्गुण - . . .

## PLATE II.

[27.] वृद्धिविधानजनित[संस्का]रः [सा]धूनां राज्यसालातुरीय<sup>15</sup>तन्मयोरुभयोरपि निष्ठातः प्रकृष्ट-  
विक्रमोपि करुणामृदुहृदयः श्रुतवा -

[28.] नय्यगर्वितः कान्तोपि प्रथम<sup>16</sup> स्थिरसौहृदयोपि निरसिता दोषवतामुदयसमयसमुपजनित-  
जनतानुरागपरिपिहित - .

[29.] भुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेस्वरः श्रीधुवसेनस्तस्य सुतस्तत्पादकम-  
लप्रणामधरणिक् -

[30.] षष्ठजन्तकिणलाब्धनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिकालङ्कारविभ्रमा-  
मलश्रुतविशेषः प्रदानसलिलञ्चा -

[31.] लिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्वसुन्धरायाः कार्मुके  
धनुर्वद् इव संभाविताशेषलक्ष्य -

[32.] कलापः प्रणतसामन्तमण्डलोत्तमाङ्गदृष्टचूडारत्न[1\*]यमानशासनः परममाहेस्वरः परम-  
भट्टारकमहाराजाधिराजपरमेश्वरच -

[33.] \* कवर्त्तिश्रीधरसेनस्तत्पितामहभ्रातृश्रीश्रीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजजनो भक्तिबन्धुरावय-  
वकल्पितप्रणतेरतिधवलया दूरं तत्पा -

[34.] दारविन्दप्रवृत्तया नखमणिकृचा मन्दाकिन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्यस्येव राजर्ष-  
र्षाक्षिमातन्वनस्य प्रबलधवलिञ्चा य -

<sup>11</sup> Read सत्वसपदा.

<sup>12</sup> Read शीकचरित.

<sup>13</sup> Read विषयाणां.

<sup>14</sup> Read पूर्ण विदधानः.

<sup>15</sup> Read शालातुरीय.

<sup>16</sup> Read प्रथमो.

[35.] शसा<sup>17</sup> वलयेन मण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-  
श्यामशिखरचूचकचिरसङ्घविन्ध्यस्तनयु -

[36.] गायाः क्षिते<sup>18</sup>पत्युः श्रीडेरभटस्याङ्गः क्षितिपसंहतेरनुरागिण्याः शुचियशोड्यकभृतः  
स्वयंवरमालामिव राज्यश्रियमर्पियन्त्या × कृ<sup>19</sup>-

[37.] तपरिग्रहः शौर्यमप्रतिहतव्यापारमानमितप्रचण्डरिपुमण्डलमण्डलाग्रमिवावलम्बमानः शरदि  
प्रसभमाकृष्टशिल<sup>10</sup>-

[38.] मुखबाणासनापादितप्रसाधनानां परभुवां विधिवदाचारितकरग्रहणः पूर्वमेव विविधव-  
र्णोज्ज्वलेन युतातिशयेनोद्भासितम्

[39.] वणः पुणः<sup>20</sup> पुनश्चनेव रत्नालङ्कारेणालङ्कृतश्रोत्रः परिस्फुरत्काटकविकटकीटपक्षरत्नकिरण-  
मविच्छिन्नप्रदानसलिलनि -

[40.] वहावंसेकविलसन्नवशैवलाङ्गुरमिवाग्रपाणिमुदङ्गन् धृतविशालरत्नवलयजलधिवेलांतटायमा-  
नभुजपरिवृत्तविश्व -

[41.] श्वरः परममाहेश्वरः श्रीध्रुवसेन × कुशली सर्वानिव समान्नापयत्यस्तु वस्त्रंविदितं यथा  
मया मातापित्रो<sup>21</sup>पुण्याप्यायनाय

[42.] महिष्ठ[क]विनिर्मातमहिष्ठकवास्तव्यैतच्चातुर्विद्यसामान्यकौशिकसगोत्रवाजसनेयसब्रह्मचारि-  
ब्र[ह्म]णवप्यपुत्रमहिष्ठकं

[43.] शिवभागपुरविषये दक्षिणपट्टे पट्टपट्टकग्रामः सोदङ्गः सोपरिकरः सभूतवृत्तप्रत्युयः सधान्य-  
हिरण्यादेयस्सद -

[44.] शापराधस्रोत्यद्यमानविष्टिकसर्वराजकीयानामहस्तप्रक्षेपणीयः पूर्वप्रप्तदेवब्रह्मदेयरहितः  
भूमिच्छिद्रन्यायेना -

[45.] चन्द्रार्काण्यवक्षितिसरित्यर्व्वतसमकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण धर्मदायो  
निवृष्टः यतोऽस्योचितया ब्रह्म -

[46.] देयाग्र[ह]ारस्थित्या भुंजतः क्षयतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्ग्रासेधे वर्त्तितव्यमागा-  
मिभद्रनृपतिभिरप्यस्मदङ्ग -

[47.] जैरन्यैर्वा स्वनित्यान्यैश्चर्यास्थस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छन्निरयमस्महा-  
योनुमन्तव्य<sup>21</sup>परिपालयितव्यश्चेत्युक्तं<sup>21</sup>-

[48.] च ॥ बहुभिर्व्यसुधा भुक्ता राजभिस्सगरादिभिः [1\*]। यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलम् [॥\*] यानीह दारिद्र्यभयाक्षरन्दैर्जनानि धर्मायतनीक -

[49.] तानि [1\*] निर्वर्तुमास्त्यप्रतिमानि [तानि\*] को नाम साधु<sup>21</sup>पुनरुददोत [॥\*] षष्टिं  
वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [॥\*] दूतकोच  
प्रमातृश्रीनागः

[50.] लिखितमिदं संन्धिविग्रहाधिकृतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥  
सं ३०० ३० ४ माघ शु ८ स्वहस्तो मम ॥

<sup>17</sup> Read यशसा.

<sup>18</sup> Read श्रियमर्पयन्त्याः क०.

<sup>19</sup> Read श्रिली०.

<sup>20</sup> Read पुनः.

<sup>21</sup> Read श्रियुक्त०.

## TRANSLATION.

(L. 1.) Om. Hail! From the victorious camp pitched at Siri-Simminikā From the devout worshipper of Maheśvara, the illustrious Bhaṭārka, who had obtained majesty by hundreds of battles<sup>22</sup> fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force<sup>23</sup>; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (*in conferring*) presents and honours; who had acquired the splendour of royalty by his devoted army (*which consisted*) of hereditary servants, hired soldiers and men employed in posts<sup>24</sup>; and whose royal lineage was uninterrupted,—(*there descended*) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (*courage*); who (*made*) the word “king” (*rājan*) true to its meaning by delighting (*rañjana*) the hearts of his subjects through careful observance of the conduct prescribed in all *smṛitis*; who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (*the riches*) gained by his (*warlike*) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.<sup>25</sup>

(L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dhara-sena, all whose sins were washed away by the flood of the waters of the Gaṅgā, which flowed from the cluster of rays, (*that issued from*) the toe-nails of (*his father*); whose wealth was lived upon by hundreds of thousands of loving (*servants*); whom attractive virtues<sup>26</sup> approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (*the possibility of*) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.

(L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śilāditya, who meditated at the feet of (*his father*); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

<sup>22</sup> The earlier Valabhi grants read सप्रहार ‘battle’ for प्रहार ‘blow.’

<sup>23</sup> The last translator of the above passage has been Professor Kielhorn (*Ind. Ant.*, vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive शिवकाशी with वय, than with the more distant नन्दशर्मिणः.

<sup>24</sup> On these technical meanings of *maula*, *bhṛta* and *śrenī*, see the Hon V. N. Mandlik's note, *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XI, p. 346.

<sup>25</sup> The last sentence might also mean: “who (*gives*) delight to, as the traveller (*takes*) delight in, the vast circle of the whole world.”

<sup>26</sup> On the *śhigāmikā guṇāḥ* see *Jour. Bombay Br. R. As. Soc.*, vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling *bon mot*, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the *Kṛita-yuga*; and whose second name Dharmāditya arose from (*the fact that*) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (*dharma*).

(L. 14.) His younger brother was the devout worshipper of Maheśvara, the illustrious Khāragraha, who meditated at the feet of (*his elder brother*); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (*Indra*) the elder brother of Upendra (*Viṣṇu*) himself, had most respectfully placed on his shoulders, though it (*viz., the royal dignity*) was a desirable object,—merely because his only pleasure was to fulfil his (*viz., his elder brother's*) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (*yuga*) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharsena, who meditated at the feet of (*his father*); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axles of the desires (literally, *the vehicles of the minds*) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able<sup>27</sup> to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (*his elder brother*); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (*like*) the moon, possessed all arts (*or digits*), was full of splendour and caused delight, (*but*) who was free from sins (*or spots*); who, (*like*) the sun, destroyed the

<sup>27</sup> The author seems to have formed *pratyala* from the root *al*, which the compilers of the *Dhātupāṭha* had invented in order to explain the derivation of *alam*.

dense darkness in (*all*) quarters, which were covered by his great splendour, (*but*) who was rising continually; who was versed in both the sciences of government and of Śālāturiya (*i.e., of Pāṇini*); as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper<sup>28</sup>; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bālāditya (*i.e., the morning-sun*) was made true to its meaning (*by the fact that*) the world was pervaded by the affection (*or redness*) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (*like Śiva*) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (*his father*); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (*sprinkled*) at donations (*as the tip of the trunk of an elephant with the rutting-juice*); who gave great delight to the earth, as to a maiden, by imposing light taxes (*or by taking her soft hand*); who, with his bow, seemed to be (*an incarnation of*) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Śīlāditya, was the illustrious Derabhata,<sup>29</sup> whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (*his father*), when he performed prostrations with his body, which was bent in reverence, just as the head of Vishnu's son (*is purified*) by the Gangā (*which issues from the toe of his father*); who possessed the courtesy (*or the southern region*) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (*i.e., the moon*) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (*viz.*) the Sahya and the Vindhya (*mountains*), are adorned with (*black*) nipples, (*viz.*) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (*svayamvara*); who, in autumn, depending on his valour, which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (*or levied taxes from*) foreign countries, which were conquered by the

<sup>28</sup> The second meaning of this passage is as follows:—"As he made an affix following roots or crude forms (Pāṇini, III, 1, 2), significant (Pāṇini, I, 2, 45), (*joined with*) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (*of another*), and as he caused the formation of correct (*words*) by the performance of *guṇa* and *vṛiddhi*."

<sup>29</sup> डरभट (not डरभट) seems to be the correct form of the name;—see the facsimiles, *Ind. Ant.*, vol. V, page 211; vol. VII, p. 78.



bow (*of Cupid or of the king*), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (*or colours*); the tip of whose hand (*is resplendent*) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (*the aquatic plant*) *śaivala*, as it glitters with the masses of water, which he is continually sprinkling at donations;<sup>30</sup> and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

(L. 41.) (*He*), being in good health, issues (*the following*) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brāhmaṇa Bhaṭṭibhaṭa,<sup>31</sup> the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the *chaturvedins* of this (*place*), to the *gotra* of the Kausikas and to the school of the Vājasaneyas, the village of Paṭṭapadraka, in the southern division (*dakṣiṇapaṭṭa*) of the district (*viśaya*) of Śivabhāgapura, as a meritorious gift, with the *udraṅga*, *uparikara* and *bhūlavātapratyāya*, with the income in grain and in gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brāhmaṇas, according to the mode of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (*further*) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (*this village*), cultivates it, causes it to be cultivated or assigns it (*to others*) according to the usual rule relating to *agrahāras*, which are given to Brāhmaṇas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*)."

(L. 47.) And it has been said: [*Here follow three of the customary imprecatory verses*].

(L. 49.) The messenger for this (*grant was*) the *pramātri* Śrī-Nāga. This was written by the Chief Secretary Śrīmad-Anahila, the son of the Chief Secretary Śrī-Skandabhaṭa, who was charged with peace and war. Sam[vat] 334, on the 9th of the bright half of Māgha. (*This is*) my own handwriting.

<sup>30</sup> The second meaning of this passage is as follows: "(who resembles an elephant) the tip of whose trunk (*is resplendent*) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (*and bears*) fresh sprouts of *śaivala* (*plants*) which glitter, as they are continually sprinkled with masses of rutting-juice."

<sup>31</sup> In a notice published in the *Vienna Oriental Journal* (vol. I, p. 138), I suggested that the Bhaṭṭibhaṭa of the present inscription might be identical with the author of the *Bhaṭṭikāvya*, which was composed, "while king Śrī-Dharasena ruled at Valabhi." This identification, however, is at the least very doubtful, as in the inscription Bhaṭṭi's father is called Bappa, while Jayamaṅgala's *śikā* calls him Śrīvāmin.



## XIV.—INSCRIPTION IN THE DEHLL MUSEUM.

By Prof. J. EGGEING, Ph.D., EDINBURGH.

The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sāravala or Sārabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers 15½ by 10½ inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Saltān Muḥammad bin Tughlaq (A.H. 725—752) and is dated V. Samvat 1384, Phālgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sāravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

L. 1 स्वस्ति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।

लभन्ते मनुजास्तस्मै गणाधिपतये नमः ॥ १

सत्यलो नाम वः पातु सांवत्स्यांवया सह ।

प्रसादाद्यस्य देवस्य भक्ताः स्युः सौख्यभाजनं ॥ २

देशोस्ति<sup>३</sup> हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।

ढिङ्गिकाख्या पुरी तच्च तोमरैरस्ति निर्मिता ॥ ३

तोमरानंतरं यस्यां राज्यं निहतकंटकं ।

चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥ ४

जय प्रतापदहनदग्धारिकुलकाननः ।

मेच्छः सहावदीनस्तां वलेन जगृहे पुरीं ॥ ५

ततःप्रभृति भुक्ता सा तुरष्कैर्यावदस्य पूः ।

श्रीमहंमदशाहिस्तां पाति संप्रति भूपतिः ॥ ६ अपि च ॥

तस्यां पुर्यस्ति वणिजामश्रोतकनिवासिनां ।

वंशः श्रीसाचदेवाख्यः साधुस्तत्रोदपद्यत ॥ ७

लक्ष्मीधरस्तत्तनयो<sup>८</sup> वभूव लक्ष्मीधराङ्घ्रिद्वयपद्मभृङ्गः ।

देवहिजाराधननिष्ठचित्तः समस्तभूतावनलव्यकीर्तिः ॥ ८

लक्ष्मीधरस्तत्तनयो कलिकालवाद्यावास्तासुभौ महिमभारिनिधी सुरूपा ।

माहाभिधौ<sup>१०</sup> निष्पणवुच्चिरभूतदायो घीकाख्य उत्तमयशा अनुजस्तु तस्य ॥ ९

माहाख्यद्व्याभवत्पुत्रो मेल्हानामा मनोहरः ।

देवहिजगुरूणां यः सदाराधनतत्पराः ॥ १०

श्रीधरस्यात्मजां वीरोनाम्नीं ( १ वीरा<sup>१३</sup> ) भर्तृपरायणां ।

वीका विवाहयामास तस्यामास्तामुभौ सुतौ ॥ ११  
 ष्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपाथीधिरनंतशीलः ।  
 पैतृकनामा च लघुः समस्तगुहहजारार्धनशीलचित्तः ॥ १२  
 १४ अथैतयोः खेतलपैतलाख्यसाध्वोः सदा कीर्तनकर्मबुद्धयोः ।  
 इयं शुभा सारवलाभिधानग्रामांतभूर्ध्ववसत्स्य चित्ते ॥ १३  
 १५ पितृणामक्षयस्वर्गप्राप्त्यै संतानवृद्धये ।  
 खेतलः पैतलश्चैनं कररयामासतुः प्रहिं ॥ १४  
 वेदवस्त्रग्निचंद्रांकसंख्येदेविक्रमाकृतः ।  
 पंचमरां फाल्गुनसिते लिखितं भीमवासरे ॥ १५  
 १७ पंद्रप्रस्थप्रतिगणे ग्रामे सारवले च तु ।  
 चिरं तिष्ठतु कूपीयं कारकश्च सर्वाधवः ॥ १६  
 संवत् १३८४ फाल्गुनशुदि ५ भौमदिने ॥

TRANSLATION.<sup>1</sup>

V. 1. Hail! Worship be unto that Lord of Ganas through constant devotion for whose feet men obtain the fruit of all their desires.

2. May he, who is called Satyala,<sup>2</sup> together with Ambâ and Ambavati, protect you, that god by whose grace the faithful shall be a vessel of bliss!

3. There is a country, called Hariyâna, a very heaven on earth: there lies the city called Dhillikâ, built by the Tomaras,—

4. Whercin, subsequent to the Tomaras, the Châhamâna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.

5. Thereupon the Barbarian Sahâbadîn,<sup>3</sup> having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.

6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrî Mahammad Śâhi<sup>4</sup> rules over it.

7. Now, in that city there is a family of merchants dwelling in Agrotaka:<sup>5</sup> in this family was born the Sâdhu Śrî Sâchadeva<sup>6</sup> by name.

8. His son was Lakshmîdhara, the bee of the lotus-pair of (*Vishnu*) Lakshmîdhara's feet, whose mind was ever bent on the propitiation of the gods and Brâhmins, and who obtained fame by his kindness to all beings.

<sup>1</sup> A Devanâgarî transcript, prepared (for Mr. J. G. Delmerick) by Paṇḍit Birasharnâth of Dehli, with an English translation by Bâbû Râjendralâla Mitra, appeared in the *Proceedings* of the Asiatic Society of Bengal for May 1873, p. 103 seqq. In the following notes the various readings of the Paṇḍit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

<sup>2</sup> This epithet (P 'the truthful one'), apparently intended here as a name for Śiva, has not been found in any Sanskrit work.

<sup>3</sup> Rightly identified by Râjendralâla Mitra with Sulṭân Shahâb-ad-dîn Muḥammad Ghori, A.D. 1156-1205.

<sup>4</sup> Muḥammad-bin-Tughlaq, reigned A.D. 1325-1351.

<sup>5</sup> Râj. Mitra takes this to be 'the original, or Sanskrit form, of Agrâ, the merchants or baniyâs of which place are well known all over India as the Agarwâlâ Baniyâs.' Perhaps it may be the name (derived from Agrâ) of the quarter of the town of Dhilli where these merchants resided.

<sup>6</sup> Thus the inscription reads, instead of Sâvadeva, as transcribed by the Paṇḍit.

9. Lakshmidhara had two sons, who were strangers to the Kaliyug (*time of strife and sin*); both of them oceans of greatness, and of goodly form. The first of them was Māha (or Māhā) by name, of subtile mind; and his younger brother named Ghikā, of highest renown.

10. Māha had a charming son, named Melhā, who was ever bent on propitiating the gods, Brāhmans and Gurus.

11. Ghikā married Śrīdhara's daughter, Virā (?) by name, devoted to her husband: by whom he had two sons;—

12. The elder of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitūka, whose mind was devoted to the propitiation of all Gurus and Brāhmans.

13. Now in the thought of those two sādhus, named Khetala and Paitala,<sup>8</sup> whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sāravala, was dwelling.

14. Shetala and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga,<sup>9</sup> and for the continuation of their race, caused this<sup>10</sup> well to be made.

15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramārka, on Tuesday, the 5th of the bright half of Phālguna.

16. In this village of Sāravala, in the pratigana<sup>11</sup> of Indraprastha, may this well, and its author with his family, exist for a long time.

Samvat 1384, bright Phālguna 5, Tuesday.

## XV.—A NEW INSCRIPTION OF THE ANDHRA KING YAJÑASRĪ GAUTAMIPUTRA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Krishnā river close to the village of China in the Kistnā district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated, the lower ones more than the upper ones. The characters are of the ordinary Audhra type, but rather ornamental.

<sup>7</sup> ज्येष्ठः in the inscription, is of course a mistake for ज्येष्ठः

<sup>8</sup> Here, and in sloka 14, the Paṇḍit (if his transcript has been faithfully reproduced) has read the name Paituka, which Rājendralāla Mitra naturally takes to be a mere *varia lectio metri causa* for Paitūka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

<sup>9</sup> The inscription reads clearly चक्षुस्त्रयप्रदायै. What the Paṇḍit took to be an *anusvāra* (अनुस्वर) is in reality the lower end of the १ of सारवाः in the preceding line.

<sup>10</sup> Instead of जेतवः जेतवसेनं the Paṇḍit reads जेतवः जेतवसेव. The *anusvara* is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly न, and not न. It scarcely needs to be remarked that the letter न and च are frequently interchanged; hence जेतव in verse 13, and जेतव in 14.

<sup>11</sup> Rājendralāla Mitra suggests that "*pratigane* is perhaps a mislection of *pratigata*, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sanskrit equivalent of pargana; for which one would rather expect प्रगणे or परिगणे.

The purpose of the document is not quite certain. If the syllables *dhāya* at the beginning of l. 6 are the remnant of *Budhāya*, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression *vasasatāya* preceding the latter. As regards the date, it is the twenty-seventh year of king Gotamiputa Siriyāña Sātakani, i.e., Gautami-putra Yajñaśrī Sātakani, who, as the *Vāyu* and *Matsya Purāṇas* assert, ruled twenty-nine years.<sup>1</sup> The close agreement of the figures is very remarkable, and it would seem that the Paurāṇic statement is really true.<sup>2</sup> As we have here quite distinctly *vasasatāya*, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavāsi inscription *visasatāya*<sup>3</sup> and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvānlal Indrājī's interpretation, who takes it to be equivalent to *varshakatyām*, "in the century of years." I still believe that it has the same import as the phrases *pravardhamānavijāyārdjya*<sup>4</sup> and the like, which occur so often in Sanskrit inscriptions before regnal dates,<sup>5</sup> and I am inclined to fall back on the translation *vasasattāyāḥ*, which I proposed—*loc. cit* note 5.

## TRANSCRIPT.

1. सिधं न[मो भ]गवतो<sup>6</sup> — — — [वस]रजो गीतमि -
2. पुतस अरकसिरियञसातकणिस वससताय संवहर सत[वि] -
3. मं २० + ७ हेमतानं पखं चतुर्थं ४ दि<sup>7</sup> — — — — मं ५ एतिय
4. पुवाय अरकमहतरकेन महा<sup>8</sup> — — — — —
5. याजिना महादं — — — — —
6. धाय — — — — —

## TRANSLATION.

Success! Adoration to divine.....v a! The year twenty-seven (20+7) of the existence of the power of the king, the lord<sup>9</sup> Siriyāña Sātakani, the son of the (*Queen of the*) Gautama (*race*), the fourth (4) fortnight of summer, the fifth (5) day—on the above (*date*) by the lord, the Mahataraka<sup>9</sup> Mahā.e....., a sacrificer, .....to (Bud)-dha (?).....

<sup>1</sup> Dr. R. G. Bhandarkar, *Early History of the Dekhan*, p. 26.

<sup>2</sup> The next latest regnal year of this king in the sixteenth, see *Arch. Rep. Western India*, vol. IV, p. 79.

<sup>3</sup> *Indian Antiquary*, vol. XIV, p. 331.

<sup>4</sup> *Loc. cit.*, note 4.

<sup>5</sup> L. 1. After भगवतो five, possibly six, letters have been obliterated. The last two seem to have been वस .

<sup>6</sup> L. 3. The lacuna after दि has to be filled up by दि[वस पंच]म

<sup>7</sup> L. 4. The slanting stroke above ह in महतरकेन seems to be accidental. The next word may be मही .

<sup>8</sup> I take अरक to be an equivalent of Sanskrit अर्यक which has the same meaning as खानिक found in the same position in other Andhra inscriptions.

<sup>9</sup> महतरक is probably a title and the same as the Sanskrit महतर.

## XVI.—THE TWO PRĀŚASTIS OF BAIJNĀTH,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

[Kiragrāma or Baijnāth is a small town in the east of the Kangra district about thirty miles east of Kot Kangra, in latitude  $32^{\circ} 3' N.$  and longitude  $76^{\circ} 41' E.$ , at a bend of the Binuān river—a feeder of the Biyās and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Rājanakas who were tributary to Jālandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and, best preservation are those of Siddheśvara and Vaidyanātha. The former, at the west end of the town, is now deserted, but consists of a four-pillared maṇḍapa and a shrine, measuring over all about 33 feet by 20, and the *sikhara* is 35 feet high.<sup>1</sup> It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its *parākrama* or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab 17" by 14", but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Sūrya.

The temple of Vaidyanātha is on the north side of the village, close to the river, and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the *pūjaris*, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The maṇḍapa is 20 feet square inside;<sup>2</sup> its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small *lingam* and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about 8' 4" in width by 6' 6" deep. The pillars are of early date, but in its present form this addition is probably due to Sansāra Chandra II. of Kangra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the maṇḍapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the maṇḍapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong to that period; but if there were no such inscription to influence us, the archaeologist

<sup>1</sup> In his *Archaeol. Survey Reports*, vol. V, pl. xlv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age; the height of the spire above the eaves of the maṇḍapa is dwarfed from 21' 5" to 15'; the small representations of *sikharas* on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell diaper-carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanātha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (*Ind. & East. Archit.*, p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanātha or Siddheśvara. The style is quite the same and they belong to the same age.

<sup>2</sup> Cunningham, *Arch. Sur. Rep.*, vol. V, p. 178, says the maṇḍapa is 48 feet square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the *seventh* restoration; and it seems not improbable that, when Maḥmūd of Ghaznī invested Nagarkoṭ or Kāngrakoṭ in 1008, his troops may have wrecked the Vaidyanātha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two *praśasti* slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the maṇḍapa,—No. I, in the south wall, measures 2' 3" by 2' 4"; and No. II, in the north, measures 2' 3" by 2' 5".

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Śūrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Samvat 1296, and recording the dedication of an image of Mahāvīra, the twenty-fourth Jaina Tīrthanāka. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supārśvanātha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannāth, Lakshmi-Nārāyaṇa, Bhairava, Jamadagni, Narmadeśvara, and Rādhā-Kṛishṇa, while one is nameless. In front of the porch is the usual Nandi-maṇḍapa or small canopy over the couchant bull or *vāhana* of Śiva, and behind it is a standing figure of the animal.—J. B.]

In his *Archæological Reports*, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Śiva-Vaidyanātha, *vulgo* Baijnāth, at Kīrāgrāma or Kīrgrāon in the Kāngrā District of the Panjāb. He gives their date Saptarshi Samvat or Lokakāla 80 and Śaka Samvat 726, *i.e.*, 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bābu (now Rājā) Śivaprasāda, C.S.I.<sup>3</sup> The śloka given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (*A* and *B*), and of late two more (*C*), made under his own superintendence, according to which I now attempt a complete edition.<sup>4</sup> Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1-14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Śaradā alphabet, a branch of the *Brāhmī lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

<sup>3</sup> See also *loc. cit.*, plate xlii, 5. Sir A. Cunningham refers to an article of Rājā Śivaprasāda, published in the *Simla Akbar* of 1849, a periodical which is not accessible to me.

<sup>4</sup> A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11-19 of the *Festgruss an Otto von Böhtlingk*, Stuttgart, 1888. I have now been able to correct the text, given there, in various places, I, 33; II, 7, 14, 29, 31.



details from the modern Śāradā of Kāśmīr, the type is unmistakable. This circumstance makes the documents very interesting for the student of palæography. They are the oldest specimens of Śāradā writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Diddā in the Lahore Museum and even anterior to the coins of Avantivarman of Kāśmīr. Moreover they show pretty clearly the gradual development of the Śāradā. The initial vowels *a*, *ā*, *o*, and the consonants *ka*, *ja*, *bha*, *ya*, *ra*, *va*, still agree with the forms of the Horiuzi and Nepal palm-leaves, and differ from the modern Kāśmīrian. The initial *e*, *īa*, *ṇa*, *na*, *pa* and *ba* present transitional forms, while *pha* is still more archaic than in the *Brāhmī lipi*. The remaining single letters and a number of groups are the same as in the Śāradā alphabet. Among them the single consonants *kha*, *gha*, *cha*, *ḍa*, *tha*, *da*, *dha*, and *la*, the medial *ri*, the *Jihvāmūliya*, the *Upadhmanīya*, the groups *jñā* and those beginning with *ṇa* and *ra*, are peculiarly characteristic of the Śāradā. In other cases, e.g., in those of the medial *e*, *ai* and *o*, and of the subscribed *ba*, we find considerable vacillations. The medial *e* is mostly represented by a thick horizontal or slightly slanting stroke as in the Śāradā. Occasionally, however, the ancient *prishthamātrā* is used. Similarly the medial *ai* is mostly expressed by two horizontal lines, more rarely by a *prishthamātrā* and one horizontal line. Again, the medial *o* shows in the great majority of cases the peculiar wavy line of the Śāradā alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by *e*, either superscribed or a *prishthamātrā* plus *ā*. As regards the subscribed *ba*, it shows either the peculiar form of the single *ba*, which resembles a modern Śāradā *va*, or more rarely is hardly distinguishable from *va*. But in one case, *chumbilāḥ*, No. II, l. 3, it is exactly like the modern Śāradā *ba*. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kāśmīrian coins, the inscription from the reign of Diddā and the Champā grant, published by Dr. Kielhorn in the *Indian Antiquary*, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kāśmīrian MSS. by the constant use of the *Jihvāmūliya* and of the *Upadhmanīya*, instead of the *Visarga* before *ka*, and *pa*, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling *prakṛiptāvanam* for *prakṛiptāvauam*, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Śiva and Pārvatī, which, with its nineteen verses, fills lines 1-16. Then follows a new *Maṅgala*, contained in a single verse, and then only the real Praśasti which gives (1) an account of Lakṣmanachandra the lord of Kīragrāma; (2) an account of Manyuka and Āhuka, the founders of the temple, which is also briefly described; (3) a notice of various donations made by certain other persons to the temple; (4) a notice of the masons or architects who erected the building; (5) a notice of the poet who wrote the Praśasti; (6) the date, together with a mention of the overlord, the king to whom Lakṣmanachandra owed allegiance. No. II is of one piece. It contains (1) a *Maṅgala* of five verses; (2) a mention of the king of Jālandhara, of the two founders of the temple, of Kīragrāma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Manyuka

and Âhuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakshmanachandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Praśasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Praśastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Praśasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kîragrâma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Praśasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Śiva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kîragrâma, either a large village or a small town which belonged to the kingdom of Jâlandhara (I, 39; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukâbin-dukâ (II, 10, the modern Binoa or Binwâ),<sup>6</sup> lived two wealthy merchants, Manyuka and Âhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinnâ (I, 27). Their grandfather was called Kâhila, the great-grandfather Pâhila, and the father of the latter Śâhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhâ (I, 28). Both were devout worshippers of Śiva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient *linga* which stood in Kîragrâma and was called Vaidyanâtha<sup>6</sup> (II, 25). The temple consisted of a *purî*, or adytum, and of a *Maṇḍapa* in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Gaṇas, Śiva's celestial attendants (I, 37), and at the gates stood statues or reliefs of the rivers Gaṅgâ and Yamunâ and of other divine beings (I, 29).<sup>7</sup> The architects were Nâyaka, son of Âsika, of Suśarmanagara, probably the modern Koṭ Kāngrâ, and Thoḍhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

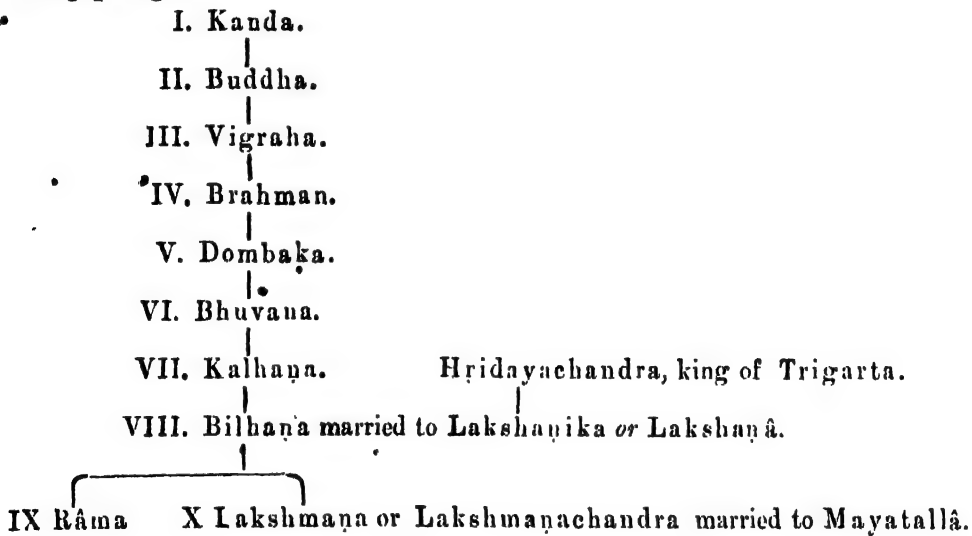
<sup>6</sup> The former name is given in the *Kāngra Gazetteer*, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipāśâ or Biās.

<sup>6</sup> This is a very common appellation of Śiva, and many Vaidyanâthas are found in the most different parts of India.

<sup>7</sup> Compare also the description of the temple in J. Fergusson's *History of Indian Architecture*, pp. 315-18, and wood-cut, No. 178.

of the building. The Brāhman Ralhana, an astrologer of Suśarmapura,<sup>a</sup> son of Âsuka, gave two *dronas* of grain "from Navagrāma" (I, 31, 32), i.e., the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrāma. Another Brāhman, Gaṇeśvara, son of Govinda and inhabitant of Kīragrāma, made a donation of half a plough of land in Navagrāma, where he possessed a field which required four *dronas* of seed-corn (I, 33). A rich merchant, Jīvaka, son of Depika, and Malhikā, presented his land in Kīragrāma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmanachandra and his mother Lakshanikā added some further endowments. The former granted daily two *drammas* out of the income of the *maṇḍapikā*, i.e., the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kīragrāma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the *bhoga*, the maintenance, of the god (II, 34).

As regards the account of the Rājānakas of Kīragrāma No. II, verses 11-20, gives the following pedigree:—



Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (*kanda*) of an incomparable family (*kula*) which resembles a Bakula tree, and the latter speaks of the servants of the lotus-feet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhana we learn that he married the daughter of his liege-lord Hridayachandra. The latter point is of some importance, as it shows that the Rājānakas<sup>o</sup> of

<sup>a</sup> Suśarmapura, which is also called Suśarmanagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Suśarmachandra, the reputed founder of the dynasty of Jālandhara, see Cunningham, *Archæological Report*, vol. V, p. 155. According to the tradition given by Sir A. Cunningham, this prince lived at the time of the Great War, and founded Nagarkot or Kot Kangra. Hence it is extremely probable that Suśarmapura is identical with the fortress at the town which is still the capital of the Kangra District.

<sup>o</sup> The title *rājānaka*, literally 'kinglet,' is chiefly known from Kāśmīrian sources. The *Rājatarāṅginī*, VI, 261, mentions that Diddā bestowed it on Naravāhana, one of her generals. Later it has been given to various Kāśmīrian Brāhmins, some of whose descendants still bear it.

Kīragrāma were noble Rājputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jālandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (*deśa*) of Lakshmanachandra is mentioned and the assertion is made that he enjoyed the whole territory (*bhūmi*) which his ancestors had held. Finally Bilhana's marriage proves that the Rājānakas of Kīragrāma did not belong, as Sir A. Cunningham conjectures, *loc. cit.*, to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Rāma, Bilhana's eldest son, No. II, verse 19, states that he died early and was dead when the Prasasti was composed. The reigning prince Lakshmanachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedāra, the modern Kedārnāth in Garhwāl,<sup>10</sup> and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Prasasti says, he kept most faithfully, and the poet asks with a charming *naivete*, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and *complaisant* servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmanachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Rājā Śivaprasāda has read it, but Jayachandra.<sup>11</sup> He probably was a brother of Lakshmanachandra's mother, Lakshanikā, and a son of Hridayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jālandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the *Rājataranginī*, has been discussed by Sir A. Cunningham, *Archæological Reports*, vol. V, p. 155ff, and *Ancient Geography*, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand,<sup>12</sup> have now to be abandoned.

Rāma, the poet, who wrote the two Prasastis, introduces his name three times. He names himself at the end of the *Gaurīśvarastotra* (I, 18). In verses 38-39 of the same Prasasti he again says that he wrote the poem and mentions his parents, Bhṛīṅgaka and Śṛīṅgarā. In the third passage, II, 36-37, he once more names his father Bhṛīṅgaka and adds that the latter was a poet since his earliest childhood and the *pramātri* of the king of Kāśmīr. I am unable to say what the office of a *pramātri*<sup>13</sup> was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Rāma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself *Kavīśvara*, "a prince among poets." It is very probable that he may have earned this title in spite of his

<sup>10</sup> See the *Gazetteer of India*, *sub voce*.

<sup>11</sup> This seems to have been a name of more frequent occurrence. The real name of the last Rāthor of Kanauj, who succumbed to the Ghoris, was also Jayachandra—see *Indian Antiquary*, vol. XV, p. 10ff. The Jains, too, call him Jayantachandra, using the Prakrit form of the present participle.

<sup>12</sup> This 'Atr Chand' seems to be the result of a mislection of the word *atulakula* in No. II, verse 11.

<sup>13</sup> The word occurs also in a Valabhi inscription, *Indian Antiquary*, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his *stotra*, which each are applicable both to Śiva and to Gaūrī, and the puzzling stanza, II, 3, which describes the eight forms of Śiva in four accessory sentences, the frequent change of the metres, and the various *alamkāras*, found in both Praśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the *Koshas* well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I—

संवत्सरेष्टीतितमे [प्र]स[न्ने] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तियौ च ।

[श्रीमन्म]यचन्द्रनरेन्द्रराज्ये रवेर्दिने रामकृता प्रशस्तिः ॥

mentions the year 80 of an unspecified era and the *pratipat* or first day of the bright half of the month Jyāishṭha. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either *Jyāishṭha* or *Jyeshṭha*. As regards the last word of the first *pāda*, the only certain portions are the *sa* and the final vowel *e*, a well-formed *prishṭhamātrā*. The right side of the first sign is badly damaged. I can only think that it was either *pra* or *prī pra + i*. The third group seems to have been *me*, but might possibly be read *ndhe*. The word may therefore have been either *prasanne*, as I have assumed, or *prasindhe*, a mistake for *prasiddhe*, as Rājā Śivaprasāda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,<sup>14</sup> to the Saptarshi Samvat or Lokakāla, which has been used since a long time in Kāśmīr and in the adjoining Hill States. The year 80 of each century of the Lokakāla corresponds to a year 26 of the Śaka Samvat and to a year 4-5 of the Christian era.<sup>15</sup> Both Praśastis have, or rather have had, also dates according to the Śaka Samvat. In No. I, the Śaka date stood just below the verse quoted above. The compound *śakakāla-gatābdāḥ*, “the elapsed years of the Śakakāla,” is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Praśasti No. II has again *śakakālagatābdāḥ*, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the *Archæological Reports*, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Praśastis have been engraved in the same year Saptarshi Samvat 80, Śaka Samvat 726, i.e., 804 A.D. Unfortunately the further specification in No. I, “the first day of the bright half of Jyāishṭha, a Sunday,” raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Śaka Samvat 726 corresponds to May 13th, 804 A.D., which was a *Tuesday*, not a *Sunday* as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

<sup>14</sup> See above, p. 98.

<sup>15</sup> See my *Kashmir Report*, p. 59, and Sir A. Cunningham's *Book of Indian Eras*, p. 6ff.



may be, it will not materially alter our opinion regarding the age of the inscription. For Prasasti No. II was clearly incised after Śaka Samvat 700 and before Śaka Samvat 809, because the first of its three figures is 7.

TRANSCRIPT.<sup>16</sup>

- L. 1. श्री [स्वस्ति श्री] नमः [१ ग]णपयो[३] <sup>17</sup>  
 यद्यप्यहं पशुपते कुमति[द्व] एव  
 पर्याप्तभक्तिविव[शे]न मया त[था]पि ।  
 अस्यां स्तुती [अ]वर्णले[ह्यर]सांशभा[जि]  
 [गौ]-
- L. 2. [यं]ा सहैव परमेशं निमन्त्रितोसि ॥ [१॥] <sup>18</sup>  
 पा[शच्छेद]न[क]र्तरि प्र[ण]मतां मोहान्मक्षूपहुड -  
 [लोक]प्रोचरण[चमे] नि[रु]पमानन्देक[सं]दायिनि ।  
 दुर्गे द्वार ॐ — ५
- L. 3. हारिणि हरिभ[क्त्या]दिदेवस्तुते  
 भक्तिः चेमुविधायिनि त्रिनयने त्वय्येव न[स्त्वा]मिनि ॥ [२ ॥] <sup>19</sup>  
 व्यापहृत्ति[समू]ल[पां]टन[क]री त्वं गीयसे सर्वदा  
 [मा]-
- L. 4. ता [त्वं] जगतस्तवास्ति न मिति[स्त्वे]षां [महि]म्नामिह ।  
 उक्ति × केवलमेव [शो]भत इयं नो देव[मा]तेति ते  
 संसर्ग × पि[तृ]काननेरु[पचि]तै[रा]श्रीयते च [त्वया] ॥ [३ ॥] <sup>20</sup>
- L. 5. यस्य[र]हिमालयो[त्कर्ष]पोषिणी [नू]र्तिरुत्तमा ।  
 तस्यानमन्ति चरणौ धन्या × केचन जन्तवः ॥ [४] <sup>21</sup>  
 धन्यै[र्न]रैरु[प]वधूस्सदैव [त्व]मुद्यसे [भ]क्ति -
- L. 6. भराभिरामेः ।  
 क्लेशापहारोतिमनोहराभिर्वा[ग्भि] × क[वीना]सुपगीय[सि] च ॥ [५] <sup>22</sup>  
 आसन्नमृत्युत्वदशामुपेयुषां पुरिषु नास्याममरेषु कु -
- L. 7. र्वतान् ।  
 सत्त्वं भवानीशरणाभिलाषिणां मनोरथं पूरयितुं प्रगच्छते ॥ [६ ॥] <sup>23</sup>  
 सुहृस्समुद्रासिन एव यु[द्ध]क्रो[ड]ानिहृत्तासुरस[र्म]प[स्य] ।

<sup>16</sup> All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

<sup>17</sup> According to A the last words might also be read *namo ganapaye* ॥, i. e., *ganapataye*. But as clerical mistakes are rare in this inscription, and as the seeming first vertical stroke after the last *akshara* is not quite regular, I prefer the reading *ganapayoh*, to which B and C point.

<sup>18</sup> Metre, Vasantatilakā.—The *anusvāra* of *ṛpyaham*, is not distinct. Possibly *evam*. The last vowel of *ṛbhāji* is dis-

tinct but the *ja* is not recognisable. The second vowel of *sahāiva* is blurred. The last vowel of *nimantrito* looks like *e*.

<sup>19</sup> Metre, Śārdūlavikṛdita. The last vowel of *trinayane* has run together with the *ā* of *kūpa* in the upper line.

<sup>20</sup> Metre, Śārdūlavikṛdita

<sup>21</sup> Metre, Anushjubh.

<sup>22</sup> Metre, Upajāti.

<sup>23</sup> Metre, Vamśastha. The *anusvāra* of *upayukṣam* is not distinct.



- L. 8. ~~अथैव~~परपुपरि ~~अथैव~~ चन्निहसे मि[ह]रवीवैधावः ॥ [७॥]<sup>24</sup>  
[म]कादिहृदमाह्लादिह[म]नतो दिने दिने ।  
बहुदेवांतर[का]यु[का]नित किल कथसे ॥ [८] ॥
- L. 9. प्रसरवासीचिचसमन्वाहवा वदनेन राजसितरामतिश्रिया ।  
बहुशीविमादिगुचसम्यदास्यौ परिपूजयन्ति शरयो तवामराः ॥ [९॥]<sup>25</sup>
- L. 10. • त्रैलोक्यजगन्मुखां त्वयि कदावावति युज्यते कृपां भक्तिः ।  
त्रैली[का]न्तर्निवसं तं हि [ज]नं नयसि घरमपुद्गम् ॥ [१०॥]<sup>26</sup>  
गिरिजीवाचिचिचि[कि]
- L. 11. त्वं नतिर्भव साम्रतम् [१]  
संसारसागराद्येती भोव मे नीयतां शमम् ॥ [११॥  
शिवार्येकविनस्तव्यपुष्पप्रादायपांसवे ।  
तुभ्यं[चुभ्य]द्विपुष्पसम -
- L. 12. शायस्मिन्ते नमः ॥ [१२॥]<sup>27</sup>  
चमूचपापसहस्रदिविषयेषु प्रयोजक[ः] ।  
त्रैली[क्ये]लीजनी यीश तस्मत्त्वमधिदेवतम् ॥ [१३॥]<sup>28</sup>  
[योभि]ता[ना] त्रिभिर्वैवैर्द[का]नि -
- L. 13. शरवेयिषाम् [१]  
वपुग् श्रीमदविष्णुसं विधातुं प्रजगस्मिन्ने ॥ [१४]  
आपत्कलापकेलापपरितापप्रलापिनम् [१]  
गौरीयास्ति विमोहात्मां [कला]तुम -
- L. 14. परः चमः ॥ [१५॥]<sup>29</sup>  
शर्वाचिमानं त्वङ्गता यान्ति सर्वातिशायिनम् ।  
प्रसीद मातस्साराच्छीघ्रमेव विमोचय ॥ [१६॥]<sup>30</sup>  
गाढा गजानने प्रीतिस्स[र्वमो]हि व -
- L. 15. • • • पुस्तदा ।  
उद्दीपितक्षरा दृष्टिर्यस्यास्ते तत्पदं तुमः ॥ [१७॥]<sup>31</sup>  
इति रामेण निरामय सममुमया यथाया सुतोसि विभो[१] ।  
श्रुत्वा तस्मामीचीकुव परिचमं
- L. 16. परमकारुणिक ॥ [१८॥]  
एकीकथा स्तोत्रमिदं गौरीश्वरयोऽ पठन्ति ये भक्त्या ।  
तेवामप्यभिलाषस्तिष्ठतु शिवयोऽ प्रसादेन ॥ [१९॥]<sup>32</sup>  
इति गौरीश्वरस्तोत्रम् ॥ ।

<sup>24</sup> Metre, Upajāti. The *u* of *apypari* is almost gone.

<sup>25</sup> Metre, Anushtubh.

<sup>26</sup> Metre, Mafjubbāshipi.

<sup>27</sup> Metre, Āryā.

<sup>28</sup> Metre of verses 11-13, Anushtubh.

<sup>29</sup> Metre, Anushtubh. Read *chañchachehāpa*.

<sup>30</sup> Metre of verses 14-15, Anushtubh.

<sup>31</sup> Metre, Anushtubh. The *anusōdra* of *karī ānīmdān* has run together with the *śrī* in the upper line

<sup>32</sup> Metre, Anushtubh.

<sup>33</sup> Metre of verses 18-19, Āryā.

- L. 17. अस्ति श्रोतस्त्रयमभ्युदयः स्वयमभ्युदयः कृतोर्ध्वता ।  
किन्तु पावकमयाच तावकी भक्तिरेव जडता भनक्ति नः ॥ [२०] ॥<sup>14</sup>  
अद्यापि विस्मापयिता -
- L. 18. र एते विद्यन्त एवेष्टरभक्तिमन्तः [ । ]  
विविधचारित्र्यनिधिर्येष राजानको लक्षणचन्द्रनामा ॥ [२१]  
केदारयात्रां विरचय्य यम विधौधनीं प्राक्त -
- L. 19. नदुष्कृतस्य ।  
इतः परं सर्वपरस्त्रियो मे स्वसार इत्येव कृता प्रतिष्ठा ॥ [२२] ॥<sup>15</sup>  
किमेतदाश्चर्यमवार्यवीर्यं यदेष योधैर्युधि दुष्प्रध[र्ष]ः [ । ]  
धनु -
- L. 20. धराणां धुरि यो मनोभू बभूव तस्याप्यविधेय एव ॥ [२३] ॥<sup>16</sup>  
अद्येष्टरा मन्दपराक्रमत्वं मत्वा विपक्षैरवधारिताः [ । ]  
[व]स्त्रव्यतारीहठस[ङ्ग]मेन
- L. 21. पुराधिपत्वं सफलं विदन्ति ॥ [२४] ॥<sup>17</sup>  
नवं वयो रूपमधि[त्रि] दातृता पुराधिपत्वं बहुव[त्] प्रियङ्कराः [ । ]  
तथापि चेत् परदारवर्जि चे त्किमस्ति दुस्साधमतः प-
- L. 22. रं तपः ॥ [२५] ॥<sup>18</sup>  
राजानकस्य प्रविशुद्धबुद्धे[त्] पाणि[त्] कृपाण्यङ्गप्रवीणः [ । ]  
विवजयामास विगर्हितानि तस्य[त्] न्यनारीस्तनमर्दनानि ॥ [२६] ॥<sup>19</sup>  
तस्यास्ति
- L. 23. देसेन वणिक् प्रसिद्धस्त्रिधात्मजो मन्युकनामधेयः [ । ]  
हृन्नेत्यविच्छिन्नमहेशभक्तोर्मातावदातचरितस्य य[स्य] ॥ [२७] ॥<sup>20</sup>  
यस्याहु[का]स्थीस्थविभक्तवित्तो
- L. 24. भ्राता कनिष्ठस्सुकृतैकनिष्ठः [ । ]  
अथा समयातिथिपूजनाय गृह्णेति गर्हारहिता च भा[र्या] ॥ [२८] ॥<sup>21</sup>  
भक्ति[दुवाटे] भसलेन ते[न] [स]भ्रातृकेन त्रिपु-
- L. 25. रान्तकस्य ।  
हारस्यगङ्गायमुनादिमूर्ति[त्] कृता पुरीयं सह मण्डपेन ॥ [२९] ॥<sup>22</sup>  
भस्मागर्भगृहीतसर्वविभवा नेदिष्ठदेशे कचि यो कुर्वन्ति गतागता -

<sup>14</sup> Metre, Rathoddhatā. The *avagraha* before *kutorhatā* is indicated by a thin vertical line. The inscription has *prima manu tāvakti*, which has been corrected to *tāvakti*. After this verse stands a sign which looks like a rude representation of a *yonī* and *liṅga* united.

<sup>15</sup> Metre of verses 21-22, Upajāti.

<sup>16</sup> Metre, Upendiavajrā.

<sup>17</sup> Metre, Upajāti.

<sup>18</sup> Metre, Vamśastha.

<sup>19</sup> Metre, Upajāti.

<sup>20</sup> Metre, Indravajrā. Read *dśe*.

<sup>21</sup> Metre, Indravajrā.

<sup>22</sup> Metre, Upajāti. *Druvāte* is a conjecture and uncertain.

L. 26. नि वणिजो नष्ठा वराकां × क ते ।

धन्वो मन्थुकामधेय इह हि श्रीकण्ठरज्यन्मन् ×  
योतप्रोतविवेकवेतनधनो मोहार्णवंतीर्णवान् ॥ [३०] 43  
देवद्विजगु -

L. 27. वसुस्तस्तीजम्यनिधिर्गुणिप्रियो दातर ।  
आसुकसुतोस्ति विप्रो रक्षन्ममा सुशर्मपुरे ॥ [३१] 44  
तेन देवप्रधुर्येण धान्यद्रोणद्वयं शिवे ।  
वहमान[स्त्र]भूध -

L. 28. छात्रवपामात्समर्पितम् ॥ [३२] .  
इहत्येन नवपामाहता चा[त्र] ह[लार्ध]भूः [ । ]  
गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ [३३] 45  
देपिकाङ्गजनितेन मल्लिका -

L. 29. सूनना चिततवित्तशालिना ।  
जीवकेन वणिजा निजा च भू × प्राङ्गणाय पुरतश्च शिवेर्पिता ॥ [३४] 46  
[या]वदे[व] भगवा[न्भुवाम्]ति र्यमि कोम[ल]चिच्च ग[र्ह] -

L. 30. ते ।  
मन्थुकाङ्ग[कल]श्च शिवालयस्तावदस्तु सममन्यसासनः ॥ [३५] 47  
आसिकात्मज उ[दा]रधी[र्व]स न्मूत्रधारधुरि नायकाभिधः ।  
श्रीसुश[र्म]-

L. 31. नगरादिहाययी [सन्म]नस्य तनयश्च ठोदुकः ॥ [३६] 48  
तेन तेन च सहैव टङ्किता प्रोक्षता शिवपुरी समण्डपा ।  
[शा]मुदृष्टिमनुसृत्य नि[र्मि]-

L. 32. ता यत्र भान्ति गणवर्गमूर्तयः ॥ [३७] 49  
शृङ्गाराभङ्गकौ यस्य पितरौ पुण्यशालिनौ ।  
स प्रशस्तिमिमां चक्रे रामनामा क[वी]हरः ॥ [३८] 49  
संवत्सरेयोतितमे[प्र]स[जे] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।  
[श्री]म[ज्ज]यचन्द्रनरेन्द्रराज्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९] 50  
॥ श्री नमश्च शिवाय ॥

L. 35. [शककालगताब्दाः] - 51

43 Metre, Śārdūlayikrīḍita.

44 Metre, Āryā.

45 Metre of verses 32-33, Anuṣṭubh.

46 Metre, Rathoddhātā. Read *sānand*. The *ra* of *prāṅgaṇḍya* is indistinct.

47 Metre, Rathoddhātā. Perhaps *bhuraspatiḥ*. Possibly the stone has a mistake *esa* for *esha*. A letter, probably *ma*, has been scratched out between the two *mas* of *samam*. Read *°Sāsanaḥ*. After this verse stands a sign which looks like the rude representation of a lotus.

48 Metre of verses 36-37, Rathoddhātā. The name in verse 36 may also be read *Masmanasya* or *Sasmanasya*.

49 Metre, Anuṣṭubh. Read *kaviśvaraḥ*, which is probable according to C.

50 Metre, Upajāti. Regarding the end of the first Pāda see above, the introduction. Possibly *jyeshthasya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Rā'na evidently was a good grammarian, one may give him the benefit of the doubt.

51 See the introduction, above, p. 103.

## TRANSLATION.

Om, hail ! Om, obeisance to the two rulers of the Gaṇas !<sup>53</sup>

V. 1. Though, O Paśupati, I am only running after folly,<sup>54</sup> yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gaṇī, in this hymn which possesses some portion of sentiment, sweet to the ear.

2a. Our devotion (*is*) to thee alone, who cuttest the bonds<sup>55</sup> of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . . . who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgā O thou who takest away . . . . . O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security !

3a. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here; (*to call*) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (*to call*) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (*thy*) father (*Himālaya*).<sup>56</sup>

4a. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himālaya.<sup>56</sup>

5a. By blessed men, who are filled with devotion to Abhirāma (*Śiva*), thou art always called, O Ugra, a female (*Ardhanārī*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.<sup>57</sup>

<sup>53</sup> "The two rulers of the Gaṇas," i.e., Śiva and Pārvatī.

<sup>54</sup> I translate *kumatidra* on the analogy of *madhura*, "a bee" and explain it by *kumatish drāti*. Rāma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

<sup>55</sup> The translation of this verse and the following ones, marked *a*, refers always to Śiva, that marked *b* to Pārvatī. *Pāśa*, 'the bond or fetter,' is a term, commonly used in Śaivite philosophy—see *Sarvadarsana Samgraha*, p. 118 (Cowell and Gough).

<sup>56</sup> Pārvatī is characterised as a deity of the forest by her name *kāntāraḍṣinī*.

<sup>57</sup> Separate with the first translation, *yasya ahimālayā utkarṣaposhinī* . . . . *tasya ānamanti*: with the second *yasyā himālayotkarṣaposhinī* . . . . *tasyā namanti*.

<sup>58</sup> Separate with the first translation, *ugra vadhūḥ* . . . . *kṛtāpaharītī manoharābhīḥ* with the second *ugravadhūḥ* . . . . *kṛtāpahā rītimanoharābhīḥ*. As Abhirāma is a name of Śiva, see Goldstücker, *Sanskrit Dictionary*, sub voce. I take the compound *bhaktibharābhīrāmāḥ* in the first translation to mean *bhaktibharaḥ abhīrāma yeshāṃ taiḥ*. In the second I have rendered its usual sense, *bhaktibharenābhīrāmāḥ*. But I should not wonder if Abhirāmā were a name of Pārvatī and the real sense were "who are filled with devotion to Abhirāmā."

6a. Thou, O Īśa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (*but*) desire (*eternal*) bliss.

b. Bhavānti, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (*but*) seek (*her*) protection.<sup>60</sup>

7a. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (*of blood*) from (*the body of*) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.

b. Thou alone ridest, indeed, even on a lion, who again and again is lying (*curled up*) like a ring, who drinks the streams of the blood of those slain (*by thee*) in the battle-play, and who possesses fierce power.<sup>61</sup>

8a. In accordance with the teaching which removes impurity and the other (*fetters*) and gladdens by (*granting*) happiness thou art, indeed, called every day the Sthānu (*immovable ātman*) in many different bodies.

b. On account of thy appearance which gladdens the hearts of those possessing impurity (*as their*) chief (*element*), thou art, indeed, called the minute (*Śakti*) residing in many different bodies.<sup>62</sup>

9a. Thou art exceedingly resplendent with thy countenance surpassing the goddess Śrī and beautified through the (*crescent of the*) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.

b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Śrī and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.<sup>63</sup>

10a. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.

b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.

11a. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (*eternal*) rest.

b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c.<sup>64</sup>

12a. Obeisance to Śiva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.

b. Obeisance to Śiva the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (*able*) to destroy her trembling foes.<sup>65</sup>

<sup>60</sup> Separate with the first translation in pāda 3, *satyaṁ bhavān īśa raṇābhīlāśhīndh*; with the second *satyaṁ bhavānti tarāṇābhīlāśhīndh*.

<sup>61</sup> When the verse refers to Śiva, *Hari* means Viṣṇu, who every year reposes during four months on Śeṣha in the ocean who slew the Asura Hiranyakāśipu in the Nārasiṃha Avatāra, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Pārvatī *Hari* denotes her lion; *samudrāsin* stands for *samudram*, i. e. *mudrayā sahitaṁ yathā syāt tathā* and *āsin*, and finally *āsura* means blood and *dhāman* the abode or location.

<sup>62</sup> Separate with the first translation *maiddhīrit-ayādhīddi-darśanatoḥ* with the second *bahudehāntarastha-anuḥ*. The *darśana* intended is the Śaiva philosophy of the Kāśmīrians.

<sup>63</sup> Separate with the first translation in Pāda 3, *bahutaḥ animādiguṇasampadālayau*; with the second, the line forms one compound as it is printed. *Animān*, "smallness" means here "the power of making oneself very small" which is one of Śiva's qualities, see also below, verse 16. The "great redness" of Pārvatī's feet is, of course, due to their being dyed with lac.

<sup>64</sup> Separate with the first translation, *girijā dhikhiṇnaḥ*; with the second, *girijā dādhī khinnaḥ*.

<sup>65</sup> Separate with the first translation, *śivāya ekavīnantavya*, with the second *śivāya kavīnantavya*.

13a. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.<sup>64</sup>

14a. Thou, Mṛida, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛidānī, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.<sup>65</sup>

15a. Who else, lord of Gaurī, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurī rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?<sup>66</sup>

16a. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvānt, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.<sup>67</sup>

17a. We bow at the feet of him who feels deep affection for the elephant-faced (*Ganeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.<sup>68</sup>

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umā by me, Rāma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivā may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurī and Īśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurī and Īśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Īśvara<sup>69</sup> like that store of marvellous virtue, the Rājānaka named Lakshmaṇāchandra,

22. Who, after performing a pilgrimage to Kedāra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

<sup>64</sup> With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokyāstrijano*. I take *astri*, literally not female, as an equivalent of *vira*. For the second meaning compare *Balarāmdyaṇa*, X, sl. 46.

<sup>65</sup> With the first translation separate *mṛida anisaraṇaishīḍm*, with the second *mṛidāni śaraṇaishīḍm*.

<sup>66</sup> With the first translation separate in the second line, *gaurīśu asti*, with the second *gaurī śāsti*.

<sup>67</sup> With the first translation separate *śarva apimānam* with the second *śarvāni mānam*. The word *māna*, rendered by "dwelling," may also mean "honour" or "pride."

<sup>68</sup> With the first translation separate in the second line *yasya āste*, with the second *yasyāḥ te*.

<sup>69</sup> *Īśvarabhaktimantaḥ* "filled with devotion to Īśvara" means probably also "loyal to their liege-lords."



because they deem them to be of small prowess—think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Rājānaka, which is expert in wielding the sword, has (*since*) avoided<sup>70</sup> the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinnā is the mother of that (*man*) whose devotion to Mahēśa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Āhuka, and whose blameless wife is named Gulhā.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gaṅgā, Yamunā and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrīkaṇṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brāhmaṇs and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brāhmaṇa Rāhāṇa, the son of Āsuka, in Suśarmapura.

32. By that chief of astrologers have been given to Śiva two *dronas* of grain from Navagrāma, where the surface of his land (*has*) the measure of one *Vaha*.<sup>71</sup>

33. Moreover, by an inhabitant of this (*village, Kīragrāma*), wise Gaṇeśvara, the son of the Brāhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrāma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikā, the very wealthy merchant Jivaka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Āhuka, exist together with the other grants.

36. The high-minded son of Āsika, named Nāyaka, who is at the head of masons, came from Suśarman's town to this (*village*) likewise Thoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the *Maṇḍapa*; (*it has been*) constructed in accordance with the opinion of Śāṃhu<sup>72</sup> and on it glitter the figures of the crowd of the Gaṇas.

38. The prince of poets, called Rāma, whose holy parents are Śrīṅgārā and Bhṛīṅgaka, has composed this eulogy.

<sup>70</sup> The perfect *vinarjayāmdasa* probably indicates that this praiseworthy conduct began after his pilgrimage to Kedārnāth.

<sup>71</sup> A *vaha* is equal to four *dronas* and the meaning is that Rāhāṇa's land in Navagrāma required four *dronas* of seed-corn.

<sup>72</sup> This must be the name of some writer on architecture.

39. The eulogy, composed by Rāma (*has been inscribed*)<sup>73</sup> in the eightieth year (*of the Lokakāla*) on the pleasant first day of the bright half of the month of Jyāishtha, a Sunday, during the reign of king Jayachandra.

Om, obeisance to Śiva! \* The elapsed years of the Śaka era (*āre*) . . 8(P)

No. II—TRANSCRIPT.

- L. 1. श्रीं स्व[स्ति श्रीं]नमश्च श[र्व]ाय ।  
[आशास्त्रं वो गजास्त्रो] वितरतु हरता[स्तार]कारिर्विकारं  
नन्दी सानन्द[नो]यं भवतु स [च] महाकालशूलस्य [ध]र्तरी ।
- L. 2. — — — — — [रच]यतु कु [रता] वोरभद्रोपि [भ]द्रं  
सर्वे वोखर्वगर्वा विदधतु कुशलं किङ्कराय शङ्करस्य ॥ [१॥]<sup>1</sup>  
स पातु वो [म]हादेवो — —
- L. 3. — भक्तिपुष्पितः [।]  
आत्मानं सु[हृ]रीक्षन्ते यत्पादनखदर्पणे ॥ [२॥]<sup>2</sup>  
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निभेषेणैस्सत्यस्यै -
- L. 4. रूपजीव्यते द्विजजनं या विभ्रती यस्य[ति] [।]  
देवस्तुष्टितुष्ट्यष्टस्य परमा पुष्टिर्यतो [जा]यते ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूष्यै भवानोवि -
- L. 5. [सुः]॥ [३॥]<sup>3</sup>  
एतेनै[व] शरत्वमभ्युपगतं शोषाय पूर्वे पुरां संप्राप्त[र] धनुषश्च त्रियं तनुरियं संप्रत्यसुषेव च ।  
व्यानस्यै हसतीव य[त्सु]र -
- L. 6. रिपावित्यं सुहृर्विषया रक्षस्वरसुपाक्षदे अरजित × पादद्वयं [त]द्वयम् ॥ [४॥]<sup>4</sup>  
यदप्यचेतनत्वाद्भक्तमयस्तस्मुरालयस्तदपि ।  
च -
- L. 7. य केन [क]तोहमिति प्रशस्तिपृथुजिह्वया वदति ॥ [५॥]<sup>5</sup>  
ज[र]लम्बराधिराजो जयति गुणानां निधिर्जयचन्द्रः ।  
ईदृशं यस्य राज्ये देवायतना -
- L. 8. नि जातानि ॥ [६॥]  
वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।  
ग[व्यास्त ए]व वणिजश्च येव × किं स्तोत्रवा[र्धु]षिकैः ॥ [७॥]<sup>6</sup>  
अनेन वक्ष्यमाणेन सुकृतेन महा -
- L. 9. नयी ।  
गण्यौ गणेषु भ्रातरौ भूयास्तां मन्युकाङ्क्षौ ॥ [८॥]<sup>7</sup>  
तौ भ्रातरौ कृतज्ञौ याभ्यां शमदम[प]योधरयुतायाः ।  
शिव[व]भक्तिजनन्या [च] पि रस -

<sup>73</sup> A verb has been intentionally left out in this sentence. It must have been either *utkirṣṇā* or *samāptā*: probably the former. With the reading *prasiddhe* (see above p. 103) the translation would be 'in the eightieth year known (in the world)' i. e., 'in the eightieth Laukika Śaṅkara'.

<sup>1</sup> Metre, Śragdharā;—*gajāśyo* and *kurutām* are very uncertain.

<sup>2</sup> Metre, Anuṣṭubh.

<sup>3</sup> Metre, Śārdūlavikrīḍita. The *u* of *oṣṭhauṣ* is visible. <sup>1</sup>

<sup>4</sup> Metre, Śārdūlavikrīḍita.

<sup>5</sup> Metre of verses 5—7, Āryā.

<sup>6</sup> Metre, Anuṣṭubh.

L. 10. स्समाखादितस्सार्धम् ॥ [६]<sup>7</sup>

शैलस्याङ्गुलित्वा रुचिरनववया × खेलतीयं सहेलं  
कुल्या कन्धेव यत्र स्फुरदुरलहरी कन्दुकाविन्दुकाख्या ।  
की -

L. 11. रषामोभिलमो गुणगणनिलयो वर्ततेधित्रिगर्तं  
सोयं राजानुकेन प्रबलभुजयु[ज]रिचि[त]तो लक्षणेन ॥ [१०॥]<sup>8</sup>  
अतुलकुलबकुलपा[दप]कन्द × प -

L. 12. रिपन्विभित्पुम्नस्कन्दः [१]  
राजानकोत्र कन्द × प्रथममभू[हु]र्यमस्कन्दः ॥ [११॥]<sup>9</sup>  
बुधो विश्वबुधिस्तस्य सुतो जनयदुदुरं तनयम् ।  
विग्रह

L. 13. इति कृतविरहश्च शत्रुवधूनां ततो जज्ञे ॥ [१२॥]  
विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूदयितः [१]  
विग्रहनिग्रहकरणे शक्तिर्यस्य[भ]वद्वि -

L. 14. पुषु ॥ [१३॥]<sup>10</sup>  
इत्तालम्बकमुन्नताद्विलुठतामाराधितव्रम्बकं  
शत्रुश्रीपरिपुम्बकं परतिमिस्त्रीकारचिन्ताधकम् [१]  
आन्तग्रामकदम्बकं नृपतिभिस्तद्वन्धु -

L. 15. [की]दुम्बकं  
[स्त्रा]कारप्रतिविम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४॥]<sup>11</sup>  
नारीमोहनयौवनं नवनवत्यागोर्मिभि × [पा]वनं  
भूभर्तु × कृतसेवनं निजभवस्सम्यक्प्रकृता -

L. 16. वनम् [१]  
[उहा]मद्विषदालयीकृतवनं युद्धोपसिंहस्वनं  
पुत्रं सोपि समाससाद भुवनं शशौ बृहत्सावनम् ॥ [१५॥]<sup>12</sup>  
गुणमणिनिकुलस्वरोहणं प्रव -

L. 17. हृणमापदगाधवारिधौ ।  
कृतसुभटशिरोधिरोहणं [स]मजनयत्तनयं स कल्हणम् ॥ [१६॥]<sup>13</sup>  
[जा]लन्धराधीश्वरपादपद्मनिष्ठद्वभक्ति × प्रपुत्रात्मशक्तिः ।

L. 18. बलोत्थणो बिलहणनामधेयस्तस्यात्मजोजायत सद्भिधेयः ॥ [१७॥]<sup>14</sup>  
तनयायां सनयस्य त्रिगर्तभूभ[र्तु]हृदयचन्द्रस्य [१]  
[स]च रामलक्ष्मणाख्यौ लक्ष -

<sup>7</sup> Metre, Āryā.

<sup>8</sup> Metre, Śragdharā.

<sup>9</sup> Metre, Āryā. The first *ma* of *prathamama* looks like *sa*.

<sup>10</sup> Metre of verses 12—13, Āryā.

<sup>11</sup> Metre, Śārdūlavikrīṭa. Mr. J. F. Fleet reads *prākā-*  
*raspratibimbakam* instead of *svākāra*. Read *chintāndhakam*.

<sup>12</sup> Metre, Śārdūlavikrīṭa. The Anusvāra of *sevanam* is indistinct. *Prakṛiptāvanam* is meant for *prakṛipta*.

<sup>13</sup> Metre, Aparavaktra. The Anusvāra of *dhīrohanam* is indistinct.

<sup>14</sup> Metre, Upajāti. The *ma* of *nāmadheya* looks like *sa*.

- L. 19. शिकायां सुतौ लेभि ॥ [१८॥]<sup>15</sup>  
 व्येहे गुणैर्गरिष्ठे विष्वीष्ठीभिस्समं द्युपुरि गोष्ठीम् ।  
 अधितिष्ठति • निहुरधी[स्त्व]कनिष्ठोत्र सुप्रतिष्ठोभूत् ॥ [१८॥]<sup>16</sup>  
 त्रिगर्तनृपतीनां या ।
- L. 20. पृदपद्मोपजीविभिः [ । ] .  
 कन्दादि[भिरा]सन्दारिसन्दारिभिरभुज्यते ॥ [२०॥]<sup>17</sup>  
 परिपालितवास्तव्यस्तव्यनिर्मलकर्मणा ।  
 साधुना साधुना भूमिर्लक्षणोपभुज्यते ॥ [२१॥]<sup>17</sup>
- L. 21. यस्य प्रेयस्यभवन्मयतज्ञे[त्य]तुलरूपधद्रमणी ।  
 तस्मिन्कीरयामं लक्षणचन्द्रेनुपालयति ॥ [२२॥]<sup>18</sup>  
 सिद्धाख्यवणिकपुत्री धर्मप्रवणाविह
- L. 22. स्थिती कतिनी ।  
 [ज्ये]ष्ठो मन्युकनामा कतिष्ठमप्याहुकं प्राहुः ॥ [२३॥]  
 भवतरुकुठारधारा प्रविषमतमजन्मभरुमरुह[ह]री ।  
 प्ररुहोह मोह -
- L. 23. [हं]त्री [मन]सि तयो[श् श]श्वी भक्तिः ॥ [२४॥]  
 ताभ्यां शिवलिङ्गमिदं निरालयं बीज्य वैद्यनाथाख्यम् [ । ]  
 पुर्यां सहितं विहितं पुरतोस्य च मण्डपो रचितः ॥ [२५॥]
- L. 24. इति मन्यु[का]हुकाभ्यामुदरे स्थित्वा पुरा किलैकत्र ।  
 पुनरुदरसम्प्रवेशप्रतिषेधविधि[स्स] सह विहितः ॥ [२६॥]  
 यद्यपि पितेव कुरुते कुरुणां
- L. 25. शश्वस्तथापि पितुरधिकः [ । ]  
 जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७॥]  
 शाहिलपाहिल[क]ाहिलसिद्धास्त्रलोकगामिनस्सन्तु ।
- L. 26. पूर्वे पुरुषा × क्रमशश्चत्वारो मन्युकाहुकयोः ॥ [२८॥]<sup>20</sup>  
 किम्बहुना[प्यु]र्यदेष्टा पुरुषाणामे[व] विंशतिर्यातु ।  
 [सुक्त]तेनानेन दिवं स्वयं च परमास्तु
- L. 27. गतिरनयोः ॥ [२९॥]<sup>21</sup>  
 राजानकेन चास्मै लक्षणचन्द्रेण वैद्यनाथाय ।  
 मण्डपिकोत्पत्तिधनाह[त्ताष]ष्टप्रत्यहं द्रव्याः ॥ [३०॥]  
 ग्रामाव्यलम्बना[ज्जो]
- L. 28. मात्रा राजानकस्य लक्षणया ।  
 एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ [३१॥]<sup>22</sup>  
 लक्षणस्य सुकृतं सुकृती य × पालयिष्यति तदन्वयधर्ता ।  
 तस्य पु-

<sup>15</sup> Metre, Āryā.<sup>16</sup> Metre, Giti.<sup>17</sup> Metre of verses 20—21, Anuṣṭubh.<sup>18</sup> Metre of verses 22—23, Āryā.<sup>19</sup> Metre, Āryā. Read *mohahantri*.<sup>20</sup> Metre of verses 25—28, Āryā.<sup>21</sup> Metre, Āryā. Read *pyuchcheshd*, instead of the senseless *pyuryeshd*.<sup>22</sup> Metre, Āryā.

L. 29. असुपयातु विवृषिं यो हरिष्यति स गच्छतु चाधः ॥ [३२॥]<sup>23</sup>

तैलोत्पीडनयन्तुं कीरयामेक्षि मन्थकाङ्कयोः ।

ताभ्यां तदपि शिवाय

L. 30. प्रदीपनिष्यत्तये दत्तम् ॥ [३३॥]

एका च पण्यशुला ताभ्यां स्त्रीया शिवस्य भोगार्थम् ।

भूमिश्च हलचतुष्टयं योग्या दत्तं नवग्रामात् ॥ [३४॥]

इति ये -

L. 31. न येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य

इह तस्य तस्य तत्तत्तिष्ठतु यावद्वरिणीयम् ॥ [३५॥]

यस्याविष्कृत[ज]ननीस्तन्यसमास्वादनस्य वदना -

L. 32. ऋजे ।

परिशुद्धकवित्वफला सरस्वती भगवती न्यवसत् ॥ ३६॥

श्रीष्टङ्कस्य स सुत[×काश्ल]रिष्टपप्रमातुरनघस्य[ । ]<sup>24</sup>

प्रथमवयास्सर[लार्थी] व्यधत्त राम × प्रशस्तिमिमां ॥ ३७॥

. 33. चवेढवेत्तात् हर — — — वेत्तात् वक्तव्य[दे]वाद[य]भूमि[च्छ?] ॥ ॥ गुह्येन य(?)

शसि भदो(?)ना ॥<sup>25</sup>

॥ शककालगताब्दाः ७[२६]

#### TRANSLATION OF No. II.

Om hail ! Obeisance to Śarva !

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of Tāraka remove sickness; may Nandin gladden (*you*), and he (*who is*) the carrier of the trident of Mahākāla, . . . . . may make . . . . . may Vīrabhadra too, give you happiness, may all the proud servants of Śaṅkara procure you welfare !

2. May that Mahādeva protect you, in the mirror of whose foot-nails the . . . .  
. . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavāni grant you happiness through those eight bodies (*of his*) viz., that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth !<sup>26</sup>

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

<sup>23</sup> Metre, Rathoddhatā.

<sup>24</sup> Metre of verses 33—37, Āryā.

<sup>25</sup> Probably *prastāvir utkirṇā*.—E. H.

<sup>26</sup> The first three relative sentences in the first and second Pādas of verse 3 have each a double sense, and they refer to— I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *ākāśa*, while the wind is described in the fourth relative sentence. The use of the word *pakṣa* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing.' Mr. Āpte's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *pakṣa*.

bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.<sup>27</sup>

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachandra, the supreme king of Jalandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Āhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.<sup>28</sup>

10. There is in Trigarta the pleasant village of Kīragrāma, the home of numerous virtues, where that river called Kandukābindukā, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Rājānaka Lakshmaṇa.

11. There lived in the beginning Rājānaka Kanda, the root (*kānda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him<sup>29</sup> sprang he who was called Vighraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vighraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Dombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śamblu.

<sup>27</sup> The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Sarāgni* or arrow-fire (see *Srikāṇṭhacharita*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurāri. This eye is usually represented as bow-shaped, i.e., with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe:' see the frontispiece to Moore's *Hindu Pantheon*.

<sup>28</sup> The text has a pun on *asa* 'milk' and 'sentiment' which has not been rendered in the translation.

<sup>29</sup> 'From him' refers, I believe, to Buddha. If it referred to *tanayam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vighraha. The latter explanation is, of course, by no means impossible.



16. He begat a son (named) Kālhaṇa, (who was) a mountain<sup>30</sup> of precious stones—his virtues—(and) a boat on the deep ocean of misfortune, (and) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhaṇa, who showed guileless devotion to the lotus-feet of the supreme lord of Jālandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakṣhaṇikā, the daughter of Hṛdayachandra, the politic king of Trigarta, he had two sons, named Rāma and Lakṣhmaṇa.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (brother) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Āsanda, belongs at present to holy Lakṣhmaṇa, who protects the inhabitants and whose pure actions are worthy of praise.<sup>31</sup>

22. While that Lakṣhmaṇachandra, whose dear wife was Mayatallā—a lady of peerless beauty—protects Kīragrāma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Āhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (to cut down) the tree of mundane existence (and) a storm-wave (to carry men across) the most terrible ocean of births.

25. By those two, who saw this *linga* of Śiva, called Vaidyaṇātha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.<sup>32</sup>

26. When Manyuka and Āhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus :

27. "Though Śambhu is compassionate like a father, yet he is more than a father ; for a father is the immediate cause of (one's) birth, (but) the god with the moon on his crest is the cause of the cessation of births."

28. May Śāhila, Pāhila, Kāhila and Siddha, the four ancestors of Manyuka and Āhuka, in due order enter heaven.

29. In short, may the remaining twenty men (of their family) all reach Elysium in consequence of this pious work, but may the highest state be (the reward) of these two.<sup>33</sup>

30. And daily six *drammas* of the money collected in the custom-house have been allotted by Rājānaka Lakṣhmaṇachandra to this Vaidyaṇātha.<sup>34</sup>

<sup>30</sup> *Rohaṇa* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

<sup>31</sup> These two verses, as also the next two, form a *Yugma* or *Yugalaka*. The epithet *sādhu*, 'holy' which Lakṣhmaṇa receives, is explained by verses 21—26 of No. I.

<sup>32</sup> *Līngas*, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kāśmīr, which stand in the middle of the forest. If *puri* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

<sup>33</sup> The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *mokṣha*.

<sup>34</sup> The European dictionaries do not give for *maṇḍapikā* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, e. g., the term *maṇḍarika* ante p. 7 and by the analogy of its modern representative *māṇḍarī* which is a common term for 'custom-house' in Marāṭhī, Gujarātī and other vernaculars.

31. (*A piece* of) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakṣhaṇā, the mother of the Rājānaka.

32. May the merit of each pious successor of Lakṣhmaṇa, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kīragrāma (*which*) belongs to Manyukā and Āhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).<sup>35</sup>

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrāma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Rāma, the son of the good *pramātri*<sup>36</sup> of the king of Kāśmīr, famous Bhṛṅgaka, in whose lotus-mouth dwelt divine Sarasvatī before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabedha-field from the Hara . . . —field, from Vaktanādeva the best land (?). [The *prakṛti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

## XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KĪRAGRĀMA,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanātha at Kīragrāma in Kāngrā.<sup>1</sup> It consists of two lines of Jaina Nāgarī letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahāvīra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhaṇa and Ālhaṇa, and its consecration by a Śūri, called Devabhadra. The statue, we are told, was placed in a temple of Mahāvīra, erected by the same two persons at Kīragrāma. As at present no old Jaina place of worship exists at Kīragrāma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanātha temple.

The donors probably were Gujarātīs, not Panjābīs, and the consecrating Śūri likewise seems to have belonged to the same country. For Dolhaṇa and Ālhaṇa were members of the Brahmakṣhatra gotra or caste, which is common in Gujarāt, but according to the Census Report of 1881, not found in the Panjāb. Śūri Devabhadra is connected with Gujarāt through his teacher Abhayadeva, who is called Rudrapallīya, the *Rudrapallīan*, and is said to belong to the line of Śūri Jinavallabha. The latter is without

<sup>35</sup> The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

<sup>36</sup> I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjāb Archaeological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭāvali* of the Kharatara gachchha names as the 43rd *Yugapradhāna*.<sup>2</sup> He died in Vikrama Samvat 1167, after founding a new school, which in our inscription is called his *samtāna* or line. In the time of his immediate successor Jinādatta, the Rudrapallīya branch of the Kharatara gachchha was founded by Jināsekharāchārya in Vikrama Samvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetāmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Anhilvād Pattan in Gujarāt. The date *Samvat*, i.e. Vikrama Samvat 1296, Phālguna, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from *चक्रोदी* to *पुत्राभ्यां च* and from *प्रतिष्ठितं* to *संतानीय* have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.<sup>3</sup>

## TRANSCRIPT.

- ॐ संवत् १२८६ वर्षे फागुण वदि ५ रवौ कीरग्रामे ब्रह्मचक्रगोदीत्यब्रह्मच० मानपुत्राभ्यां च०  
 • दोल्हणभाल्हणाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्रे ॥<sup>4</sup>  
 श्रीमन्महावीरजिनमूलबिम्बं आत्मश्रेयो[र्थं] कारितं । प्रतिष्ठितं च श्रीजिनवत्सभं सुरिसंतानीयसद-  
 पक्षीयश्रीमदभयदेवसूरिशिष्यैः श्रीदेवभद्रसूरिभिः ॥<sup>5</sup>

## TRANSLATION.

Om! In the year 1296, the (civil) year,<sup>6</sup> (on the) fifth (day of the) dark half (of the month of) Phālguna,<sup>7</sup> on a Sunday,—the *mūlabimba*<sup>8</sup> of the glorious Jina Mahāvīra has been erected for their own spiritual welfare by the two merchants, Dolhāṇa and Ālhāṇa, the two sons of the merchant Mānū, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahāvīra, erected by them at Kīragrāma. And it has been consecrated<sup>9</sup> by the illustrious Sūri Devabhadra, the pupil of the illustrious Sūri Abhayadeva, the Rudrapallīan, who belongs to the line of the illustrious Sūri Jinavallabha.

<sup>2</sup> See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

<sup>3</sup> General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyanātha.

<sup>4</sup> L. 1.—Read *चौ*; the *र* and *च* of *कीरग्रामे* are connected and form a misshaped group; read *ब्रह्म*; above *ब्र* a *mātra* cut by mistake, has been obliterated; possibly the correct reading is *मानपुत्राभ्यां*, *नू* and *नृ* being absolutely undistinguishable in the alphabet of the inscription.

<sup>5</sup> L. 2.—The *च* of *श्रेयोर्थं* has been destroyed; the *दा* of *संतानीय* has been damaged.

<sup>6</sup> I translate *वर्षे* by 'in the (civil) year,' because sometimes *लौकिकवर्षे* appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śāstrīya*, i. e., used in the works on astronomy.

<sup>7</sup> The form of the text *फागुण* is half Prakrit and half Sanskrit.

<sup>8</sup> I leave the expression *मूलबिम्ब* literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the *bhāmṭī* or the cloisters.

<sup>9</sup> *प्रतिष्ठितं च* is bad Sanskrit, but common in Jaina books. The correct expression would be *प्रतिष्ठा कृता च* or *प्रतिष्ठापितं च*.

BY DR. G. BÜHLER, PH.D., LL.D., C.I.E.

(L 1.) श्री संवत् ३० गच्छे राजकुले स्वरिभू<sup>१</sup> च -

(3.) त्यदाभोजषट्पदः[॥] सिद्धराजस्ततः ढङ्गः<sup>२</sup> .

(5.) स्त्र्य] पा - धर्म - गायिनी । [१] अजनिष्ठां सुतौ ।

(6.) [तस्य]† [जैन]धर्मधरायणी<sup>३</sup> । ज्येष्ठः भुलण्डको

(7.) [भ्र]ा[ता] कनिष्ठः कुमराभिधः । [।] प्रतिभेयं [च]

(8.) -- जिना -- ते -- दुःखया । कारिता -- -- -- -- -- [॥

Om (*In*) the year 30.<sup>5</sup>

In the Rājakula *gachchha*<sup>s</sup> was a Sūri (called) Abhayachandra. His pupil was named Amalachandra. A bee at the lotus of his feet (was) Siddharāja; from him (*sprang*) Dhāṅga: from Dhāṅga was born Chashtaka.

His wife was Ralhâ . . . . . From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called Kuṇḍalaka; the youngest was named Kumara. This effigy . . . . . has been made with the permission . . . . .

‘ L 1. Road ‘रिम्हद’—

<sup>2</sup> L 3. Read 'त्यादांभीजः' ;— ततो ढङ्गो

<sup>s</sup> L 6. Possibly जिज्ञ; read धर्मपरायणी,—

<sup>4</sup> L 7. Possibly नाम क०,—

As the characters of this inscription are ancient Sāradā, closely resembling those of the Baijnāth Prasasti, the year 30 of the Saptarshi or Laukika era, which is mentioned in our document, probably falls in the ninth century and corresponds to 854 A. D.

\* The term *Abha* indicates that Abhayachandra belonged to the Śvetāmbaras. I am, however, unable to find the Rājākula in the *Paṭṭavālis* accessible to me.

## XIX.—INSCRIPTIONS FROM KHAJURAHO.

By PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

## I.

## FRAGMENT OF A STONE INSCRIPTION [OF HARSHĀDEVA?].

The stone bearing this inscription appears to have been found<sup>1</sup> near the temple of Vāmana, at Khajurāho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1' 4", while the length of the lines, beginning with 7" in the first line, gradually increases to 1' 3" in line 8, and decreases again to 5" in line 13. The writing is fairly well preserved. The size of the letters is  $\frac{1}{8}$ ". The characters are Nāgarī; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskrit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhāṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandratreya. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjāka and Vijjāka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipāladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhāṅgadeva, as the son of Rāhila and father of Yaśovarman. And Jejjāka and Vijjāka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vākpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Rāhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejjā and Vijā mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejjābhukti, Jejjābhuktika, or Jejjākabhukti.

The prince Kshitipāladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipāladeva who in line 28 of the Siyadōṇī inscription<sup>2</sup> is mentioned as the immediate predecessor of the prince Devapāla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapāla; his father Harshadeva in all probability was contemporary with Kshitipāladeva; and I therefore assume that the relative *yena* in line 10

<sup>1</sup> See *Archaeol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

<sup>2</sup> An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers, Kshitipāladeva, but dominions.<sup>8</sup>

1. [अस्यार्थि]वि नमः । [अ] [स] [म]
2. यं पात्रं किमस्मात्परं एवं यी व
3. न प्रमेयमखिलं न [वा] कल्पादौ विष्णु[म]
4. धाः<sup>9</sup> प्रथितप्रभावान् । चतुर्विधं भूतविकारानां
5. [म]सकलभुवः<sup>10</sup> [म]सिद्धिप्रभावः पृथ्वीना[म]
6. [म]म् ॥ <sup>10</sup> तस्माज्ज्जाकविष्णुः काकभूतां कीर्त्तिभूषणी । [स]
7. [म]<sup>11</sup> जविजितानेकदृष्टारिहृदः । [म] श्रीदेवः<sup>12</sup> स
8. <sup>13</sup> कांतिसंवर्धितं । भीतेन्द्रनिहितधनुर्वि युग्मभादनु[म] जजित[म]
9. [प]रः<sup>14</sup> । त्वन्ना स्थानमिवायातः पुनर्मथनशंकितः ॥ भासा<sup>15</sup> किं व[म]
10. <sup>9</sup> : पुनर्येन श्रीचित्तिपालदेववृत्तिः सिंहासने स्था<sup>16</sup>
11. <sup>17</sup> त्सादितारातिशयिकीर्त्तिविभूषणः ॥ प्र
12. [दूर]स्थैरन्तिकस्थै<sup>18</sup> ॥ सातपञ्च[प]<sup>19</sup>
18. [जत्व]ज — — [चित]

## II.

### STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmanjī, at Khajurāho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.<sup>1</sup> The inscription has been drawn attention to several times in the volumes of the Archæological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.<sup>2</sup>

The inscription consists of 28 lines. The writing covers a space of about 5' 8" broad by 2' 5" high. Down to line 16, and from line 22 to line 27, it is (with the

<sup>8</sup> Wars between the Chandellas and the rulers of Kanyā-kubja are mentioned, e.g., in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 18 of the Mahā-... inscription referred to above; and probably in line 2 of the... published fragmentary inscription No. 29 of the Lucknow Museum.

<sup>4</sup> From the impression taken by Dr. Burgess.

<sup>5</sup> Metre, Śloka (Anuṣṭubh).

<sup>6</sup> Metre, Śārdūlavikrīḍita.

<sup>7</sup> Metre, Śloka (Anuṣṭubh).

<sup>8</sup> Metre, Upajāti.

<sup>9</sup> Metre, Śragdharā.

<sup>10</sup> Metre, Śloka (Anuṣṭubh).

<sup>11</sup> Metre, Śragdharā.

<sup>12</sup> Read त्वन्ना.

<sup>13</sup> Metre, Āryā.

<sup>14</sup> Metre, Śloka (Anuṣṭubh).

<sup>15</sup> Metre, Śārdūlavikrīḍita.

<sup>16</sup> i. e. स्थापितः.

<sup>17</sup> Metre, Śloka (Anuṣṭubh).

<sup>18</sup> Metre, Āryā.

<sup>19</sup> Metre, Rathoddhatā.

<sup>1</sup> See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1888 (*J. A. S. Soc.*, vol. VIII, p. 165) called it Chatarbhuja, but it is now called Lakshmanjī, and the temple known as Chatarbhuja is at Jatkara.—Ed.]

<sup>2</sup> I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.



exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from  $\frac{3}{4}$  to  $\frac{7}{8}$ ". The characters, which are beautifully and carefully executed, are of the so-called *Kuṭila* type,<sup>3</sup> differing little from the ordinary Devanāgarī.<sup>3</sup> They include the somewhat rare sign for *jha*, e.g., in *jhātkāra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mādhaṇa, the son of the grammarian Dedda. The inscription was written by the *karaṇika*, or writer of legal documents, Jaddha, the son of Jayaguna(?) of the Gauda country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kaśmīra*, line 13, and the palatal for the dental in *śāśād*, line 24, and *śavdānuśāśanu*, line 27. Instead of *śhuvāra*, we have the dental nasal in *vanśah*, line 5, and in *hansāh*, line 15; instead of *ñcha*, *ncha* in *nchana*, line 1; instead of *mr*, *mvr* in *namvrī*, line 14, and *namvra*, line 26; and instead of the conjunct *jv*, *jr* in *ujvala*, lines 3, 5, and 11, and in *prodyajvālā*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshilipā stuvānti*, line 9, *sādhubhi stūyate*, line 19, and *rave spashṭa*-, line 20, where the omission is really permitted; but also, wrongly, in *īśa smita*, line 4, and *prāpti kshayāya*, line 6. The rules of euphony have not been observed in *ugrān=jagati*, line 1, and in *yam=vichintya*, line 10, *bhāmibhṛitām=varishṭhah*, line 10, and *savarṇām=vidhinā*, line 12. Lastly, *nishanna* is put wrongly for *nishanna* in line 8, and *tridiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Vishṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrātreyā (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrātreyā, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vākpati (v. 12). Vākpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Rāhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukā, of the Chāhamāna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gaudas, Khasas, Kośalas, Kaśmīras, Mithilas, Mālavas, Ghedis, Kurus, and Gūrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kālāñjara mountain.

<sup>3</sup> [See Dr. Bühler's remarks on the Dewal Prasasti, ante p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kālañjara, and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; up to the banks of the river Gaṇḍī (or Yamunā), and to the frontiers of the Chedi country; and even as far as the Mountain Gōpa, or Gopādri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunā in the north to the frontiers of the Chedi kingdom in the south, and from Kālañjara in the east or north-east to Gopādri, the modern Gwālior, in the north-west. Bhāsvat, judging from the way in which it is introduced, should be looked for, opposite to Kālañjara, in the west or south-west, and I would therefore identify it with Bhailāsvāmin or Bhailasvāmin, the modern Bhilsa on the river Vetravati or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.<sup>4</sup>

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapāla, the son of Herambapāla. Herambapāla in turn had obtained it from Sāhi, the king of Kīra, who had received it from the lord of Bhoṭa, who again had got it from the Kailāsa. Devapāla is called *haya-pati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapāla, here spoken of, is the same Devapāla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kṣhīpāladeva, in the Siyaḍoṇī inscription, with the date (Vikrama) Samvat 1005. The Kīras have, as I have stated elsewhere,<sup>5</sup> by some been identified with the Kaśmīras, while in the *Bṛihatsamhitā*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmīras. Bhoṭa, according to Lassen,<sup>6</sup> is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vināyaka-pāladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

#### TEXT.<sup>7</sup>

L. 1. श्री नमो भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुरुषसि[होभय]शुषं त[दा]कारोच्छेयां तनुमसुरमुखानजवरात् ।

जघान त्रीनुग्रामज(ज)गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचक्रितनिःशेषभुवनः ॥<sup>8</sup> —[1].

पायासुर्वर्च(र्च)विभूतव(च)नव्यतिकरे देवस्य विक्रान्तयः

सद्यो विभूतदेवदानवनुतास्तिस्रस्त्रि[लो]कीं

2.

हरः ।

वासु ब्र(ब्र)ह्मवितीर्णमर्चसलिलं पादारविन्द्युतं

धत्तेद्यापि जगत्र(त्र)येकजन्तुः पुष्पं स मूर्द्धा हरः ॥<sup>9</sup> —[2].

<sup>4</sup> See *Indian Antiquary*, vol. XVI, p. 202.

<sup>5</sup> See *ib.* vol. XVII, p. 9.

<sup>6</sup> *Indische Alterthumskunde*, 2nd ed., vol. I, p. 523.

<sup>7</sup> From impressions taken by Dr. Burgess.

<sup>8</sup> Metre, Śikharīpl.

<sup>9</sup> Metre, Śārdūlavikṛīḍita; and of the two next verses.

देवः पातु स वः पयःकण्डति श्रीश्रीव ताराचिते  
 देव्यासिन्नयनाच्छने<sup>10</sup> दिविसदः संत्यज्य सर्वानपि ।  
 तस्मिन्मन्त्रेणैवमिति विपुले वर्षीः<sup>11</sup> स्तले यस्य ताः  
 पितुर्मन्दरसङ्गमं भवत्तस्मिन्कीकटाक्षच्छटाः ॥ —[3].

गंभीरो -

3. श्रु(स्त्रु)धयः शशांकश्चिमांश्चास्त्र[त्प्र]तापोज्ज(ज्ज)लो  
 धीरो धात्रि महान्महीधरवराः कल्पद्रुमास्त्यागवान् ।

या कल्पादविकल्पनिर्गलगुणधामाभिरामः<sup>11</sup> प्रभुः

सत्त्वं ब्र(ब्रू)त यदि कचित्पुनरभूत्तुल्यो यशोवर्धनः ॥ —[4].

प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपप्रवृत्तः ।

ततश्चस्मात्त्राणि प्रसव-

4. मलभन्त<sup>12</sup> क्र[म<sup>\*</sup>]वशादथैतेभ्यो भूतान्यनु भुवनमेभ्यः प्रवहते ॥<sup>13</sup>—[5].

इहाद्यो विद्यानां कविरखिलकल्पव्युपरतौ<sup>14</sup> परः साक्षी देवस्त्रिभुवनविनिर्माणनिपुणः ।

स विश्लेषासीशः<sup>15</sup> स्मृतकमलकिञ्चल्कवसतिर्महिम्ना स्वेनैव प्रथममथ वैधाः प्रभुरभूत् ॥ —[6].

तस्माद्विद्यसृजः पुराणपुराणादास्त्रायधानः कवेर्येभूवन्मु-

5. नयः पवित्रचरिताः पूर्व्वं मरीच्यादयः ।

तस्मात्त्रिः सुषुवे निरन्तरतपस्तीव्रप्रभावं सुतं चंद्रात्रेयमस्तत्रिमोज्ज(ज्ज)क्षतरश्चान्नप्रदीपं मुनिं ॥<sup>16</sup>—[7].

अस्ति स्वस्तिविधाग्रिनः स जगतां निःशेषविद्याविदस्तस्यालोपनताखिल[श्च]तिनिधेर्व्वग्याः<sup>17</sup> सास्यदं ।

यत्राभूत् पराक्रमेण लघुता नो चाट्टकारोदतिर्नाल्याप्यंतरसा -

6. रता न च फलप्राप्तिः<sup>18</sup> चयायात्मनः ॥ —[8].

तस्मात्त्राणप्रगुणमनसां सर्वसंपत्पदानामुद्युक्तानां कृतकृतयुगाचारपुण्यस्थितीनां ।

तद्वत्त्वानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसनं पालने वा ॥<sup>17</sup>—[9].

तत्र चतसुवर्णसारनिकषपावा यशश्चन्दनक्रीडालंकृतदिक्यु -

7. रन्ध्रिवदनः श्रीनकुकोभूवृषः ।

यस्यापूर्व्वपराक्रमक्रमनमन्त्रिःशेषविद्वेषिणः संभ्रान्ताः शिरसावहृषपतयः शेषामिवाज्ञां भयात् ॥<sup>18</sup>—[10].

यस्मानंदितवंदिहंदरचितस्तोत्रक्रियाप्रक्रमात्संक्रान्तस्व(स्व)धुवैरिवर्गजयिनः कंदर्पकल्पाकृतेः ।

नाम चामतनूभृतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु

8. द्विषतां च राशिषु व(व)लाहैकव्यमव्याहतं ॥ —[11].

तस्मादभूदाजिपराजितारेः श्रीवाक्पतिर्वाक्पतितुल्यवाचः ।

यस्यामला भ्राम्यति भानुभाभिः सहैव लोकत्रितयेपि<sup>19</sup> कीर्त्तिः ॥<sup>20</sup>—[12].

यस्यामलोत्पलनिषज(ण)किरूतयोषिदुह्रीततद्गुणकलध्वनिरम्भसानुः ।

क्रीडागिरिः शिखरनिर्जर्जरवारिपातभाक्ता -

<sup>10</sup> Read • लाञ्छने.

<sup>11</sup> The *akshara* सा was originally omitted, and is engraved above the line.

<sup>12</sup> Originally • लभन्त.

<sup>13</sup> Metre, Śikharinī; and of the next verse.

The two *aksharas* कल्प were originally omitted, and are engraved above the line.

<sup>14</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>15</sup> Reda • वीशः.

<sup>16</sup> Metre, Mandākrāntā.

<sup>17</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>18</sup> Originally • निवसीषि.

<sup>20</sup> Metre, Upajāti.

9. रताण्डवितकेकिगणः स विम्बः ॥ <sup>21</sup>—[13].  
 तस्माद्विस्मयधानः क्षीराब्धेश्वरकौस्तुभौ <sup>22</sup> यद्वत् । द्वावात्मजावभूतां जयशक्तिर्विजयशक्तिश्च ॥ <sup>23</sup>—[14].  
 तयोर्द्वयोरप्यमितप्रतापदावाग्निदग्धाहितकाननानि ।  
 कर्माणि रोमांचलुषः समेताः समूर्ध्वकम्पं क्षितिपाः[\*] स्तुवन्ति ॥ <sup>24</sup>—[15].  
 तत्रानुजम्भा तनयं राहिलार्थमजीजनत् । निद्राद -
10. विद्रतां यान्ति यस्मिन्विम्बः <sup>25</sup> निशि द्विषः ॥ <sup>26</sup>—[16].  
 भीमभ्राम्यदसि[स्र]चि स्रवदस्रक्संपादिताज्यक्रिये  
 ज्यानिर्गर्वेषवषट्पदे क्रमचरत्संरब्ध(ब्ध)[यो]धत्विजि ।  
 अश्रान्तः समराध्वरेप्रतिहतक्रोधानिलोद्दीपिते]  
 [वै]रोदक्षिषि यः पशूनिव कृती मत्सैर्जुहाव द्विषः ॥ <sup>27</sup>—[17].  
 श्रीहर्षभूपमथ भूमिभृताम्बरिष्ठः <sup>28</sup> सोमूत कल्पतरुकल्पमन -
11. स्वसत्व(त्तु): [1\*]  
 अद्यापि यस्य भुविकासियशःप्रसूनगन्धाधिवाससुरभीणि दिगन्तराणि ॥ <sup>29</sup>—[18].  
 यत्र श्रीश्च सरस्वती च सहिते नोतिक्रमो विक्रम -  
 स्तेजः सत्व(त्तु)गुणोज्ज्व(ज्ज्व)लं परिणता क्षान्तिश्च नैसर्गिकी ।  
 सन्तोषो विजिगीषुता च विनयो मानस पुण्यात्मन -  
 स्तस्यानन्तगुणस्य विस्मयनिधेः किन्नाम वस्तु स्तुमः ॥ <sup>30</sup>—[19].  
 भीरुर्धर्मापराधे मधुरिपु -
12. वरणाराधने यः सतृष्णः  
 पापालापेनभिन्ना निजगुणगणनाप्रक्रमेवप्रगल्भः ।  
 शून्यः पे(पै)शून्यवादेनृतवचनसमुच्चारणे जातिभूकः  
 सर्वत्रैवं स्वभावप्रथितगुणतया नाम [कः स्तू] <sup>31</sup>यतेसौ ॥ <sup>32</sup>—[20].  
 सोनुरुपां सुरुपाङ्गः कञ्चुकाख्यामकुण्ठधीः [1\*] सवर्णाविविधिनोवाह <sup>33</sup> चाहमानकुलोद्भवां ॥ <sup>34</sup>—[21].  
 यस्याः पतिव्रततुलामधिरोदुमी -
13. शा नारुन्धती गुरुतरामभिमानिनीति ।  
 पत्युः समोदितविधानपरापि साध्वी कार्श्यन्तथा परमगादतिलज्जिते ॥ <sup>35</sup>—[22].  
 गौडक्रीडालतासिस्तुलितखसव(व)लः कोशलः कोशलानां  
 नश्यत्कस्मी(स्मी)रवीरः शिथिलितमिथिलः कालवन्मालवानां ।  
 सीद[त्सा]वद्यचेदिः कुरुतरुषु मरुत्संज्वरो गूर्जराणां  
 तस्मात्तस्यां स जज्ञे नृपकुल -
14. तिलकाः श्रीयशोवर्मराजः ॥ <sup>36</sup>—[23].  
 स दाता राधेयः स च श्रुचिवचाः पांडुतनयः स शूरः पार्थोपि प्रथितमहिमानः किमपि ते ।

<sup>21</sup> Metre, Vasantatilakā.

<sup>22</sup> Originally क्षीरीश्वः; read क्षीराब्धेः.

<sup>23</sup> Metre, Āryā.

<sup>24</sup> Metre, Upajāti.

<sup>25</sup> Read यं विचिन्त्य.

<sup>26</sup> Metre, Śloka (Anuṣṭubh).

<sup>27</sup> Metre, Śārdūlavikrīḍita.

<sup>28</sup> Read •तां वरिष्ठः.

<sup>29</sup> Metre, Vasantatilakā.

<sup>30</sup> Metre, Śārdūlavikrīḍita.

<sup>31</sup> The first of these two akṣharas is quite illegible in the impressions.

<sup>32</sup> Metre, Śragdharā.

<sup>33</sup> Read सवर्णा वि०.

<sup>34</sup> Metre, Śloka (Anuṣṭubh).

<sup>35</sup> Metre, Vasantatilakā.

<sup>36</sup> Metre, Śragdharā.

अतोताः किं ब्रू(ब्रू)मो यदि पुन[रि]ह स्रुः स्रचरिते [द्रि]या नम्री(स्त्री)कुर्युर्वदनमवलो[क्ते]नमधुना ॥ <sup>37</sup>  
—[21].

ब्रह्मवातरि तत्र भूयति नृणां क्षेयाय शस्त्रमहः

कामं दातरि सिद्धकेलिसुमनस्तत्पायं कल्पद्रुमाः [।<sup>38</sup>]

वित्तेशः पर -

15. म(मम)र्थवृद्धिविधुरस्नान्ती विलासी सं चे -

.दास्ये तस्य सतीन्दुरत्पलवनप्रोत्थं दृशामुत्सवे ॥ <sup>38</sup>—[25].

यस्त्रीद्योगे व(व)लानां प्र[स]रति रजसि व्याप्त[भि]दी[न्तराले]

स्रःसिन्धुर्ब(र्ब)हरोधाः पिहितस्रचिरभूद्भानुरादर्शरम्यः ।

स[म्य]न्देवेन्दुदन्ती सुदमधित वियत्साभ्रमालोच्य हन्ताः <sup>39</sup>

सौख्येष्टास्तस्युरासीद्यनदग्रगतो कृणितावृत्तशत्रोः ॥ <sup>40</sup>—[26].

चम्योन्वाव(व) -

16. इकोपहिपकलहमिलहन्तदण्डाभिघात -

प्रोद्यज्वा(ज्वा)लाकलापप्रसृतहुतभुजि ज्वाघनध्वानभीमे ।

पीतांशुस्त्री(कस्त्री)वरसःप्रमदक[लकल]<sup>41</sup>द्वादरौ[द्रप्रहासे]

धीरं भी[तिव] लक्ष्मीः समरशि[रसि] यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27]

उत्तुङ्गाञ्जनशैलसज्जिभचलभ्रमस्तहिपेन्दुस्थित -

क्रुध्यद्दुर्धरधन्विमार्गगणप्रारब्ध(ब्ध)रक्षाक्रियं ।

विख्यातचित्तिपालमौ -

17. लिरचनाविन्यस्तपादास्यु(स्यु)जं

संख्येसंख्यव(व)लं व्यजेष्ट गतभौर्यसेदिराजं हठात् ॥ <sup>42</sup>—[28].

लक्ष्मण्डयाकलुषवपुषः कान्तिमहूर[मि]न्दो[र]न्या[?]यत्त[स्फुरि]तविधुरा[त्सु]न्दरं चारवि[न्दात्] ।

य[स्या?] — — — — — [चार्हृत्तेः?]संभ्रान्ताभिः कथमपि सुखं वीक्ष्य वैरि-  
प्रियाभिः ॥ <sup>43</sup>—[29].

गङ्गानिर्गर्धरघर्धरध्वनिभयभ्राम्यत्तुरङ्गव्रजाः

सद्यःसुप्तविवु(वु)हकेस -

18. रिरवत्रस्यत्करीन्द्राकुलाः ।

यत्सेन्यैः प्रतिकल्पपादपसुमालूनप्रसूनोच्चयाः

प्राप्तेयाचलमेखलाः कथमपि [क्रा]न्ताः श[नैर्हि]ग्जये ॥ <sup>44</sup>—[30].

उच्च[प्रा]कारभि[त्तिस्थि]त[स]मद[शिखिक्रूर?] — — [निना?]द -

— — [श्र] — — — श्रय[रथ]तुरगप्राप्तवेगान्तरायः ।

यन्निमग्नन्दिने स्यात्तरणिरनुदिनं नीलकण्ठाधिवासं

जग्राह क्रीडयायस्त्रिलकमिव भुवः

<sup>37</sup> Metro, Śikharinī.

<sup>38</sup> Metro, Śārdūlavikṛtita.

<sup>39</sup> Read हंसप्र.

<sup>40</sup> Metro, Śragdharā; and of the next verse.

<sup>41</sup> The first akṣhara in [लकल] in the impressions looks like ह.

<sup>42</sup> Metro, Śārdūlavikṛtita.

<sup>43</sup> Metro, Mandākrāntā.

<sup>44</sup> Metro, Śārdūlavikṛtita.

19.

• किञ्च काञ्चनरादि ॥ ४६—[31].

रा वा(वा)द्यादविलुप्तसत्त्व[सरायै]रा पा[णि]पीडाविधेः ।  
 अत्रान्तार्थिवि[तीर्ण]पूर्णविभवैस्त[द्येप्सिता]काञ्चि[भि] -  
 [द्रोत्कर्षकथाकृतोद्य?]पुलकैर्यः साधुभि[ः] स्तूयते ॥ ४६—[32].  
 [नि]न्दासुपे[मि] पुरुषान्तरसङ्गमेन [शान्ति]न जातु सततभ्रमणक्रमेण ।  
 यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[सु] ४७—

20.

[द्रुत]कीर्तिरनिन्दितैव ॥ ४८—[33].

एकैवोवाङ् लोकेस्मिन्पुत्रजम्बोक्तं शिरः । कञ्चुका येन धीरेण देवकीव मधुहिषा ॥ ४८—[34].  
 शौ[यी]दार्यनयादिनिर्ग[लगु]णपामाभिरा[मं] यशो[?] ]  
 [यस्य?]शेष[विशुद्ध]ना[यति]लक[र्णा]य[न्ति]सि[द्ध]स्त्रियः ।  
 [तस्य स्तोत्रम]मितमईन[र]वे[ः] स्मष्टप्रकाशीकृत -  
 त्रैलोक्यस्य सहस्रसंख्यमहसो दीपप्रदानोपमं ॥ ४९—[35].  
 क्रोधोद्धृत्तान्तकम्बुकुटिल -

21.

पटुरल(ण)क्षणकोदण्डयष्टि -

ज्याघातस्फारणोरध्वनिचकितमनःसंभ्रमभ्रान्तदृष्टु ।  
 स्मष्टं नष्टेषु दूरं कचिदपि रिपुषु चतते[जो]म्य(म्बु)रागे -  
 — य[स्त्रौज] न व्य[रंसी]भुवन[?] [वि]जयि[नक्षत्रदो]ईण्डक[ण्डू?]: ॥ ५१—[36].  
 [यो] लक्षव[र्म]नृप[ति]: शरदिन्दुकान्तमाख्यातुमिच्छति यशःप्रस[रं] ५२ वचोभिः ।  
 दीपप्रभापरिचयेन विमुग्धवु[बु]द्धिर्मध्यन्दिने दिवसनाथमुदीक्षतेसौ ॥ ५३—[37].

22. यन्नाक्रामदवक्रमानसव[व]लिध्याजप्रयोगापत -

तृथीलंघनलब्ध[व्य]लाघवमघच्छेदी पदं वामनः ।  
 लोकालोकशिरःशतप्रतिहतज्योतिर्विवस्त्राव य -  
 तस्य क्रामति तन्निशाकर[महा?]श्रीस्त्र[र्हि] शुभ्रं यशः ॥ ५४—[38].  
 [धो]रो दिग्विजयेषु केलिसरसी[न्ती]व्रप्रता[पं] द[ध] -  
 विश्वेषोद्विषदध्यधोभयतटीविन्ध्यस्तसेनाभरः ।  
 मज्जन्तकरीन्द्रपंकिलजलां श्रीलक्षवर्मा -

23.

भिध -

अक्रे शक्रसमः कलिन्दतनयां जङ्घोः सुतां च क्रमात् ॥ —[39].  
 आस्थानेषु महीभुजां सुनिजनस्थाने सतां सङ्गमे  
 ग्रामे पामरमण्डलीषु वणिजां वीथीपथे चत्वरि ।  
 [अ]ध्वन्यध्व[गसं]कथासु [निलये]र[ण्यौ]लसां विस्मया -

४६ Metre, Śragdharā.

४७ Metre, Śārdūlavikrīḍita.

४८ This and the following three aksharas might be read नं अमति; but I believe that न has been altered to सु and ति to त, and the two aksharas अम are so similar to द्रु, that they may be read either way.

४९ Metre, Vasantatilakā.

४९ Metre, Śloka (Anuṣṭubh).

५० Metre, Śārdūlavikrīḍita.

५१ Metre, Śragdharā.

५२ This akshara looks like व, altered to र.

५३ Metre, Vasantatilakā.

५४ Metre, Śārdūlavikrīḍita; and of the next two verses.



चित्थं [तद्]णकीर्त्तनैकसुखराः सर्वत्र सर्वे जनाः ॥ —[40].

यस्यान[नि] शरदखण्डशशिप्रसन्ने कीपं व्यनक्ति हृदयस्थमरिप्रिया -

24.

णां ।

सिंदूरभूषणविवर्जितमाख्यपद्ममुत्सृष्टहारवलयं कुचमण्डलं च ॥<sup>55</sup>—[41].

तेनैतच्चारु चामीकरकलसलसद्योमधाम व्यधायि

भ्राजिष्णु प्रांशुवंशध्वजपट[पठलां]दोलिता[भोज]वृन्दं ।

दैत्यारातेस्तुषारक्षितिधरशिखरसर्पिर्द्धि वर्द्धिष्णुरागा

दृष्टे यात्रासु यत्र तृ(त्रि)दिवसतयो विस्मयन्ते समेताः ॥<sup>56</sup>—[42].

कैलाशा(सा)झोटनाथः सुहृदिति च ततः की -

25.

रराजः प्रपदे

साहिंस्तस्मादवाप द्विपतुरगव(ब)लेनानु हेरम्ब(म्ब)पालः ।

तत्सूनोर्दवपालात्तमथ हयप[ति]ः प्राप्य निन्ये प्रतिष्ठां

वैकुण्ठं कुण्डितारिः क्षिति[धरति]लकः श्रीयशोवर्मराजः ॥ —[43].

श्रीधङ्गः स्वभुजप्रसाधितमङ्गोनिर्व्याजराज्यस्थितिस्तस्मादास मङ्गोदधेरिव विधुः सूनुर्जनानन्दकृत् ।

युद्धे नश्यदरातिवर्गसुभटप्रस्तयमानस्तुतिर्नि -

26.

त्वं नम्ब्र(म्)महीपमौलिगङ्गितसङ्कपूजितांघ्रिद्वयः ॥<sup>57</sup>—[44].

आकालञ्जरमा च मालवनदोतीरस्थिते<sup>58</sup> भास्वतः कालिन्दीसरितस्तटादित इतोप्या चेदिदेशाव[धिः]

[आ तस्मादपि?] विस्मयैकनिल[या]होपाभिधानाद्विरयः शास्ति क्षि[ति]मायतोर्जितभुजव्यापारलीला-  
• जि[तां] ॥ —[45].

यस्यागविक्रमविवेककलाविलासप्रज्ञापतापविभवप्रभवश्चरित्रात् ।

चक्रे कृतो

27.

सुमनसां मनसामकस्मादस्मादकालकलिकालविरामशंकां ॥<sup>59</sup>—[46].

शब्दा(ब्दा)नुशाश(स)नविदा पितृमान्मथ्यधत्त देहेन माधवकविः स इमां प्रशस्तिं ।

यस्यामलं [कवि]यशः कृतिनः कथासु रोमाञ्चकञ्चक्रजुषः परिकीर्त्तयन्ति ॥—[47].

संस्कृतभाषाविदुषा जय[गु?]ण[पुत्रे]ण कौतुका[स्त्रि]ता ।

रुचिराक्षरा प्रशस्तिः करणिकजङ्गेन गौडेन ॥<sup>60</sup>—[48].

पाताङ्ग -

28.

मिपतिः पृथ्वीं त्रयीधर्मा[ः]<sup>61</sup> प्रवर्द्धतां । नन्दन्तु गोद्विजम्भान[ः]<sup>62</sup> प्रजा प्राप्नोतु निर्वृतिम् ॥<sup>63</sup>  
—[49].

सम्बत्सरदशशतेषु एकादशाधिकेषु सम्बत् १०११ उत्कीर्णा चेयं रु[पका]र . . . . .

. . . . .<sup>64</sup> श्री[विनायक]<sup>64</sup>पालदेवे<sup>65</sup> पालयति [वसु]धां वसुधानि[ध?]ग[ता]

निर्हृ ग्व[वि?]रि[भः ।?] नमो भगवते वासुदेवाय ॥ ॥ नमः सवित्रे ॥

<sup>55</sup> Metre, Vasantatilakā.

<sup>56</sup> Metre, Sragdharā; and of the next verse.

<sup>57</sup> Metre, Śāṇḍilavikrīḍita; and of the next verse.

<sup>58</sup> The vowel of this *akshara* (ति) may have been struck out. I would suggest reading •स्थिताःशास्वतः.

<sup>59</sup> Metre, Vasantatilakā; and of the next verse.

<sup>60</sup> Metre, Āryā

<sup>61</sup> These signs of *visarga* were originally omitted.

<sup>62</sup> Metre, Śloka (Anushtubh).

<sup>63</sup> Here from 10 to 12 *aksharas* are illegible in the impressions.

<sup>64</sup> Of the *aksharas* in these brackets only न and क appear to me to be certain.

<sup>65</sup> This वे was originally वः

## TRANSLATION.

Om !

. Adoration to the holy Vāsudeva !

(Verse 1.) May that Vaikunṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vaikunṭha*) having assumed those forms !

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds ! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmi, agitated with confusion at the proximity of the Mandara mountain !

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman !<sup>66</sup>

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One ; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*) ; from that in due order the Subtile Elements took their origin, and from them the Gross Elements ; from them afterwards proceeded the World.<sup>67</sup>

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marīchi and the rest. Atri, one of them, begat the sage Chandrātreya, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation ; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

<sup>66</sup> The above gives the general meaning of the verse, I believe, correctly ; but the first half of it does not admit of a proper construction.

<sup>67</sup> Compare, e.g., the *Sāṅkhya Aphorisms of Kapila*, translated by Ballantyne, 3rd Ed., p. 71 ; Davies, *Hindū Philosophy*, pp. 20 and 21, 35, 54. The word अणु of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (*of the possessor*).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vâkpati, 'the lord of speech,' was born the illustrious Vâkpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirâta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Râhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vashat*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishnu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.

(22.) Arundhatî, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (*cut down*) the Gaudas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kosâlas; before whom perished the Kâśmîrî warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gûrjaras.

(24.) If (Karna), that munificent son of Râdhâ, and that true-speaking son of Pându, and (Arjuna), that heroic son of Prithâ,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less, illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Umā from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (and) which were crowded with (his) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kālañjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (all) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.<sup>66</sup>

(34.) By (having given birth to) this steadfast (prince), Kañchhukā alone in this world carried her head erect (with pride) at the birth of a son, just as Devakī did by (giving birth to) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (which is) charming by reason of (his) heroism, generosity, wisdom, and a multitude of other spotless qualities,—to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (even) the sin-destroying Vāmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (and) which the sun (even) does not reach, because its rays are impeded by the hundreds of peaks of the Lokāloka mountains.

<sup>66</sup> According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle इति to connect the two halves of the verse, and am inclined to read यस्येति पौरुषः, instead of यस्मात्पौरुषः.



(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,<sup>66</sup> one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of his excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) He erected this charming splendid home of (Vishṇu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vajkunṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhōṭa obtained it from the Kailāsa, and from him Sāhi, the king of Kīra, received it as a token of friendship; from him afterwards Herambapāla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapāla, the lord of horses (*Hayapati*), the son of (*Herambapāla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhaṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kālāñjara and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; from here to the banks of the river Kālindī, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (*Gopādri*) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mādhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

<sup>66</sup> i.e., the Yamunā and the Ganges.



(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguna (?), the writer of legal documents, Jaddha, the Gauda, who knows the Sanskrit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness! In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan . . . . .

While the illustrious Vināyaka(?)pāladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vāsudeva! Adoration to the Sun!

### III.

#### INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription<sup>1</sup> is carved on the left door-jamb of the temple of Jinanātha, at Khajurāho. It consists of 11 lines. The writing covers a space of about  $8\frac{3}{4}$ " broad by  $8\frac{1}{4}$ " high, and is well preserved. The size of the letters is about  $\frac{1}{2}$ ". The characters are Nāgarī; in my opinion, not earlier than the thirteenth century. The language is Sanskrit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *sh* is employed instead of *kh* in *vaiśākha*, for *vaiśākha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pāhilla, whose name is spelt Pāhila, and who is described as held in honour by king Dhāṅga (or, possibly, Dhāṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśākha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhāṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.<sup>2</sup> On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhāṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

<sup>1</sup> See Cunningham's *Archæol. Surv. of Ind.* vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Rājendralāl Mitra in the *Jour. As. Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

<sup>2</sup> The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.<sup>3</sup>

TEXT.<sup>4</sup>

1. श्री<sup>5</sup> [॥<sup>\*</sup>] संवत् १०११ समये ॥<sup>6</sup> निजकुलधवलीयं दि-
2. व्यर्मूर्तिं स्वसी(शी)ल स(श)मदमगुणयुक्त सर्व -
3. सत्वा(त्ता)नुकंपी [१<sup>\*</sup>] स्वजनजनिततोषो धांगराजेन<sup>7</sup>
4. मान्य प्रणमति जिननाथोयं भव्यपाहिल<sup>8</sup> -
5. नामा १(॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(शं)करवाटिका ४ पंचाङ्ग -
7. तलवाटिका ५ आम्रवाटिका ६ ध(धं?)गवाडी ७ [॥<sup>\*</sup>]
8. "पाहिलवंसे(शे) तु क्षये क्षीणे अपरवंसी(शो) यः कोपि
9. तिष्ठति [१<sup>\*</sup>] तस्य दासस्य दासोयं मम दत्तिस्तु<sup>10</sup> पाल -
10. येत् ॥ महाराजगुरुस्त्री(श्री)वासवचंद्र[ः ॥<sup>\*</sup>] वैसा(शा)ष(ख)
11. सुदि ७ सोमदिने ॥

## TRANSLATION.

Oṃ !

In the year 1011.

(Line 1.) He who bears the auspicious name Pāhilla, renders illustrious " his family, possesses a divine body (and) a good disposition, is endowed with the qualities of tranquillity and self-control, (and) takes compassion on all beings, is pleased by good people (and) held in honour by king Dhaṅga, he bows down here to the lord of the Jinās.

(5.) 1, the Pāhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śaṅkara garden; 5, the Pañchāitāla<sup>12</sup> garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (*these are my gifts*).

(8.) Whatever family there is here, when the family of Pāhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahārāja-guru (or high-priest, is) the illustrious Vāsava chandra.

On the 7th day of the light half of (*the month*) Vaiśākha, on a Monday.

<sup>3</sup> This, too, appears formerly to have been the opinion of Sir A. Cunningham : see *Jour. Beng. As. Soc.* vol. XXXII, p. 274. In *Archaeol. Survey of India*, vol. XXI, p. 67, the same scholar has taken the true date to be "Samvat 1111, or A.D. 1054, in which year *Vaiśākha sudi 7* did fall on Monday, the 18th April." In reality, however, *Vaiśākha sudi 7*, in A.D. 1054, fell on Sunday, April 17.

<sup>4</sup> From the impression taken by Dr. Burgess.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Metre, Mālinī; but the second half offends against the metre. I propose to read the whole verse thus : निजकुलधवलीयं दिव्यमूर्तिः सुशीलः शमदमगुणयुक्तः सर्वसत्त्वानुकम्पी । स्वजनजनिततोषो धङ्गराजेन मान्यः प्रणमति जिननाथं भव्यपाहिलनामा ॥

<sup>7</sup> The *akshara* धा looks as if it had been altered to च.

<sup>8</sup> The metre requires पाहिल, and so the name is written in the inscription No. VIII, below.

<sup>9</sup> Metre, Śloka (Anuṣṭubh); but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पाहिलवंसे त क्षीणे क्षीणे यः कोपि तिष्ठति.

<sup>10</sup> Originally दत्तिस्तु; read दत्तौस्तु.

<sup>11</sup> The word धवल 'white' is used in the sense of 'rendering white' (or bright, or famous).

<sup>12</sup> I do not understand this word.

## IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY  
JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain T. S. Burt, of the Bengal Engineers, at a temple of Khajurāho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanātha, at the same place.<sup>1</sup> I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5' 2" broad by 2' 10" high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from  $\frac{3}{4}$ " to 1". The characters are Nāgarī; they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *va*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rgga* and *rmma*. The language is Sanskrit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prolikhat*, for *prodalikhat*. As regards orthography, *ḍ* is throughout denoted by the sign for *v*; the dental sibilant is 43 times put for the palatal sibilant (e.g., in *sikhari*, line 1, *sukla* and *śisutve*, line 3, *vamsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (e.g., in *prakāśā*, line 8, *śamkocitāḥ*, line 9, *śrajah*, line 10, &c.); for *jy* we have *ḥy* in *njvala*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hīranmayam*, line 4, *kshunna*, line 20, *svachchhan=cha*, line 16, and in *dhyāyan=japan jāhnavī*, line 29. Besides, the sign for *visarga* has been wrongly omitted in *varṇa svarṇa*, line 15; and the rules of euphony have been neglected in *nīhkriyāya*, line 1, and *vahīḥkṛita*, line 14, and in *ripoh chohhettā*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhā* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kāyastha Jayapāla, of the Gauda country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśākha, on Śukra or Friday," a date on which I shall have to comment below.

<sup>1</sup> This inscription was first edited, most carelessly, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII, pp. 159-184 (Conf. also Lassen, *Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Nachrichten d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1886, pp. 441-462, from an indifferent rubbing made by or for Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archaeol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Gaṇḍa Deva.' The name Gaṇḍa occurs nowhere in this inscription. In 1887, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmanadeva) may be shortly stated to be as follows :—

After the introductory blessing "Om, adoration to Śiva," the poet praises Śiva (Rudra, Digambara, Śūladhara, Maheśvara), Bhārati, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marīchi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrātreyā, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrātreyā family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vākpati (v. 16), who by his wisdom and valour excelled the mythical kings Prithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Rāma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Rāhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kañchhukā (vv. 29-30) bore to him a son, named Yaśovarmanadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishṇu) Vaikuṇṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman's wife, Puppā (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Vishṇu-Krishṇa (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Simhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kāñchī, Andhra, Rādhā and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga's fame spread to the furthestmost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrātreyā (or Chandel) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *lingas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brāhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunā and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Rāma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sāvāra (or Śābara) family and a resident of Tarkārikā (vv. 57-58) written by the Kāyastha Yaśahpāla (v. 59), and engraved by Simha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanātha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,<sup>2</sup> of the (Vikrama) year 1055; and the same grant also mentions the place Tarkārikā.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjūravāhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *linga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjūravāhaka clearly is the older name of Khajurāho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśākha, Śukra or Friday. Vaiśākha śu-di-3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday*; and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kārttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśākha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśākha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

<sup>2</sup> Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

TEXT.<sup>1</sup>

L. 1.

श्री नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय बीजभूताय । रुद्राय नमः पालनविलयकृते निःक्रियायापि <sup>2</sup>॥<sup>3</sup>—[1].

तूष्णीं घूष्णीति यत्नं गोत्रभिः(शि)खरिव्यूहः समूहः पत -

त्यत्यावर्त्तितमूर्त्तिरार्त्तविरतं कुर्वन्कुक्षुभिनाम् ।

सप्तांभोध्वविप्रधूतवसुधाव(ब)न्धः कव(ब)[न्धी]कृत -

स्व -

2. [र्गा]द्रिः <sup>4</sup>क्षयकांडतांडवविधिः शैवः शिवायास्तु वः ॥<sup>5</sup>—[2].

कस्त्वं हारि दिगंव(ब)रः क्षपणकः कक्षादकक्षादहो

वा(बा)ले शूलधरो धिगायुधविधिं व(ब)र्हास्वदर्हा ननु ।

मां जानीहि महेश्वरं स्फुटमिदं वस्त्रेभ्यभावादिति

प्रेयस्या परिहासतो विहसितं शंभोः शुभायास्तु वः ॥—[3].

पशुपतिवदनच्छद्मनि कृतवसतिः पद्मसद्मनि स -

3. दा या । जयति विलक्षणरूपा सु(शु)क्लाभा भारती भ्रमरी ॥<sup>6</sup>—[4].

गिरिशिरसि यच्छृङ्खलमिन्दोः कलायां मुहुरमलमृणालीयासगृध्रः शिसु(शु)त्वे ।

जयति विधुतमूर्द्ध्नीबाललीलावु(बु)जेन स्मितकुपितमृडानीताडितो नागवक्त्रः ॥<sup>7</sup>—[5].

निजीपद्मप्रज्ञाप्रसरपरिविस्कारमुकुरे पदार्थानां सार्थः प्रतिफलति

4.

येषामवितथः ।

गिरां ग्रामी येषामधरमधिगते स्वयमयं नमस्तेभ्यः सद्गरस्तिलकितजगद्ग्नः किमपरम् ॥<sup>8</sup>—[6].

कल्पादौ किल केवलं खमखिलं ध्वांतावननं भुवं

शून्यं वीक्ष्य सिद्धयती जगदभूद्ब्र[ह्म]दमुद्रोनिलः ।

तत्राभूदनलीनलाज्जलमभूद्बीजादमोघाज्जले

ज्वालामालि हिरन्म(ण्म)यं महदभूदंडं विभोत्रे(र्ब्र)ह्मणः ॥<sup>9</sup>—[7].

तदंडभांडखंडाभ्यां

5.

द्यां भुवं विदधे धिया ।

ब्र(ब्र)ह्मा ब्र(ब्र)ह्मनिधीन् पुत्रान् मरीच्य[त्]मुखान्मुनीन् ॥<sup>10</sup>—[8].

मध्ये तेषां प्रहृततमसां मानसानां मुनीनां श्रीमानत्रिः प्रथितमहिमा नेत्रपात्रे प्रसूतम् ।

यस्य ज्योतिःपटलजटिलं मंडलं वन्द्यमिन्दोः खद्रात्रेयः समजनि मुनिस्तस्य पुत्रः पवित्रः ॥<sup>11</sup>—[9].

दूरापास्तसमस्तसंशयविपर्यासप्रकामोज्ज्वल -

ज्ञानालोकविलो -

<sup>1</sup> From impressions taken by Dr. Burgess.

<sup>2</sup> Read निष्क्रि°.

<sup>3</sup> Metre, Āryā.

<sup>4</sup> The *akshara* र्गा, in the original, looks like र्गा.

<sup>5</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

Metre, Āryā.

<sup>7</sup> Metre, Mālinī.

<sup>8</sup> Metre, Śikharipī. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.

<sup>9</sup> Metre, Śārdūlavikrīḍita.

<sup>10</sup> Metre, Śloka (Anuṣṭubh).

<sup>11</sup> Metre, Mandākrāutā.



6. किताखिलजगत्सर्मापवर्णस्थितेः ।  
 सर्वत्रप्रतिमस्य त[स्व] कतिनः कारुण्यपुष्पात्मनः ।<sup>13</sup>  
 पारं गंतुमनन्तदीपमहसः को वा महिम्ना क्षमः ॥ <sup>15</sup>—[10].  
 नीरंघ्री निर[घ्री]<sup>14</sup>निसर्गसरलः सारो[त्तं]राभ्यन्तरो निरग्रेधिः पृथुलाग्रभागसुभगः पर्वस्वखर्वस्थितिः ।  
 आमलं फलितोप्यसुवितविपत्क्रूरारिदावाग्निना न ज्ञानिं गमितस्ततः संभवदंशोयम -  
 7. त्वद्भुतः ॥ —[11].  
 आचंद्रं चंद्रात्रेयवंस(श)जाः क्षितिभुजः क्षितिम् । भोक्ष्यन्त्यक्षतदोर्हंडचंडिमानोद्वितेजसा ॥ <sup>15</sup>—[12].  
 ये पूर्व्वं पवित्रितक्षितितलाः सत्कर्म्मस[र्ग]<sup>16</sup>प्रियाः ।  
 प्राणप्रार्थनयाप्यखिलमनसः <sup>17</sup>पर्याप्तसत्यव्रताः ।  
 निःसिंदूरितदुर्व्विनीतव(व)लवन्सा(त्सा)मन्तसीमन्तिनो -  
 सौमेन्ताः <sup>18</sup>पृथिवोभुजो विजयिनस्तेभ्योखिलेभ्यो नमः ॥ <sup>19</sup>—[13].  
 8. कालेनेह महारवंशे प्रशंसा(सा)प्रांशुरंशुमान् । मुक्तामणिरिव श्रीमान्भुजोभूषणीपतिः ॥ <sup>20</sup>—[14].  
 तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विद्विषाम् ।  
 धुम्बता धनुरधिष्ठमर्जुनं स्मारिता दिवि विमानगामिनः ॥ <sup>21</sup>—[15].  
 तस्माद्दुदारकीर्त्तंरजनि जनानंदसुंदरः श्रीमान् ।  
 तनयो विनयनिधानं वाक्पतिरिव वाक्पतिः क्षितिपः ॥ <sup>22</sup>—[16].  
 विश्वावदा -  
 9. तद्वदयेन हृदि प्रजानामातंकशंकुमकलंकितविक्रमेण ।  
 तेनापनीय नयनिर्मललोचनेन शं(सं)कोचिताः पृथुककुस्य(त्स्य)कथायेकथाः ॥ <sup>23</sup>—[17].  
 तस्य स्मृतिलकस्य लोकतिलकः पृथ्वीपतेर्भूपतिः  
 स श्रीमान्विजयो जयाय जगतां जप्ते कृतज्ञः सुतः ।  
 यस्योदात्तमतेः प्रसूतिसमये धान्नां  
 10. महिम्ना निधेः  
 सानंदं सुरसुंदरीभिरवनौ क्षिप्ताः सलाजाः अ(स्व)जः ॥ <sup>24</sup>—[18].  
 किन्नरीभिरध्विंधरं सखीराकलय्य भुजयास्य भूभुजः ।  
 काकलीकलमगीयत स्फुरन्मोघमुत्पुलकमुज्ज्व(ज्ज)लं यशः ॥ <sup>25</sup>—[19].  
 विनयनतसुमित्रापत्यसंवाहिताङ्गिः प्रवरहरिचमूभिः क्रान्तपर्यन्तभूमिः ।  
 सुहृदुपकृति -

<sup>13</sup> This sign of punctuation is superfluous.

<sup>14</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>15</sup> I am doubtful about this *akshara*; in the original, it looks like वा or ना

<sup>16</sup> Metre, Śloka (Anuṣṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse. and adds the note (p. 177): 'The rest of this śloka is wanting.'

<sup>17</sup> This *akshara* again, in the original, is rather र्ज than रं.

<sup>18</sup> The *akshara* न had originally been omitted, and is engraved below the line.

<sup>19</sup> Read श्रीमन्ताः, and compare, e.g., *Vāsavadattā*, p. 127 and p. 247.

<sup>20</sup> Metre, Śārdūlavikrīḍita.

<sup>21</sup> Metre, Śloka (Anuṣṭubh).

<sup>22</sup> Metre, Rathoddhātā.

<sup>23</sup> Metre, Āryā.

<sup>24</sup> Metre, Vasantatilakā.

<sup>25</sup> Metre, Śārdūlavikrīḍita.

<sup>26</sup> Metre, Rathoddhātā.

11. दक्षी दक्षिणायां जिगीषुः पुनरधित पयोधैर्व(र्ष)न्धवैधुयमर्यः<sup>26</sup> ॥<sup>27</sup>—[20].  
 तस्मान्नृपतिसमुद्रादुदपादि नरैर्द्रचंद्रमाः स्रुतः ।  
 स श्रीराहिलनामा विहृततमा<sup>28</sup> वंदिता[भ्यु]दयः ॥<sup>29</sup>—[21].  
 प्रसन्ने तत्र भूपाले प्रसरच्चित्रभानवः । ना[थ]वन्तोर्थिनां वर[सां<sup>30</sup>]: सरोषे द्विषदाक्षयाः ॥<sup>31</sup>—[22].  
 कीशपानमसिधा(वा)रयोधिं -
12. तां नाभिभूतजनरत्नसंपदां ।  
 पक्षपातमिषुदुष्टभूयतः प्रापुरस्य न सुहृत्सभासदः ॥<sup>32</sup>—[23].  
 तस्मात्तीव्रप्रतापज्वलनकवलितोत्ताप्तभूपालतूला -  
 [भू]लाच्छीलद्रुमाणामनृणुगुणगणालंकृतः कीर्त्तिभर्तुः ।  
 स श्रीहर्षोरिहर्षज्वरहरणमणिः क्षीणनिःशेषदोषः  
 सृत्तोषाय प्रजानामज -
13. नि निजभुजाश्रान्तविभ्रान्तकीर्त्तिः ॥<sup>33</sup>—[24].  
 यं दृष्ट्वैव क्षपाणपाणिमज्जतव्यापारभा[रं] युधि  
 क्रोधाक्रान्तविलोचनौ(नौ)त्पलदलभ्रभंगभीमाननम् ।  
 उत्साहो हृदयाहनुः करतला[द्वा]वी<sup>34</sup> सुखात्कीर्त्तयो  
 दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥<sup>35</sup>—[25].  
 तेनाच्युतेन भीमेन व(ब)लेन कृतवर्म्मा -
14. णा । समुद्रपरिखा पृथ्वी पुरी सू(शू)रेण रक्षिता ॥<sup>3</sup>—[26].  
 अपक्षधात्रीधररक्षणक्षमः सदैव दोषाकरसंगभंगुरः ।  
<sup>37</sup>वह्निःकृतक्रूरभुजंगसंगमस्तिरस्करोति स स तूर्णमर्णवम् ॥<sup>38</sup>—[27].  
 दूरा[पा]<sup>39</sup>स्तप्रवरतुरगैर्दूरमुक्तातपत्रैर्दूरायातैः सपदि शिरसा [शा]सनं धारयद्भिः ।  
 तस्य द्वारि द्विरदमदनिःस्यदपंका<sup>40</sup> -
15. कितायां सेधा(वा)हेतोः प्रणतिपरमैराशि(सि)तं भूमिपालैः ॥<sup>41</sup>—[28].

<sup>26</sup> 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity; i.e. he built a bridge between the continent and Ceylon, as Rāma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Rāma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुमित्र or सुमित्रा, e.g., *Vāsavadattā*, p. 30.

<sup>27</sup> Metre, Mālinī.

<sup>28</sup> Originally विहृततमा, altered to विहृततमा.

<sup>29</sup> Metre, Āryā.

<sup>30</sup> The *akshara* in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to सा. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

<sup>31</sup> Metre, Śloka (Anuṣṭubh).

<sup>32</sup> Metre, Itadhodhātā.—'Swords were protected by scabbards, and courtezans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

<sup>33</sup> Metre, Sragdharā.

<sup>34</sup> The *akshara* वा is a mere guess; on the stone it is entirely gone.

<sup>35</sup> Metre, Śārdūlavikrīḍita.

<sup>36</sup> Metre, Śloka (Anuṣṭubh).

<sup>37</sup> Read वह्निःकृतः.

<sup>38</sup> Metre, Vamsastha.

<sup>39</sup> This *akshara*, पा, is almost entirely gone.

<sup>40</sup> Read निस्यदः.

<sup>41</sup> Metre, Mandākrāntā.

हृत्तीज्ज(ज्ज)सा गुणाधारा महार्वा हृदयंगमा । हारावलीव तस्यासीत्कङ्कुकेति प्रियोत्तमा । (॥)<sup>42</sup>—[29].

वर्णः<sup>43</sup> स्वर्णरुचिर्विलोचनयुगं नीलं सचंद्रीपलं<sup>44</sup>

पाणिः शो[ण]<sup>45</sup>मणिद्युतिः सचरणो दन्तच्छदो विद्रुमः ।

सद्यःसु(श)क्तिविसुलभमीक्षिकतल -

16. • स्वच्छ[न्व(श्च) चे]ती यतुः

स्त्रीरत्नं भुवनैकमूषणमभूत्तेनेधमेका सती ॥<sup>46</sup>—[30].

तस्यास्तस्य स्मरणविहिताघौघविध्वंसनायाः सत्तीर्यायास्त्रिदशसरितः शान्तनोः पुण्यकीर्त्तिः ।

धर्माधारः पितरि सुतरां साधुरिहप्रभावी भीष्मो प(य)द्वत्समजनि सुतः श्रीयशोवर्म्हदेवः ॥<sup>47</sup>—[31].

तस्य विप्रचरणप्रणामजं

17. • शैशवे शिरसिजन्तितं रजः ।

अप्यकालपल्लिताकृतिं दधत्संदधावधिककामनीयकं ॥<sup>48</sup>—[32].

एकस्मै याचमानाय द्विजाय पलदः शिविः । यावदर्धजं प्रादात्कीटं कीटिमसौ नृपः ॥<sup>49</sup>—[33].

नंतुं भूमिलितालिकेन सदसि व्यस्तासवे(नि)नासितुं

गंतुं पद्मपुरःसरेण चरणैः स्थातुं च नोचैश्चि -

18. रम् ।

वक्तु जीव जयादिशेति नियमं कर्तुं विनीतात्मना

तस्मिन्नाजति(नि) राजकेन जयिनि त्रासादिदं सि(शि)क्षितं ॥<sup>50</sup>—[34].

नित्यो(त्थो)दितेन्दुभुजगाधिपधाम नित्यमानंदि कुंदकुसुमं गगनांगणं च ।

तेनाद्भुतं हयमिदं यशशा(सा) व्यधायि धा[त्री]तलं शि(सि)तसुधाधवलत्वचित्रम्<sup>51</sup> ॥<sup>52</sup>—[35].

संभवति

19. भुवि मनुष्यः सप्ताक्षूपारपारदृशापि । न पुनरिह तस्य नृपतेर्गुणसागरपारगः कश्चित् ॥<sup>53</sup>—[36].

गांधारीं भजता प्रहृष्टशकुनिस्त्रानप्रियां प्रेयसीं

भीष्मद्रोणवत्सायकर्णसुखदान्याकर्ण<sup>54</sup> संमूर्च्छता ।

<sup>42</sup> Metre, Śloka (Anuṣṭubh).

<sup>43</sup> Read सचंद्रीपलं—'her pair of eyes was a lotus illuminated by the moon.'

<sup>44</sup> This *akṣhara*, in the original, appears to be षि, altered to च.

<sup>45</sup> Metre, Śārdūlavikrīḍita.

<sup>46</sup> Metre, Mandākrāntā.—'The son of Śāntanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess, Gaṅgā.'—Wilson, *Viṣṇu Purāṇa*, vol. IV, p. 20.

<sup>47</sup> Metre, Rūthoddhatā.

<sup>48</sup> Metre, Śloka (Anuṣṭubh).—'Śivi gave to one *doija* (i.e., a bird), that asked him, a *pala* (i.e., a portion of his own flesh); that prince gave to every suppliant *doija* (i.e., twice-born) ten millions of *palas* (i.e., pieces of gold).'—See M. Williams, *Dictionary*, s. v. शिवि.

<sup>49</sup> Metre, Śārdūlavikrīḍita.

<sup>50</sup> The stone originally had •सुधाव(?)धवलत्वचित्रम्, but the *akṣhara* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anusvāra*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. He in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with his bright fame).'

<sup>51</sup> Metre, Vasantūtilakā.

<sup>52</sup> Metre, Āryā.

<sup>53</sup> Originally •सुधादा•, altered to •सुधादा•.

[नी]<sup>54</sup> धर्मप्रभवं विरोधितवता प्राप्यापि वंशक्षयं

[सं]प्राप्ता धृतराष्ट्रता [सु]सुहृ -

20. दा विहेषित्यमुतम् ॥<sup>55</sup>—[37].

कष्टात्पष्टिसहस्रसूनु<sup>56</sup>भिरसुपुत्सुख्य खातः कृत -

स्तत्पौत्रप्रमुखैः पुनस्त्रिभिरसावंभोभिरापूरितः ।

हृत्तान्तं सगरस्य सागरविधावाकर्ण्य तूष्णीं सुधीः

स्यर्द्धानधिकं व्यधत्त जलधेर्वै(वै)त्वं तडागार्णवम् ॥ —[38].

तस्येदं सा(शा)रदेन्दुयुति[ख]<sup>57</sup>रसि(शि)खरसुख(एण)नक्ष[ख<sup>58</sup>]<sup>59</sup>चक्रा -

च[क्रं रक्ष]वसु -

21. ज्मादपय(न)याति रथं सारथिः सप्तसप्तेः ।

यत्कुंभः सा(शा)तकुम्भस्तुहिनगिरिसि(शि)रसुखि(खि)वि(वि)खा(खा)कृतकं

कुर्वन्नास्ती समस्तस्तुतमसुररिपोर्व्यस्म(श्म) वैकुण्ठमूर्तेः ॥<sup>60</sup>—[39].

महावंस(श)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्मदेवाभवद्देवी पुष्पा<sup>61</sup> तस्य महीपतेः ॥<sup>61</sup>—[40].

सदानसूया विहितागसेष्यसावर्धती

22. जीवितमप्युपासिता ।

व(व)भौ मदान्वान्दमयन्यनिन्दिता मदालसाभूत् पुनः कथंचन ॥<sup>62</sup>—[41].

सा देवी नरदेवाद्देवाधिपतेः स(श)चीव सच्चरित्रं(तं) ।

तस्मादसूत पूतं जयंतमिव [धं]<sup>63</sup>गमंगभुवम् ॥<sup>64</sup>—[42].

<sup>54</sup> This is a mere conjecture; the original has स or त, altered to some *akshara* or other which is not clear in the impressions; the first *akshara*, सं, of the following line also is indistinct.—Dhṛitarāṣṭra, the nephew of Bhīṣma and father of the Kauravas, had for his wife Gāndhārī, the sister of Śakuni; Yudhisṭhira, the eldest of the Pāṇḍavas, was the son of Dharma; Drona was the teacher of the Kauravas and Pāṇḍavas, and Karna an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—‘Having for his beloved Gāndhārī, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhīṣma and Drona,—not hostile to the son of Dharma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhṛitarāṣṭra.’ This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gāndhāra princess (?) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

<sup>55</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>56</sup> Originally •सूनि•, altered to •सुनु•.—Compare Monier Williams, *Dictionary*, under सगर and भगीरथ.

<sup>57</sup> Originally ख, altered to ख.

<sup>58</sup> Perhaps this *akshara* is engraved below the line.

<sup>59</sup> Metre, Śragdhārā.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यस्मात्, instead of the demonstrative यमुष्मात्. The meaning of the verse I take to be: ‘He erected this dwelling, praised by all, of Vaikunṭha, the enemy of the Asuras from which the charioteer of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.’—Compare verse 50, below.

<sup>60</sup> On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compared with the river Narmadā. Compare *Amarakoṣa*, नर्मदा सीमोद्भवा.

<sup>61</sup> Metre, Śloka (Anuṣṭubh).

<sup>62</sup> Metre, Vamśastha.—Indirectly the princess is compared with Anasūyā, Arundhatī, Damayantī, and Madālusā. Compare the similar verse 26. above.

<sup>63</sup> This *akshara*, in all the impressions, is rather ळ than ध; but see below.

<sup>64</sup> Metre, Āryā.

अयोदानन्द[भाव]की पूतनामा रणक्रियां । जातो हृष्टिबुद्धे कं स रिपोः स्नेहा<sup>66</sup> नरोत्तमः ॥<sup>68</sup>—[43].  
तस्मात्<sup>67</sup> -

23. सुखि[?]तन्नीधामृसिंहान्नखलाविनः । हिरण्यकशिपुप्राणदाणं चक्रे न केनचित् ॥ —[44].

देवालीकय कीर्णलेखरमितस्तूर्णं समाकर्ण्यता -

मादेशः क्रयनाम् सिंहलपते नत्वा व(ब)हिः स्वीयताम् ।

त्वं वि[ज्ञा]पय कुंतलेन्दु वदने द्रष्टुत्तरीयांचलम् ।<sup>69</sup>

तस्यास्थानगतस्य -

24. वेत्तिभिरिति व्यक्तं समुक्तं वचः ॥<sup>70</sup>—[45]: . .

का त्वं कांचीनृपतिवनिता का<sup>71</sup> त्वमंघ्राधिपस्त्री का त्वं राठापरिवृढवधूः का त्वमंगेद्रपत्नी [1<sup>x</sup>]

इत्यालापाः समरजयिनी यस्य वैरिप्रियाणां कारागारे सजलनयनेंदोवराणां व(ब)भूवः ॥<sup>72</sup>—[46].

कां त्वै कस्य किमर्थमत्र भवती प्राप्ता शशाकीज्व(ज्व)ला

सिद्धाः .

25. कीर्त्तिरहं बु(बु)धैकसुहृदः श्रीधंगपृथ्वीपतेः ।

आत्वा विश्व(श्च)मशेषमागतवती स्फारीभवत्कौतुका

लौकालीकमहामहीधसि(शि)खरश्रेणिश्रियं वीक्षितुं ॥<sup>73</sup>—[47].

मरकतमय तुंगं लिंगं यदर्चितमैश्वरं त्रिदशपतिना तस्मात्तद्ध्वं(त्वं) प्रसाद्य किरीटिना ।

तदवनितां तेनानीतं युधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(शितं) ॥<sup>74</sup>—[48].

वेष्म(श्म)न्यष्म(श्म)मयस्तेन भूपालेन प्रतिष्ठितः । द्वितीयो द्योतते देवः क्षेपपास(श)हरो हरः ॥<sup>75</sup>—[49].

तेनायं स(श)रदभ्रसु(शु)भ्रसि(शि)खरः श्रीधंगपृथ्वीभुजा

प्राशा(सा)दस्त्रिदशप्रभोर्भगवतः सं(शं)भोः समुत्तंभितः ।

यस्याभ्रंकषकालधीतकलसप्रान्तस्त्रलत्स्यं(त्स्यं)दनो

मेरोः सुं(शुं) -

27. गमतुंगमेव मनुते चिद्रीयमाणोरुणः ॥<sup>76</sup>—[50].

भक्त्या भवस्य नूनं शिल्पि(श)रीरेषु कृतसमावेशः ।

<sup>66</sup> Read रिपोः स्नेहा.—'Worshipping Vishnu (the joy of Yaśodā), the pure-named one engaged in battle; born, an object of joy, in a fierce race, that destroyer of enemies was the best of men (Krishṇa),—who, worshipping Yaśodā and Nanda, brought about the destruction of (the fiend) Pātana, and who, born in the Vṛishṇi race, annihilated the enemy Kāṁsa.'—Compare, e.g., *Vāsavadattā*, p. 12 and p. 150.

<sup>67</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

<sup>68</sup> About the *akṣaras* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like त्वा, i.e., स्त्री, the second like न, and the third like चि; but the third *akṣara* appears certainly to have been altered, and probably also the first. हिरण्यकशिपु also means 'gold and food and clothing'; compare, e.g., *Vāsavadattā*, p. 11, and *Damayanti-kathā*, p. 22.

<sup>69</sup> Read •चलं.

<sup>70</sup> Originally तस्य स्था•.

<sup>71</sup> Metre, Śārdūlavikrīḍita.

<sup>72</sup> Originally न.

<sup>73</sup> Metre, Mandākrāntā.

<sup>74</sup> Metre, Śārdūlavikrīḍita.

<sup>75</sup> Metre, Hāriṇī.

<sup>76</sup> Metre, Śloka (Anuṣṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

<sup>77</sup> Metre, Śārdūlavikrīḍita. Compare verse 39, above.

स्वयमेव विश्वकर्मा तीरणरचनाभिमां चक्रे ॥<sup>77</sup>—[51].

जयति विकटो [व]<sup>78</sup> टीयं ङाटककोटीरनेन तुल्यित्वा ।

अतुलेन तुलापुरुषाः स(श)तस्रो(शो) विश्राणितास्तेन ॥ —[52].

षट्कर्मा[भि]रता<sup>79</sup> रताः परहिते संसु(शु)चवंस(श)हया-

28. : प्रारब्धा(ब्धा)ध्वरधूमधूमवपुषोप्येकान्ततो निर्मलाः ।

तेनैते धनधान्यधेनुवसुधादानेन संमानिताः

सौधेषु स्फटिकाद्रिकूटविकटेश्वरोपिता ब्रा(ब्रा)ह्मणाः ॥<sup>80</sup>—[53].

ब्र(ब्र)ह्मसु ब्र(ब्र)ह्मकल्पेषु येष्वेकत्र निवासिषु । दक्षिणेन तुषाराद्रिं कल्पग्रामीपरोभवत् ॥<sup>81</sup>—[54].

रक्षित्वा रक्षितमंबु(बु)रासि(शि)रस(श)नामेतामनन्यायति

29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृथ्वीपतिः ।

रुद्रं मुद्रितलोचनः स हृदये ध्यायन्ज(ञ्ज)पन्<sup>82</sup> जाङ्गवी -

कालिंद्योः सलिले कलेवरपरित्यागादगात्रिवृतिं ॥<sup>83</sup>—[55].

धर्माधिकारमनुसा(शा)सति सा(शा)स्वतीत्र मित्रे सतां स्फुरितधामनि धर्मबु(बु)[द्धौ] ।

श्रीमद्यशोधरपुरोधसि वेधसौव सिद्धिं जगाम जगतीपतिकीर्तिरेषा ॥<sup>84</sup>—[56].

तार्कारिकाः प्र -

30. वरसावरवंस(श)जन्मा श्रीनंदनः कविरभूत्कविचक्रवर्ती ।

तस्यात्मजः समजनि श्रुतपारदृष्ट्वा श्रीमांस्तपोधिकव(ब)लो व(ब)लभद्रनामा ॥ —[57].

सूनुः सूनुतगोर्गिरींद्रमहिमा भ[द्रस्य] तस्याभवद्भूपालेर्भुवि पूजितांङ्गिरनघः साहित्यरत्नाकरः ।

श्रीरामो रमणीयशू(सू)क्तिरचनाचातुर्यधुर्यः कृती तेनेयं विहिता प्रशस्तिर[चना]

31. भ[त्तया]लये शलिनः ॥<sup>85</sup>—[58].

न संकीर्णा वरणाः कचिदिह न सापत्न्यकलुषाः स्थिताः कायस्थेन प्रयितकुलश्रीलोज्ज्वलधिया ।

यशःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्धाश(स)ः कृतयुगसमाचारश(स)दृशः ॥<sup>86</sup>—[59].

विज्ञानविश्वकर्मा धर्माधारेण सूत्रधारेण ।

च्छि(छि)च्छा[भि]धेन विदधे प्राशा(सा)दः<sup>87</sup> प्रमथनाथस्य ॥<sup>88</sup>—[60].

यावत्पृथ्वी स -

32. पृथ्वीधरनगरनगा दत्तमुद्रा समुद्रै -

र्यावद्भ्राजिष्णुवृणद्युतिरयममृतस्वदनः शीतरस्मि(स्मि)ः ।

<sup>77</sup> Metre, Āryā; and of the next verse.

<sup>78</sup> In the original, this *akshara* looks more like च.

<sup>79</sup> Originally रताः रताः.

<sup>80</sup> Metre, Śārdūlavikrīḍita. The six occupations of Brāhmanas are अध्ययन, अध्यापन, यजन, याजन, दान and प्रतिग्रह, i.e. study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailāsa, which the king erected for certain holy Brāhmanas, are the same buildings which elsewhere are called *brahmapuri*; see *Indian Antiquary*, vol. XV, p. 44, note 130.

<sup>81</sup> Metre, Śloka (Anuṣṭubh).—North of the Himālaya is the country of eternal beatitude; here the Brāhmanas selected by the king had found *south* of the Himālaya a place where all their wishes were fulfilled.

<sup>82</sup> Read पञ्चाङ्गवी.

<sup>83</sup> Metre, Śārdūlavikrīḍita.

<sup>84</sup> Metre, Vasantatilakā; and of the next verse.

<sup>85</sup> Metre, Śārdūlavikrīḍita.

<sup>86</sup> Metre, Śikharinī.

<sup>87</sup> Originally प्रशादः.

<sup>88</sup> Metre, Āryā.



यावद्(इ)न्नाडभाडस्थितिरियमथवा स्थापुतां स्थापवीयः

प्राशा(सा)दस्तावदेव व्रजतु नरपतेईत्तकैलासहासः ॥<sup>80</sup>—[61].

सिपि[न्ना]नवि[धि<sup>x</sup>]न्नेन प्राप्तेन गुणसा(शा)लिना ।

सिंहनेयं समुत्कीर्णां सहर्णा रूपसा(शा)लि[नी]<sup>90</sup> ॥<sup>91</sup>—[62].

संवत्(त्) १०५९<sup>92</sup> श्रीखर्ज -

33. रवा[ह]के<sup>93</sup>राजश्री[धं]<sup>94</sup>गदेवुराज्ये देवश्रीमरकतेश्वरस्य प्रसं(श)स्तिः सिद्धा ॥

उत्खातोच्चमहीभृतो मच्छणिता मत्तद्विपतां<sup>95</sup> पदै -

र्हीताः संगरसंगमं[गु]ररिपुत्रस्यप्रियाश्रूत्करैः ।

दिग्भिर्त्तीर्ज्यवर्मदेवनृपतिः कीर्त्यचरैर्योलिख -

त्तेनालेखि पुनः प्रशस्तिरमलैरेषाचरैः स्मभुजा ॥<sup>96</sup>—[63].

विद्धिर्त्तयपालसी(शी) -

34. तकिरणीमून्यादराहंदितो

गौडः प्रोक्षिखदक्षराणि<sup>97</sup> कुमुदाकाराणि सर्प्यत्करः ।

कायस्थो जयवर्मदेवनृपतेरीशस्य वि(वि)[भ]त्कलाः

साहित्यावु(वु)धिवं(वं)धुरुद्धततमो रुन्धननिन्द्यद्युतिः<sup>98</sup> ॥ —[64].

संवत् ११७३ वैसा(शा)ख शुदि ३ शुक्ले ॥

## V.

### STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanātha, at Khajurāho; and is now built into the side wall of the entrance porch of the temple of Viśvanātha at the same place. The inscription has been mentioned several times in the volumes of the Archaeological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

<sup>80</sup> Metre, Sragdharā.

<sup>90</sup> This *akshara* might be read ना or न्ना.

<sup>91</sup> Metre, Śloka (Anuṣṭubh).

<sup>92</sup> This figure is quite distinct, and it is neither 1019 nor 1056.

<sup>93</sup> In the two impressions supplied to me by Dr. Burgess, the two *aksharas* वा and के are quite distinct, and the consonant of the *akshara* standing between the two is ह; but this ह appears to have been preceded by the sign for c (not i) which, so far as I can make out, has been struck out again.

<sup>94</sup> This *akshara* can only be read धं or दं, and the following *akshara* is quite clearly ग.

<sup>95</sup> Read •द्विपानां.

<sup>96</sup> Metre, Śārdūlavikrīḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (by him, and which had been) smoothed by the steps of (his) furious elephants, (and) washed with the streams of the tears of the trembling wives of (his) enemies, perishing when they met (him) in battle,—this prince has written again this eulogy with clear letters';—i.e., the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

<sup>97</sup> प्रोक्षिखत् wrongly for प्रोदक्षिखत्.

<sup>98</sup> In Cunningham's *Archæol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*kīṛṇa*) letters, and that it was re-written in letters of the *kumuda* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *kīṛṇa* at all; nor does the present verse say anything about *kumuda* characters. For the verse simply says, that Jayapāla, the Gauda, the Kāyastha of the ruling prince, Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.<sup>1</sup>

The inscription consists of 22 lines. The writing covers a space of about 3' 8" broad by 2' 2" high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas*; and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from  $\frac{3}{4}$ " to  $\frac{1}{2}$ ". The characters are Nāgarī. The language is Sanskrit, and, except for the introductory *Om namah Śivāya*, the words *kim vahunā* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *ṽ* has throughout been denoted by the sign for *v*; the palatal sibilant has been employed for the dental sibilant in *vikaśat* and *bhāśvat*, line 1, *śamkālpā*, line 3, and *ajāśram*, line 17; and the dental for the palatal sibilant in *sayyā*, line 17, and *vahusrutam*, line 21; the dental nasal for the lingual or palatal nasal in *jīrna*, line 8, *īdrikshena*, line 15, and *kāncāhana*, line 19; *y* for *j* in *sphūryat*, line 1, and *jaṭāyūtām*, line 5; the conjunct *jv* for *jy* in *milajāvalā*, line 1, and *ujvala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *rājya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pāttre*, line 16, and *yattra*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurāho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kārttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanātha and of a set of buildings for pious Brāhmanas, by one Kokkala or Kokkallā, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Māhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurāho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmāvatī.<sup>2</sup> Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripurī.

#### TEXT.<sup>1</sup>

L. 1. श्री नमः शिवाय ॥ स्फुर्य(र्ज)त्फा(त्स्फा)रफणाकलापविकश(स)नीमस्फटाभासुरं ।<sup>3</sup> भाग्य(स्व) -  
त्तारतरात्ति(ति)रेकविलसुच्चन्दार्चि(चि)हीकृतं । प्रोद्यन्नोलविलोचनानलमिलत्वा(ज्वा)लावलीपिङ्गं ।  
वन्दे सुन्द -

<sup>1</sup> I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

<sup>2</sup> The town of Padmāvatī, which is the scene of Bhavabhūti's *Mālatīmādhava*, is identified by Sir A. Cunningham with the modern Narvār; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhāṇḍārkar's edition of the *Mālatīmādhava*, notes, p. 5.

<sup>3</sup> From the impressions taken by Dr. Burgess.

<sup>2</sup> Metre, Śārdūlavikīṛita; and of the two next verses.

<sup>3</sup> The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रत्नैद्यनायविष्टं वन्द्य(न्यां) जटामण्डलं ॥ यच्च प्रेतवनं<sup>4</sup> निवासभवनं ॥ भूतैः प्रभुत्वं भूयं । भूतिर्भूषणम-  
ङ्गरागरचना प्रीतिर्युगान्त(स्तं) प्रति ॥(1) कण्ठे तिष्ठति कालकूटमग्निवीष्येवं<sup>5</sup> शिवः
3. स्वस्थितं<sup>6</sup> । सर्वव्या(व्या)विधिहरश्चराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदो वदन्ति मनसः<sup>[1<sup>x</sup>]</sup>  
श(सं)कल्पभूतं शिवं । ब्र(ब्र)ह्मैकं परमेश्वरं तमजरं तं(?) चामरं तद्विदः । अन्ये तत्सिधमेव<sup>7</sup> बु(बु)द्धममलं त्व -
4. न्ये जिनं वामनं ॥ तस्यै सर्वमयैक्यकारणपतेः(?) स(श)र्व्याय-नित्यं भमः ॥<sup>8</sup> माहेन्द्रोपेन्द्रौद्रज्वरवि-  
षममहादुष्टकष्टाभिभूताः । भूतैः प्रत्ययभूतैः प्रतिदिनमुदितैर्यातुधानैर्गृही -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपठिमाटा(टी)पकुष्ठप्रदुष्टा । दृष्टा नश्यन्त्यनिष्टा<sup>[1<sup>x</sup>]</sup> १ स्फुटविकटज-  
टायू(जू)टमेते त्वदीयं ॥<sup>10</sup> चासीदप्रतिमा विमानभवनैराभूषिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्भीत्यवशेन या ॥(1) केनापीह निव(वे)शिता कृतयुगत्रेतांन्तरि श्रूयते सत्त्वा(च्छा)स्ते पठि-  
ता पुरा<sup>[ण<sup>x</sup>]</sup>पटुभिः पद्मावती प्रीच्यते ॥ सौधीस्तुङ्गपतङ्गलंघनपथप्रोक्तुङ्गमालाङ्कुला शुभ्रा -
7. भङ्गकषपाण्डुरीक्षशिखरप्राकारचिन्ताम्ब(म्ब)रा ॥(1) प्रालेयाम(च)लशृङ्गसंज्ञि(नि)भशुभप्रासादसद्भाव-  
ती भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वङ्गस्तुङ्गपुरङ्गमोङ्गमञ्जु(सु)रक्षोदाद्रजः प्रो -
8. [ह]तं यस्यां जीर्ण(र्ण)कठोरवन्धु(स्त्र?)मकरोत्कूर्मोदराभं, नभः ॥(1) मत्तानेककरालकुंभिकरटप्रोत्कृष्ट-  
व्या[हु]त[यु]क्तं कर्दमसुद्रया क्षितितलं तां ब्रू(ब्रू)त किं संस्तुमः ॥ किं [व(ब)हु]ना । तस्यां<sup>11</sup> यक्षपतिवंशसं-  
व(व)क -
9. — —<sup>12</sup> धूषितो जातः<sup>[1<sup>x</sup>]</sup> कोटिगुणोन्नतनमितः प्रथितोतियशोव(ब)लः श्रीमां(मा)न् ॥<sup>13</sup> यद्याभव-  
जिज्जभुजार्जितचिचकीर्तिरुत्तंभिता[स]कुलमूलतरुप्रकाण्डः<sup>[1<sup>x</sup>]</sup> भ्रूभङ्गकामुककटाक्षशराभिघातमा[त्त]प्र-
10. — — परिपातिलश्रुदण्डः ॥ यः शुभ्रविभ्रमशशाङ्ककरप्रतानकान्युज्ज(ज्ज)लोत्पलजलप्रव(व)लांस्तड-  
गान् ॥(1) देवालयानपि हिम(मा)चले(ल)शृङ्गस्तुङ्गांश्चक्रे श[तक्र]तुक्ततो स यशोव(ब)लाख्य -
11. [ः ॥ तस्म]ादभूदभिमताखिलव(व)न्धुवर्गो दुर्गतृ(त्रि)वर्ग(र्ग)फलनिर्मललब्ध(ब्ध)सौख्यः ॥(1) सत्कीर्त्ति-  
कीर्त्तनक[था]परिगद्यमान[माहात्म्य]मोदितजनः किल [मा]हटा[ख्य]ः ॥ तस्यात्मजः<sup>14</sup> स्वजनसर्वजनात्क-
12. — — शङ्कापमानपरिमार्जनसज्जकार्यः ॥(1) <sup>15</sup> मर्यादमुद्भूतगभीरिम[या]स्त्रि(स्त्रि)तुल्यै — — —  
[गु]ह्यगभीर — — [रा]शिः श्रीमानभूत्सुक्ततत्त्वज्यदे[वना]मा ॥ कान्त्या<sup>16</sup> शीतकरात्समी -
13. [हित<sup>x</sup>] फलावाप्तौ च कल्पद्रुमादासोको दिवसाधिपादिव ततो जज्ञे सुतः सेकलः<sup>[1<sup>x</sup>]</sup> विद्वानप्र-  
तिमप्रतापतरणिः ख्यातः सतामग्रणी<sup>[1<sup>x</sup>]</sup> सत्यत्यागपराक्रमैकवसतिर्मानो धनैरन्वि[तः] ॥<sup>17</sup>
14. [स<sup>x</sup>]हीरत्वादलंघ्यः<sup>18</sup> प्रथितपृथुककुप्रा(प्रा)न्तविश्रान्तकीर्त्तिःस्वाग्ने<sup>19</sup> कर्णोपम(मा)नः कटुकपटव-  
चोभाषणे चाग्र[ग]ः<sup>[1<sup>x</sup>]</sup> [स]द्यः सौजन्यजन्धप्रकटित[महिमारा]तिवर्गस्य दुर्गः श्रीमानु -
15. — — [व?]र्णो — — — हित — — — [से?] <sup>20</sup> कलोभूत् ॥ <sup>21</sup> उद्यद्दोरगभीरराज्यजलधेः पारे  
समुत्तारि[तमीदृशेन(ण)?] महीभुजा निजतनुं [यं प्रा?]प्य पोतं परं । श्रीसेकलमतुल्य[कु]ल -

<sup>4</sup> Originally ०वने.

<sup>5</sup> These three aksharas and the word शिवः at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवो यः शिवः.

<sup>6</sup> These aksharas, too, are quite distinct; I would suggest तं शिवसिध.

<sup>7</sup> This correction is not absolutely necessary, because the word is spelt both शृष्ट and सर्व; and the verse evidently contains a play on the word सर्व.

Metre, Śraṅgharā.

<sup>8</sup> This sign of visarga is not absolutely necessary.

Metre, Śārdūlavikrīḍita, and of the two next verses.

<sup>9</sup> Metre, Āryā.

<sup>10</sup> This akshara looks like म.

<sup>11</sup> Metre, Vasantatilakā; and of the next three verses.

<sup>12</sup> This verse contains five Pādas instead of four.

The aksharas actually given here are quite clear, but I am unable to make out any connected sense.

<sup>13</sup> Metre, Śārdūlavikrīḍita.

<sup>14</sup> The aksharas within these brackets are entirely gone.

<sup>15</sup> Metre, Śraṅgharā.

<sup>16</sup> Read ०कीर्त्तिस्वाग्ने.

<sup>17</sup> Of this akshara only the upper portion is visible.

<sup>18</sup> Metre, Śārdūlavikrīḍita.

16. ॐ — — — ॐ — — ॐ — — — ॐ — ॐ — ॐ — ॐ रश्चिरं किं तत्र वस्तु सुमः ॥<sup>22</sup> त-  
स्यानुजोपि [सौ]र्दयमर्षा[दौ]दार्थकार्यवान् । यौवनेष्यार्यचरितः श्रीकोकलेति विद्युतः । (॥) यः<sup>23</sup> सत्पात्रे ददा-  
17. — ॐ ॐ ॐ ॐ ॐ — — ॐ — — ॐ — ॐ — — — नमस्कं वरवसनशतान्यश्वास(श)-  
व्यासनानि । षष्ठ(छ)श्रोपानर्दिचिन्नासनभवनमहाधान्यदानान्यजन्त्रं(स्त्रं) स श्रीमांकोकला[स्थो]भवदिह  
कुमरः<sup>24</sup> की -  
18. ॐ — [न्ध]र्मकर्मा ॥ प्रशस्तसम<sup>25</sup> — ॐ — ॐ ॐ ॐ — ॐ — — ॐ — तं महाहृद्गुह्यतोरणं शिखरिन्मृ-  
तुङ्गालयं । विचित्रमतिभूषणोच्छ्रितलसन्नाहागोपुरं पुरन्दरपुरप्रभं पुद्मचौकरत्नोक्कलः ॥ ते<sup>26</sup> -  
19. नायं तुहिनाचलामलमहाकूटाग्र[का?] — ॐ ॐ — — — ॐ ॐ — ॐ — श्वि(म्बि)गहनीतारा-  
र्थिना कारितः । यस्यात्युच्छ्रितकांक्ष(स्त्र)नाण्डकलस[म्भा]र्त्तण्डचण्डप्रभासंपर्कादभवदितानममलं श्रीवैद्यना-  
थप्र -  
20. भोः[॥\*] [य]स्य<sup>27</sup> हा[रे]तिवस्तुगततमिव दिवो हारमुष्मि — ॐ — — — ॐ — [त्तं], गूगन इव  
समुड्डीय ग[च्छ]द्दि[भाति] । य[न्म]न्ये वैद्यनाथो यदभिनवभवद्राममंस्थापितोतस्तस्यार्थे पुष्पकं तत्प्रहित-  
मिव  
21. ॐ — स्तोरणीभूय भाति ॥ यन्त्र<sup>28</sup> वेदविदुषां द्विजभानां सावि — ॐ ॐ ॐ — ॐ — क्रमं । षड्भुक्तमस्र  
रतं व(ब)हुसु(श्रु)तं तेन वृन्दमनघं निवेशितं ॥ <sup>29</sup>उद्दामात्मविवेकसेकजनितश्रेयोसत्यज्ञवा शश -  
22. — ॐ ॐ पोषितद्विजगणा सहृत्तपुण्योज्ज्व(ज्ज्व)ला । यथेलाविपुलालवालवलयत्सत्कीर्तिवल्ली मही ,  
[भृ]ह्मण्डानधिरुद्ध मण्डपमिव व्र(व्र)ह्माण्डमारोहति ॥ संवत् १०५८ कार्तिक्यां श्रीकोकलेन[॥\*]

## TRANSLATION.

Om !

Adoration to Śiva !

(Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanātha, (*which is*) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents;<sup>22</sup> marked with the half-moon which is excessively shining, more brilliantly than the sun; (*and*) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eye.

(2.) May that Śaṁkara who takes away all disease (*and*) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (*and*) on whose neck there is a deadly poison,—(*but*) who, although thus inauspicious, remains the auspicious (Śiva) !

(3.) Adoration be always to that Śarva, who causes all (*gods*) to be comprehended in (*his*) one (*person*) !—he, whom those acquainted with the end of the Vēda call Śiva, the desire of the mind, while people of true knowledge call him the one supreme

<sup>22</sup> Metre Śloka (Anuṣṭubh).<sup>23</sup> Metre, Śṛagdhara.<sup>24</sup> This word, which is quite clear in the original, appears to be used for कुमारः.<sup>25</sup> Metre, Prithvi.<sup>26</sup> Metre, Śārdūlavikrīḍita.<sup>27</sup> Metre, Śṛagdhara.<sup>28</sup> Metre, Rathoddhatā.<sup>29</sup> Metre, Śārdūlavikrīḍita.<sup>30</sup> The original has कृपा 'the hood of a serpent,' but one expects a word meaning 'a serpent;' compare, e.g. line 1 of the grant of Vākpatirāja, in *Indian Antiquary*, vol. XIV, p. 160.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (and) others again the spotless Vāmana, the triumphant (Jina) !

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Vishnu, (and) those seized again and again by goblins and by evil spirits that show themselves day by day, (and) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(all) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (*a town which is*) read of in histories (?) (and) called Padmāvati by people versed in the Purāṇas.

(6.) This most excellent (*town*) named Padmāvati, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (and) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born . . . . . of (?) the Grahapati family . . . . . undefiled, the famous illustrious Atiyaśobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (and) threw down the forces of enemies . . . . . by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himālaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (*a son*) named Māhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,<sup>31</sup> in a blameless manner secured for himself happiness, (and) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove . . . . fear and dishonour from his own and from all people . . . . . (?):

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (and) endowed with wealth.

<sup>31</sup> i.e., religion, wealth, and pleasure.



On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karna, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and . . . . . (?).

[The next verse also refers to Sekkala (whose name is spelt here -Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed . . . . . food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkala, a youth (?) . . . . . engaged in works of piety.

Kokkala caused to be built a wonderful town which, . . . . . furnished with big archways of great value, (and) with dwellings high like mountain-peaks, (and) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean . . . . ., he caused to be erected this (temple, high like ?) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanātha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkala erected for pious Brāhmans].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas . . . . . (and) delighted in the six duties (enjoined on Brāhmans).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (and) . . . . . which nourishes (like groups of birds) crowds of twice-born, (and) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an harbour.

The year 1058, on the full-moon day of Kārttika. By the illustrious Kokkala.

### THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

#### VI.

This incomplete inscription is in a single line, 5½" long. The size of the letters is about ⅝". The characters are Nāgarī, and the language is Sanskrit. The inscription contains merely the words: "The Śreṣṭhīn, the illustrious Pāṇidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkala, No. V.



## TEXT.

<sup>1</sup> [५\*] हपत्यन्वये श्रेष्ठित्रीपाणिधर [॥\*]

## VII.

This is another inscription in a single line, 2' long. The size of the letters is about  $\frac{1}{4}$ ". The characters are Nāgarī, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pāṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Ālhaṇa, (and) Lakshmidhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Māgha."

## TEXT.

श्री<sup>2</sup> ॥ ग्रहपत्यन्वये श्रेष्ठिपाणिधरस्तस्य सुत श्रेष्ठिति(त्रि)विक्रम तथा आलहण । लक्ष्मीधर ॥ संवत्  
१२०५ । माघ वदि ५ ॥

## VIII.

This inscription<sup>3</sup> is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1' 7 $\frac{1}{4}$ " and the second 1' 5 $\frac{1}{2}$ " long. The size of the letters is about  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Māgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sādhu* Sālhe, the son of Pāhilla, who was the son of the *Śreshṭhin* Dedū, of the Grahapati family; and adds that the sons of Sālhe, Mahāgaṇa, Mahāchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanātha. The name of the artizan was Rāmadeva. The name Pāhilla we have met before, in inscription No. III.

## TEXT.

श्री<sup>4</sup> ॥ संवत् १२१५ माघ सुदि ५ श्रीमन्मदनवर्मदेवप्रवर्द्धमानविजयराज्ये ॥ ग्रहपतिवर्मे(शे) श्रेष्ठिदेव  
तत्पुत्रपाहिः । पाहिजांगरहसाधुसालहे [ते]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महागण ।  
महीचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रभृति<sup>5</sup> । संभवनाथं प्रणमति<sup>6</sup> नित्यं ॥ मंग[लं] महाश्री [ः\*] ॥  
रूपकाररामदेव[ः\*] ॥

<sup>1</sup> This *akshara*, and whatever may have preceded it, is broken away.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> This inscription has been published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> One expects प्रभृतयः.

<sup>6</sup> Read प्रणमति.

## XX.—THE TWO INSCRIPTIONS OF THE VAÏLLABHATTASVAMIN TEMPLE AT GWALIOR.

By E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions<sup>1</sup> are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuja Temple.<sup>2</sup> The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,<sup>3</sup> was published by Dr. Rājendralāla Mitra.<sup>4</sup> My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alamkāra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kāvya* style. We learn from the inscription that the Viṣṇu temple containing it was built by a certain Alla, the son of Vāillabhaṭṭa and grandson of Nāgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nāgarabhaṭṭa belonged to the Varjāra family and had immigrated from Ānandapura in Lāṭamaṇḍala, *i.e.* Vāḍnagar in Gujarāt. Vāillabhaṭṭa had been chief of the boundaries (*maryādā-dhurya*) or margrave in the service of (*king*) Rāmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopādri, *i.e.* of the Gwalior Fort, by (*king*) Śrīmad-Ādivarāha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (*in words and figures*), at Śrī-Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *paramēśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*koṭṭapāla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vāillabhaṭṭa. The donee of the first grant was the Navadurgā Temple situated beyond the Vṛiśchikālā river; this is probably another name of the river Subanrikh<sup>5</sup> (*Suvarṇarekhā*?) at Gwalior. The two donees of the three remaining grants were the same Navadurgā Temple and "the Viṣṇu temple called Vāillabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vāillabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthāna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

<sup>1</sup> This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellsch.* vol. XI, p. 26.

<sup>2</sup> Cunningham's *Archæological Survey of India*, vol. II, p. 355.

<sup>3</sup> *Ibid.* p. 335.

<sup>4</sup> *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

<sup>5</sup> Cunningham's *Archæol. Sur. of India*, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (*Śrī-Gopagiri-talopari*). The inscription mentions several other localities, which I am unable to identify, *viz.* Chûḍāpallikā, Jayapurāka, Śrī-Sarveśvarapura, Śrīvatsasvāmipura, Chachchikāhaṭṭikā and Nimbādityahaṭṭikā. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (*pārameśvariya-hasta*) and that of capacity "droṇas according to the measure of Gwalior" (*Gopagirtya-māpyena*).

The first inscription mentions two kings, *viz.* Rāmadeva, the contemporary of Vāillabhaṭṭa, and Śrīmad-Ādivarāha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the *paramēśvara* Bhojadeva. Another inscription of a *paramēśvara* Bhojadeva was discovered by General Cunningham at Deogarh.<sup>6</sup> Its date, Samvat 919 and Śaka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Samvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Samvat 276, to the era of Śrīharsha, General Cunningham further identified the *paramēśvara* Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the *paramēśvara* Bhojadeva, the son of the *paramēśvara* Rāmabhadradeva.<sup>7</sup> This supposition is corroborated by the first Gwalior inscription, as the Rāmadeva, whom it mentions as a contemporary of Vāillabhaṭṭa, seems to be identical with the Rāmabhadradeva of the Peheva inscription. Śrīmad-Ādivarāha in the first Gwalior inscription I take to be a *biruda* of Bhojadeva himself. Thus we have the following names and dates:—

1. *Paramēśvara* Rāmabhadradeva (Peheva inscription) or Rāmadeva (Gwalior inscription No. 1).
2. His son, *paramēśvara* Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrīmad-Ādivarāha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the *mahārāja* Bhojadeva, son of the *mahārāja* Rāmabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned *paramēśvara* Bhojadeva.<sup>8</sup> Another identification of General Cunningham's is also uncertain, as Kalhana's *Rājataranginī* (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (*Bhojādhirāja*), as a contemporary of Śaṃkaravarman of Kaśmīr.<sup>9</sup>

<sup>6</sup> *Ibid.* vol. X, p. 101.

<sup>7</sup> *Jour. As. Soc. Beng.* vol. XXXIII, p. 229; Cunningham's *Archæol. Survey of India*, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads: *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Rāmabhadradeva-pāddnudyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Bhojadeva-pāddnām abhipravarddhamāna-kalyāṇa-vijaya-rājya samvatsara-satadvaye śaṭapṭatyadhike vaiśākhamaśa-suklapakṣa-saptamyām samvat 276 vaiśākha kudi 7*. The apparent breaks in the facsimile (*Jour. As. Soc. Beng.* vol. XXXII) arise from the overlapping parts not having been properly pasted together.

<sup>8</sup> *Ind. Ant.* vol. XV, p. 110. From Professor Kielhorn's introduction to the Siyadonj inscription (*infra*) it appears that the *paramēśvara* Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahodaya or Kanyakubjā the Qannauj (قنوج) of Firdausī, and the modern Kanauj; and that his successor, the *paramēśvara* Mahondrapāladeva was ruling in A.D. 903. Among the coins which are mentioned in the Siyadonj inscription, is the *Śrīmad-Ādivarāha-dramma*. This coin was evidently named after Śrīmad-Ādivarāha, the *biruda* of Bhojadeva. General Cunningham, in *Arch. Survey of India*, vol. I, p. 329, identifies it with a base silver coin, which bears on the obverse a representation of the boar incarnation and on the reverse the legend *Śrīmad-Ādivarāha*. The coin is engraved in Marsden's *Numismata Orientalia*, pl. liii, No. mcccix. It is frequently met with in Northern India:—Conf. Cunningham's *Arch. Survey of India*, vol. VI, p. 137, and *loc. cit.*

<sup>9</sup> The reading adopted by Mr. Fleet, अवीरूते यक्षिकयानये, is confirmed by my Kaśmīr MS. The Deccan College MS. reads: अ - भूते यक्षिकयानये.

## FIRST INSCRIPTION.

## TEXT.

(L. 1.) श्रीं [॥<sup>\*</sup>] कालिन्ध्याः किं जलौघो घनतिमिरनिभो जाह्नवीस्यर्षया नः प्रोधातः किञ्च<sup>10</sup> भूयो गगनतलगतं विन्ध्यसानुर्ध्विहन्तुं । चिह्नं सोर्यस्य दृष्ट्वा चरणमति<sup>11</sup> चिरं सप्तयो नैव पूष्णोऽभ्यसुः श्रीमादिवीक्षे-  
र्भभसि स मधुजिह्वन्तु वः कल्मषाणि ॥ [१<sup>\*</sup>] अतिललितलाटमण्डलतिलकानन्दपुरनिर्गतो गुणवान् ।  
वर्ष्कारान्वयनागरभट्टकुमारीभवद्येन ॥ [२<sup>\*</sup>] वाङ्मयभट्टनामा तनयोजनि जनितजनचमत्कारो<sup>12</sup> । न यु-  
धिष्ठिरोप्यकार्षीद्यः सह नकुलेन सत्प्रोति ॥ [३<sup>\*</sup>]

(2.) परिभाषादि<sup>13</sup>ज्ञानं वैयाकरणस्य यस्य परमासीत् । कर्मोपधाविकारौ न कदाचिद्वाचकौ<sup>14</sup>  
भूतौ ॥ [४<sup>\*</sup>] सुश्रुतां व्यासदिगन्तरत्नमासाद्य दुग्धाधिरगाधताञ्च । जिगं<sup>15</sup>सयोर्ध्वञ्च यशःपयोधिमाज्ञास्त  
यस्यातितरां तरङ्गैः ॥ [५<sup>\*</sup>] धनदोपि न प्रमत्तो ध्वस्तसमस्तसविषीपि न विरूपः । रत्नाकरोपि न जडो यो  
नाशोकोपि रागिष्ठः । [६<sup>\*</sup>] श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्कयता । येन विशुद्धं युद्धे निजकुलवत्प्रकटितं  
नाम ॥ [७<sup>\*</sup>] किम्बहुना यस्य गुणाः कथयितुमपि नैव यान्ति मादृचैः ।

(3.) मानाधिकमस्य यतो घटकोष्ठावपि न गृह्णाति<sup>16</sup> ॥ [८<sup>\*</sup>] लक्ष्मीं सुरारिर्भगजाञ्च शम्भुः शचीं  
यथेन्द्रोऽथ तथा सुशीला । कुलोद्भूतां कासरकीयविष्णोः सुतां स कान्तां समवाप जज्जां ॥ [९<sup>\*</sup>] व्यपगतमद-  
भीहजालसङ्गः कृतचरितैकरतः प्रसन्नमूर्तिः । परिहृतखलसङ्गमः सुतोऽक्षः सकलकलाकुशलो बभूव ताभ्यां ॥  
[१०<sup>\*</sup>] न पितुर्धुरोधिकारो पुत्रोभूत्कश्चिदप्यमून्मृष्यान्<sup>17</sup> । श्रोतुमशक्तेनोहे धूस्तेन न विषयलुब्धेन ॥ [११<sup>\*</sup>]  
दुग्धाधेरिव मूर्तिर्यस्य सदा दानवारिपरिपूता । कमलालिङ्गितवपुषः प्रजापतेरिव तनुर्यस्य ॥ [१२<sup>\*</sup>]

(4.) हर इव वृषविहितास्थो दोषासङ्गं न भानुरिव मेने । मधुरिपुरिव यस्मिन्तमाक्रान्तविपक्ष-  
सङ्घातः ॥ [१३<sup>\*</sup>] यस्य परार्थासक्ता सततं परिदृश्यते मतिर्नूनं । निर्लोभत्वं तस्य हि जातं खलु यत्तदाश्चर्यं ॥  
[१४<sup>\*</sup>] सन्त्यक्तपरकलत्रो धर्मैकरतोपि सर्वदावश्यं । निजवनितापरितुष्टोऽप्यभिलषितसुहृज्जनप्रमदः ॥  
[१५<sup>\*</sup>] अवलोक्य वक्त्रकमलं यस्य शशी स्त्रोदयेपि मलविकलं । कर्तुमनीशः किञ्चित्प्रतिक्षणं क्षीयतेऽद्यापि ॥  
[१६<sup>\*</sup>] अकरोद्यद्य विकल्पं व्याख्यानविधौ न दानविषयेषु ।

(5.) संग्रामस्य न योभूत्पराङ्मुखः परकलत्रस्य ॥ [१७<sup>\*</sup>] स्थैर्यं वचसि न रोषे स्पृष्टो विजयैर्न  
जातु कलिकलुषैः । यस्याभवदालस्यं पापेषु न राजकार्येषु ॥ [१८<sup>\*</sup>] धर्मार्जने च लोभो न कदाचित्परधनेषु  
विविधेषु । यस्य त्वविवेकित्वं मित्रेषु न बुद्धिविभवेषु ॥ [१९<sup>\*</sup>] दारिद्र्यं हरतार्थिनो रिपुजनाल्लक्ष्मीं मनो  
योषितः<sup>18</sup> रूपं पञ्चशरादगाधपयसो गान्धीर्यमभोनिधेः । चिह्नं येन विचारचारुमनसामाचारमातन्वताः सञ्च-  
क्षेव जनापवादरहितं चौर्यं प्रकाशोक्तं ॥ [२०<sup>\*</sup>]

(6.) कुर्वीत यदि विधाता कर्णानामपि सङ्घस्रमहिषस्य । श्रुत्वाथ तद्गुणौघान्बदनशतेः शक्रुया-  
द्वत् ॥ [२१<sup>\*</sup>] श्रीमदादिवराहणेन शैलोक्यं विजिगीषुणा । तद्गुणान्यः परिज्ञाय कृतो गोपाद्रिपालने ॥ [२२<sup>\*</sup>]  
कम्बुकदुहिता वज्रा येष्टतस्यामाप सोमटां तनयां । भट्टसुतान्या गोमापरा महादेवजा गौरो ॥ [२३<sup>\*</sup>]  
गोवर्धनजा सिद्धा नम्रकतनयेऽष्टा च येनोठाः<sup>19</sup> । वज्रादीनां स्वस्य च पुण्यस्य<sup>19</sup> विद्वद्ये महता ॥ [२४<sup>\*</sup>]  
सिद्धेर्वर्त्म समं भवाच्चितरणे य -

<sup>10</sup> Read किङ्गु.<sup>11</sup> Read चरणमिति.<sup>12</sup> Read ०चमत्कारः.<sup>13</sup> द is obliterated and therefore looks like व.<sup>14</sup> Read ०वाचकौ?<sup>15</sup> Read गां.<sup>16</sup> Read गृह्णाति.<sup>17</sup> Read ०मृष्यान्.<sup>18</sup> Read योषितो.<sup>19</sup> Read पुण्यस्य.

(7.) दानपात्रं महद्बीजं धर्मतरोरन्तर्गतं स्थानं त्रियः साक्षतं<sup>20</sup> । दहोत्कीर्णयशोनिधानमिव  
यन्नामाक्षरैरङ्कितं तेनाकारि विकारयुग्ममनसा विष्णोरिदं मन्दिरं ॥ [२५<sup>x</sup>] दधति जलमगाधं सागरा  
यावदुच्चैर्गिरिरयमपि वोढा यावदभ्रं कण्वम् । शिरसि शिखरराशेः स्वेयसी ज्ञाघारूपा स्थगयतु भुवि कीर्त्ती  
रोदसी तावदेषा ॥ [२६<sup>x</sup>] ॥ नवसु शतैश्च दानां द्वाचिन्म्य<sup>21</sup> संयुतेषु वैशाखे । रम्येस्मिन्नेकशिले विष्णुर्भक्त्या  
प्रतिष्ठितो भवने ॥ [२७<sup>x</sup>] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishṇu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gāṅgā, the flood of the waters of the Yamunā, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nāgarabhaṭṭa of the Varjāra family, who had come from Ānandapura, the ornament of the lovely Lāṭamaṇḍala. He begat a son, Vāillabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, &c.; but the results of deeds in former births (*karman*) or of tricks (*upadhā*) never gave him trouble.<sup>22</sup>

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kuvera*), but not inattentive (*or not Varuṇa*);<sup>23</sup> a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Rāmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishṇu (*took*) Lakshmi, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachi, thus he took for his wife the virtuous and noble Jajjā, the daughter of Kāsarakiya-Vishṇu.

(10.) These two had a son (*called*) Aila, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

<sup>20</sup> Read शान्तम्.

<sup>21</sup> Read द्वाचिन्म्य.

<sup>22</sup> *Pakshe*, the two words *karman* and *upadhā* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhāṣā* the author alludes.

<sup>23</sup> Professor Kielhorn has favoured me with the following explanation of the words *dhanadopi na pramatta*: "I would compare *Vāsavadattā*, p. 111: *dhanadenāpi prachetasā*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vāsavadattā*:—*Dhanada (Kuvera) is not prachetas (Varuṇa)*, hence *pramatta*; *Vāillabhaṭṭa* is not *pramatta*, hence *prachetas* (attentive)."



the *Kṛita* (age) ; who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajâpati-by the lotus (*that rose from Vishṇu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Vishṇu on the flapping wings of his bird (*Garuda*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently : to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently : the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Âdivarâha, who wished to conquer the three worlds, appointed him to the guardianship of Gopâdri.

(Vv. 23 to 25.) This great and passionless man, who had married Vavvâ, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭâ, further Goggâ, the daughter of Bhaṭṭa, then Gaurî, the daughter of Mahâdeva, Sillâ, the daughter of Govardhana, and Îsaṭâ, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvâ, &c., and of himself, this temple of Vishṇu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree



of spiritual merit, which bears endless fruit,<sup>24</sup> the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name. .

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple<sup>25</sup> stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaisākha, (*a statue of*) Vishṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

SECOND INSCRIPTION.

TEXT.

(L. 1.) श्रीं नमो विष्णवे ॥ सम्वत्सरशतेषु नवसु त्रयस्त्रिंशद्दधिकेषु माघशुक्लद्वितीयायां सं ८३३  
माघ शुदि २ अयेह श्रीगोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिकृत<sup>2</sup> कोटपाल अक्षे वलाधिकृत<sup>3</sup> तत्तके स्थानाधिकृत अष्टि-  
वस्वियाक(१)इच्छुवाक(१)सार्यवाहप्रमुख सखिया -

(3.) कानां वारे । समस्तस्थानेन वाइक्षभइसुताक्षकारित वृश्चिकालानदीपरकूले रुद्ररुद्राक्षीपू-  
र्णाशादिनवदुर्गायतना -

(4.) य खभुज्यमावूडा<sup>4</sup>पल्लिकाग्रामप्रतिवक्षभूमिखण्डं दैर्घ्येण पारमेश्वरीयहस्तशतद्वयं सप्तत्यधिकं  
हस्त २७० विस्तर<sup>5</sup>रेण

(5.) हस्तशतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुष्पेहनि<sup>6</sup> प्रदत्तं [॥<sup>\*</sup>] तथा ऽनेनेव  
स्थानेनास्मिन्नेव सम्वत्सरे

(6.) फाल्गुनवहुलपक्षप्रतिपदि श्रीभोजदेवप्रतीत्यवतारे अक्षेनेव कारितवाइक्षभइ[स्वाम्यभिधान-  
विष्णु]यतनाय तथो -

(7.) परिलिखितनवदुर्गायतनाय च पूजासंस्कारार्थं खभुज्यमानजयपुराकग्रामे व्याघ्रकेण्डिकाभि-  
धानहारमूला[वापे<sup>7</sup>]

(8.) सङ्काकसुतदक्षकवाहितक्षेत्रं तथास्यैव क्षेत्रस्योत्तरतः क्षत्रियदेववर्मसुतमेष्माकवाहितक्षेत्रं  
च ययोर्भोगिरीयमा -

(9.) ध्येनावापो यवानां द्रोणा एकादश [॥<sup>\*</sup>] तयोर्द्वयोरपि क्षेत्रयोराघाटाः पूर्व्येण नडाकवा-  
हितक्षेत्रं दक्षिणेन पाहाटः

(10.) पश्चिमेन दक्षकवाहितक्षेत्रे पाहाटः ततो मेष्माकवाहितक्षेत्रे उत्तराभिमुखवाहकः क्षेत्रं  
परिवेष्ट्य गतः उत्तरेण वर्त्म

(11.) लघुपाहाटिका च [॥<sup>\*</sup>] एवं चतुराघाटविशुद्धक्षेत्रद्वयं पुष्पेहनि प्रदत्तं ॥ तथास्मिन्नेव  
सम्वत्सरे फाल्गुनवहुलपक्षनवम्यां

<sup>24</sup> The sense requires *anantaphaladam* to be taken with *dharmataroh*, although it is grammatically connected with *bijam*.

<sup>25</sup> *Kirti* seems to have the same technical meaning as *kirtana*, 'temple'; see *Indian Antiquary*, vol. XII, pp. 229 and 289.

<sup>1</sup> The *s* of the *akshara* स्त्रि is incomplete; read त्रयस्त्रिंशद्.

<sup>2</sup> The crack over त is perhaps the remains of an *e*.

<sup>3</sup> The letter त is entered below the line.

<sup>4</sup> Read खभुज्यमानवूडा०.

<sup>5</sup> The crack behind क्ष is perhaps the remains of an *d*.

<sup>6</sup> Read पुष्पेहनि.

<sup>7</sup> These two *aksharas* are injured by a crack and doubtful.

<sup>8</sup> The *r* over र्जी is indistinct.

(12.) उपरिलिखितदेवकुलाभ्यां द्वाभ्यामपि दीपतैलार्थं श्रीसर्वेश्वरपुरनिवासितैलिकमहत्तकं भोजाकसुतसर्वस्वाक (।) तथा माधव -

(13.) सुतज्यायति तथा शिवधरिसुतसाधुस्तथा सङ्गाकसुतगन्धोक । तथा श्रीवत्सलामिपुरनिवासितैलिकमह -

(14.) तत्तक कुण्डाकसुतसिंघाक तथा वज्रकसुतखोड्डाक । तथा चञ्जिकाहट्टिकानिवादित्यहट्टिक-योर्निवासितैलिकम -

(15.) हत्तक देववाकसुतजञ्जट तथा तथा देहूकसुतजञ्जेक तथा बद्रटसुत-जञ्जेकरि । एवमादि -

(16.) समस्ततैलिकश्रेण्या प्रतिकील्लुकं मासि मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्यक्षयनी -

(17.) मिका प्रदत्ता ॥ तथाश्रीवामभ्यामेव देवकुलाभ्यां श्रीगोपगिरितलोपरिनिवासिमाक्षितमहर्गाङ्गसुतटिकूक

(18.) तथा देहूकसुतजासेक तथा वज्रलूकसुतसिंघूक तथा जम्बाकसुतसङ्गडाक तथा दन्तिसुत-दुर्गाधरि तथा ननुमाकवा<sup>10</sup> -

(19.) उमाक तथा वेडवाकसुतवाय[टा]कादिसमस्तमालिकश्रेण्या पूजार्थं यथाकालोपयिक<sup>11</sup> हट्ट-पुष्पैर्मा -

(20.) लाः प(र)चायत् पञ्चायत् माला ५० प्रतिदिनं दातव्येत्य<sup>12</sup> क्षयनीमिका प्रदत्ता [॥<sup>\*</sup>] एत-दुपरिलिखितं उपरिलिखि -

(21.) तस्यानादिभिः स्वभुक्त्या आचन्द्रार्कचितिकालं प्रदत्तं [॥<sup>\*</sup>] परिपत्यना केरपि<sup>13</sup> न कर्तव्या ॥ यतस्त्वदत्तां परदत्ताभ्या, यो

(22.) हरेत वसुन्धरां [।<sup>\*</sup>] स विद्यायां क्षमिर्भूत्वा पितृभिरसह मोदते<sup>14</sup> ॥ बहुभिर्वसुधा मुक्ता राजभिरसगरादिभिः । यस्य यस्य

(23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ \* ॥<sup>15</sup>

#### TRANSLATION.

Om. Adoration to Vishnu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Māgha,—Sam[vat] 933, Māgha śudi 2—to-day, here at Śrī-Gopagiri, while the *paramēśvara* Śrī-Bhojadeva was the ruler, while the guardian of the fort (*koṭṭapāla*) Alla commanded this (*Gopagiri*), while Tattaka commanded the army (*and*) while the merchant Vavviyāka, the trader Ichohhuvāka, and the other (*members*) of the board (? *vāra*) of the Śavviyākas were administering the city, the whole town gave to the temple of the nine Durgās, *viz.* of Rudra, Rudrāṇī, Pūrṇāśā, &c., which Alla, the son of Vāillabhaṭṭa, had caused to be built on the further bank of the 'Vṛiśchikālā river, a piece of land belonging to the village of Chūḍāpallikā, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

<sup>9</sup> हू might be also read instead of हू.

<sup>10</sup> Read ननुमाकसुतवा०.

<sup>11</sup> Read यथाकालोपयिक०.

<sup>12</sup> Read दाताभ्या इत्य०.

<sup>13</sup> Read केरपि.

<sup>14</sup> Read पश्यते.

<sup>15</sup> There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.





(LI. 5—11.) And this same town gave in this same year, on the first day of the dark half of Phālguna, to the Viṣṇu temple called Vāillabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of Śrī-Bhojadeva, and to the above-mentioned temple of the nine Durgās, for the performance of worship, the field cultivated<sup>16</sup> by Dallaka, the son of Saṅgaḍāka, in the chief grain-land (P<sup>o</sup> mālāvāpa) of the common<sup>17</sup> called Vyāghrakēṇḍikā, in the village of Jayaputāka, which was its (*viz.* the town's) property, and on the north of this same field, the field cultivated by Mem-māka, the son of the Kshatriya Devavarman,<sup>18</sup> the seed required for which two (*fields*) is eleven *dronas* of barley according to the measure of Gopagiri;<sup>19</sup>—the boundaries of these two fields are: on the east, the field cultivated by Naūḍāka; on the south, a piece of rock;<sup>20</sup> on the west, near the field of Dallaka, a piece of rock, and near the field of Memmāka, a water-channel,<sup>21</sup> which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11—17.) And in this same year, on the ninth day of the dark half of Phālguna, (*the town*) gave to the two above-mentioned temples a perpetual endowment<sup>22</sup> to the effect that, in order (*to provide*) oil for the lamps, the chiefs of the oil-millers, who dwell in Śrī-Sarveśvarapura, (*viz.*) Sarvasvāka, the son of Bhochchāka, Jyāśakti, the son of Mādhava, Sāhulla, the son of Śivādhari, and Gaggika, the son of Saṅgāka; the chiefs of the oil-millers, who dwell in Śrīvatsasvāmpura, (*viz.*) Siṅghāka, the son of Kuṇḍāka, and Khohadāka, the son of Vallūka; the chiefs of the oil-millers, who dwell in Chachchikāhaṭṭikā and Nimbādityahaṭṭikā, (*viz.*) Jajjaṭa, the son of Deūvāka, Goggāka, the son of Vachchhillāka, Jambeka, the son of Deddūka, and Jambahari, the son of Rudraṭa, and the other (*members*) of the whole guild of oil-millers should give one *palikā* of oil per oil-mill<sup>23</sup> on the ninth day of the bright (*half*) of every month.

(17—20.) And on this same day, (*the town*) gave to these same two temples a perpetual endowment to the effect, that the chiefs<sup>24</sup> of the gardeners, who dwell on the top of Śrī-Gopagiri, (*viz.*) Tikkūka, the son of Gāhulla, Jāseka, the son of Deddūka, Siddhūka, the son of Vahulāka, Sahaḍāka, the son of Jambāka, Durgadhari, the son of Dantin, Vāumāka, (*the son of*) Nannumāka, and Vāyaṭāka, the son of Veūvāka, and the other (*members*) of the whole guild of gardeners should daily give,

<sup>16</sup> The participle *vāhita* is derived from Hindi *bāhā*, "to plough."

<sup>17</sup> *Hār*, "a village-common, the cultivated space immediately round a village."—Bate's *Hindoo Dictionary*.

<sup>18</sup> To judge from their names, the trader Ichohhuvāka (l. 2) and the oil-miller Jyāśakti (l. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brāhmaṇa, to adopt the livelihood of a Vaiśya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called *āpaddharma* or *āpatkalpa*, i.e. the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yājñavalkya, III, 35 ff.

<sup>19</sup> Compare *Khetaka-mānena vṛhi-dvi-pīṭhaka-vāpam Koṭilaka-kshetram*, "the field of Koṭilaka, the seed required for which is two *pīṭhakas* of paddy according to the measure of Khetaka" (*Ind. Ant.*, vol. XV, p. 340, line 46), and *bhūmir yatra vāu . . . drona-sārdha-sapta*, "a piece of land, the seed required for which is seven and a half *dronas*" (*ibid.* vol. XVI, p. 208).

<sup>20</sup> *Pāhāṭa* is perhaps a Sanskritised form of Hindi *pahād*, "mountain, hill, rock" (Platts).

<sup>21</sup> *Vāhaka* seems to be connected with Hindi *bāhā*, "a water-channel;"—see Grierson's *Bihār Peasant Life*, p. 211.

<sup>22</sup> With *akshayanīmikā* (lines 16 and 20) compare *akshayanivi* in the Nāsik, Kaṇheri and Junnar Inscriptions in Dr. Burgess's *Archaeol. Sur. Westn. Ind.*, vols. IV and V.

<sup>23</sup> *Kolhuka* is the same as Hindi *kolhā*, "an oil-mill;"—see Grierson, *u. s.* p. 46.

<sup>24</sup> With *mālika-mahara* compare *tailika-mahattaka* (lines 12, 13 and 14) and *mahar*, "a chief" (Bate).

for (*the requirements of*) worship, fifty garlands—*mālā* 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, &c., from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (*to the present owners*). For (*Vyāsa has said*) : [*Here follow two of the usual minatory verses*].

## XXI.—SIYADONI STONE INSCRIPTION.

BY PROFESSOR F. KIELHORN, Ph.D., C.I.E.; GÖTTINGEN.

In the *Journal, Beng. As. Soc.*, vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwālior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapāla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapāla again, with the date 964. Further on Kshitipāla was mentioned; and, after him, Devapāla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham,<sup>1</sup> the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.<sup>2</sup>

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Siron Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23' E., Lat. 24° 50' N. (*Indian Atlas*, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Siyadonī,—on the bank of the Kherār stream, in the precincts of a Jaina temple of Śāntinātha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5' 2½" broad by 3' 4" high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some *aksharas* have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about ½". The characters are Nāgarī of about the eleventh century; down

<sup>1</sup> See *Journ., Beng. As. Soc.*, vol. XXXIII, p. 227.

<sup>2</sup> The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hörmle, in the *Centenary Review, Beng. As. Soc.*, part II, p. 208; and by Mr. Fleet, in the *Indian Antiquary*, vol. XV, p. 108, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.



to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40-46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one is sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Bráhmānical deities, at Siyadonī. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murāri (Viṣṇu).

#### THE FIRST PART.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskrit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, *b* has throughout been denoted by the sign for *v*; and the dental sibilant has often been employed for the palatal.<sup>3</sup> The sign of the *jihvāmūlīya* occurs twenty-two times, almost exclusively in the phrases यक्ञित् and यक्ञोपि. The sign of the *upadhmanīya* has been correctly employed six times (*e.g.*, in •आभिःपर•, line 5, and •भित्तिःपश्चिमेन, line 13); but it has also been wrongly inserted three times (in •धूर्मटःपरि•, line 18, •ध्यातःपरम•, line 28, and •निष्कलःपरि•, line 29), and probably erroneously omitted twice (in •भित्ति पश्चिमेन, line 25, and •रेभिः प्रदत्ता, line 35). Of individual words, the numeral त्रि has throughout been spelt तृ (in तुभाग, lines 24, 29, 30, and तृभुवन•, lines 25 and 27); संमार्जन throughout सम्मार्जन<sup>4</sup> (*e.g.*, in lines 3, 6, 8, etc.); कालीन throughout कालिन (*e.g.*, in lines 3, 6, 20, etc.); and similarly we have भोगाधिना in line 38, for भोगाधीना. In line 8, we twice have अग्निन for आग्निन; throughout, frequently, अवासनिका, apparently for आवासनिका (*e.g.*, in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and *vice versa*, occasionally in other words. For षट्ति we have षट्ती twice in line 17, and perhaps also in some of the compound numerals; for ताम्बूलिक (line 15), ताम्बूलिक in lines 25 and 26; for वैश्वानर, वैश्वान्दर in line 12. Through the influence of the vernacular, we have वणिक throughout for वणिज्; भीती in line 24 for भित्ति (lines 13 and 25); सिरिधर in line 39 for श्रीधर (line 37); कक्षपाल and कक्षपाल in lines 9 and 19, for कक्षपाल; etc.

The rules of *sandhi* have been persistently neglected; and as a specimen of an extraordinary *sandhi* I may point out •सुतारेभिः[, for •सुता एभिः, *i.e.*, •सुताः एभिः, in line 35.

<sup>3</sup> I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

<sup>4</sup> Compare the common सम्मान for संमान.

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the well-known phrase परिपन्थनां करोति, we read fifteen times परिपन्थना करोति (*e.g.*, in lines 8, 9, 16, etc.); and similarly विधारणा करोति, lines 13 and 20; परिपन्थनावाधा करोति, line 17; परिपन्थनाखन्ना करोति, lines 6 and 15; and खन्नावाधा ददाति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभट्टारकस्य, which is separated from it by other inflected words; in line 4 वावण (for वावणो) गौदासुतः; in line 39 सिरिधर (for श्रीधरस्य) महादित्यसुतस्य; in line 16 अवलिप्त (for अवलिप्तौ) उवटकसहितौ.<sup>5</sup> The words अधिकार, आघाट, पाद, भाग, हस्त are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 26. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative समेता for the Nominative समेता; in lines 32, 33, 38, 14, 22, अस्य and अमीषाम् for the feminine forms अस्याः and अमीषाम् or आसाम्. The final *visarga* of certain case-terminations has completely disappeared, *e.g.*, in पातकै, lines 6, 15, 16, etc., and in हेतो, lines 20, 25, 31.<sup>6</sup>

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगैकं, line 20, सहस्रैकं, line 28, पादैकं and द्रव्यैकं, line 37, वीथीद्वौ, line 16, and गृहद्वौ 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions पञ्चमहापातकै in line 6, महापञ्चपातकै in lines 15, 16, 18, and महापातकपञ्चकै or कै; in lines 10, 27, 30; and to the strange संवत्सरसतेषु नवसत (*i.e.*, नवशत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only लिप्यति, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds लक्ष्य, line 6; उपर्जयित्वा, line 17, क्रयित्वा, line 25 (for क्रीत्वा, lines 9, 10, 19), एकमतीभूत्वा, lines 29, 30, and 33, and लिखाय्य, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and मोचापन in line 38. And anomalously used is the Gerund मिलित्वा in the phrase समस्तलोकानां मिलित्वा in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्क, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; *e.g.*, in सीयडोणिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चाण्डसत्कावासनिका, line 32, and विग्रहपालसत्कद्रुम, line 9 (= विग्रहपालीयद्रुम, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस्य यस्य सत्कमण्डपाण्डं, line 9, and समस्तकक्षपालानां सत्कहृद्वानामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in महद्वर्गहेतोः, line 8, महद्वर्गार्थहेतो, line 20, महद्वर्गार्थहेतो or हेतो; in lines 25 and 28, and महद्वर्गार्थहेतो or हेतो; in lines 11, 29, 31, and 33; the use of phrases like दिनं प्रति, line 6, for प्रतिदिनं (actually used in lines 6, 10, and 28), and मासान्मासं, line 20, or मासान्मासं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as सूत्रधारजेजपस्तथा विसिन्धाकस्तथा भुषाकस्तथा

<sup>5</sup> *I.e.*, one case-termination suffices for several nouns, as it already does, occasionally, in the R̥gveda.

<sup>6</sup> In विसिन्धावाक् ऋषिरावाक्, line 4, we seem to have Apabhr̥ṣṭa Nominative cases; see *Ind. Ant.*, vol. XVI, p. 207.

जोगूकद्रकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain :—

अक्षयनीमी in line 6, and अक्षयनीमिका in lines 7, 9, 21, etc.,= अक्षयनीवि 'a perpetual endowment.'

अपसरक in अपसरकसहित in lines 7, 17, 21, and अपसरकप्राङ्गणसहित, lines 32 and 33, said of houses, etc.; compare the Hindi ओखरा 'a porch, portico, peristyle, vestibule,' Marāṭhī ओसरी.

अवासनिका in lines 7, 8, etc., apparently for आवासनिका, derived from आवास 'a dwelling, residence.'

आहाड in समस्तआहाडसम्बद्धसिलाकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (?).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marāṭhī ओटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and ओटी, 'a veranda, porch, vestibule.'

कंसारक in कंसारकवीथी, line 15; compare the Hindi कसार and the Marāṭhī कांसार or कासार 'a brazier,' (कांस्थकार).

कंदासचूट in line 15.

कन्दुक three times in line 10; compare the Hindi कान्दू 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

कृतोपसन्ना, qualifying वीथी, in lines 27, 35, and 38.

कौमिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खत्या in परिपन्थनाखत्या, lines 6, 10, 15, and खत्यावाधा, line 39; compare the Hindi खसर 'damages, loss, injury, fraud.'

ग्रहपतिक in line 15, probably for गृहपति.

घ्राणक in line 28, and घ्राणक in line 31; compare the Marāṭhī घाणा 'an oil-mill.'

चूपा or चूपां, in चूपांवीथी and चूपावीथी, lines 13 and 14.

छाया in स्वकीयस्वकीयच्छाया, lines 7 and 33.

छेष्टिका in lines 8, 21, and 24.

जगति in line 35, for जगती, probably a kind of building; see *Indian Antiquary*, vol. XIV, p. 161, note 27.

ताली in line 9, and तालि in line 20, perhaps a particular measure of spirituous liquor.

तिखरा in तिखरावीथी, line 35.

हारोष्ठ in स्वकीयावासनिकाहारोष्ठ, line 14, हारोष्ठनिष्कासप्रवेसक, line 32, and निष्कासप्रवेसहारोष्ठकं, line 33; compare हारकोष्ठक 'a gate-chamber,' in the Index of the *Divyāvadāna*.

नेमक in नेमकवणिक, lines 5, 11, 16, etc., and नेमकजातिवणिक, line 37; perhaps equivalent to the Hindi and Marāṭhī निमक 'salt.'

पञ्चकुल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marāṭhī पंच or पंचारित. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 242, l. 9; also vol. XII, p. 195, note.

पश्चिक in कल्लपालमहत्तकपश्चिक, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि = प्रख.

प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stores).

मण्डपिका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्बोलिकमहर, line 26; compare महत्तक in कल्लपालमहत्तक, line 19; and the Hindī महर 'a chief.' Compare Dr. Hultsch, *ante*, p. 161, note 24.

सुद्रयित्वा in line 6.

मुलाइतण in line 11.

युग or युगा in युगैका देया, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21. रसीके in line 24.

वंसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विशोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपयना or विष्णु.

वषयण in line 33, compounded with a proper name, and denoting perhaps a trade.

शिलाकूट in line 30, = शिलाकुट्ट in verse 101 of the Sāsahū inscription, *Ind. Ant.*, vol. XV, p. 40, 'a stone-cutter.'

खोलीपात or खोलिकापात in lines 12, 16, 21, 23, etc., and in अवासनिकाखोलीपात and अवासनिकाखोलिकापात in lines 13, 22, and 8; and ओलीपात in lines 35 and 38.

हट्ट 'a market' in चतुर्हट्ट, line 15, चतुष्कहट्ट, line 35, दोसिहट्ट, lines 12, 16, 20, 21, 29, प्रसन्नहट्ट, line 13, and महत्तकहट्ट, lines 45 and 46; (also in हट्टया, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artizans, for providing the usual materials of worship of Vishṇu and other deities, at the town of Sīyaḍonī. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the *karaṇika*, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachchhāka, the son of Sarvahari (line 34), another by Svāmikumāra, another son of Sarvahari (line 36), and another again by the *karaṇika* Dhīravarman, the son of Svāmikumāra (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any

remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

*Abstract of the contents of the first part of the inscription (lines 1—39).*

1. [Lines 1—4]: Samvat 960, Śrāvaṇa (*in words and figures*). The whole town gave a field measuring 200 by 225 *hastas* to Śrī-Nārāyaṇa-bhaṭṭāraka, set up by the merchant Chaṇḍuka, the son of Saṅgaṭa, in the southern part of the town.

2. [4—7]: Samvat 964, Mārgaśīra va.di. 3 (*in words and figures*). The *Mahā-sāmantādhipati* Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a *pañchīyakadramma* and of one *yugā* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka.

3. [7—8]: The same date. The merchants Chaṇḍuka, Sāvasa, and Māhapa, sons of Saṅgaṭa, gave an *avāsānikā* (or residence) comprising four houses to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka, the son of Saṅgaṭa.

4. [8—10]: Samvat 965, Āśvina śu.di. 1 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a *vīgrahapāladramma* (?) to the god (Vishṇu).

5. [10]: The merchant Nāgāka, son of Chāṇḍū, assigned (an endowment securing) the daily payment by certain sugar-boilers of a *varāhakayavimsopaka* (?).

6. [11—13]: Samvat 967, Phālguna va.di. 15 (*in words and figures*). The merchant Vāsudeva gave (an *avāsānikā* ?) in the Dosihaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Vāsudeva near (?) the Śrī-Vishṇu-bhaṭṭāraka set up by Chaṇḍuka; and a house of his own, to the (same) god, (for the worship of the sacred fire).

7. [13—15]: The merchant Chaṇḍuka gave a *vīthī* (or shop) in the Prasannahaṭṭa; and the same Chāṇḍuka, son of Saṅgaṭa, gave four hereditary *vīthīs* of his own to Śrī-Vishṇu-bhaṭṭāraka.

8. [15—16]: The seller of betel Keśava, son of Vaṭeśvara, gave a hereditary *vīthī* of his own in the Chaturhaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chāṇḍū.

9. [16—17]: The merchant Nāgāka, son of Chāṇḍū, gave two *vīthīs*, acquired in the Dosihaṭṭa, to Śrī-Vishṇu-bhaṭṭāraka.

10. [17—18]: The merchant Śilūka, son of Mahapā, gave a *vīthī* acquired by him to Śrī-Nārāyaṇa-bhaṭṭāraka.

11. [18—20]: Samvat 969, Māgha śu.di. 5 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, gave a capital of 1,350 *śrīmadādivarāhadrammas*, invested with the distillers of spirituous liquor, who were to pay every month half a *vīgrahatūṅgīyadramma* on every cask of liquor (?) to Śrī-Vishṇu-bhaṭṭāraka.

12. [20—21]: The merchant Nāgāka, son of Chāṇḍū, gave an endowment realizing a payment of two *kapardakas* on certain *yugās* in the Dosihaṭṭa (?).

13. [21—22]: Nāgāka gave a *vīthī* acquired in the Dosihaṭṭa to Śrī-Nārāyaṇa-bhaṭṭāraka..

14. [22—23]: Nāgāka, son of Chāṇḍū, gave three *vīthīs* of his own to Śrī-Nārāyaṇa-bhaṭṭāraka.



15. [23—24]: The merchant Bhāila, son of Govinda, gave a hereditary *vīthī* (realizing one-third of a *vigrahapālīyadramma* ?) to Śrī-Vāmanasvāmideva.

16. [24—25]: Nāgāka gave two houses to Tribhuvanasvāmideva.

17. [25—26]: The seller of betel Dhamāka gave an *uvaṭaka* bought by him to Śrī-Umāmaheśvara.

18. [26—27]: Samvat 994, Vaiśākha va.di. 5 samkrāntau. The sellers of betel, Savara, son of Keśava, and Mādhava, son of Ichchū, gave an endowment realizing the payment of a *vigrahadrammavisovaka* on every *pālīkā* of leaves to the god (Vishṇu), set up by Chaṇḍūka.

19. [27]: Sāvasa gave a *vīthī* to Tribhuvanasvāmideva.

20. [27—28]: Nāgāka gave a *palikā* of oil from every oil-mill of the oil-makers (?).

21. [28—29]: Samvat 1005, Māgha śu.di. 5 (in words and figures). The Mahājans in the Dosihatṭa assigned a monthly payment of one-third of a *dramma* to Śrī-Bhāilasvāmideva, set up by the merchant Vikrama.

22. [29—30]: The Sūtradhāra Jejapa, Viśiāka, Bhaluāka, and other stone-cutters, assigned a payment of one-third of a *vigrahapālādramma* on every *bharana* to Śrī-Vishṇu-bhaṭṭāraka.

23. [30—31]: Samvat 1008, Māgha śu.di. 11 (in figures only). Keśava, Durgāditya, and other oil-makers, gave a *palikā* of oil from every oil-mill to Śrī-Chakrasvāmideva, set up by Purandara in the temple of Vishṇu erected by Chaṇḍū.

24. [31—33]: The merchants Mahāditya and Nohala, sons of Pappā, gave an *avāsānikā*, comprising three houses, to Śrī-Chakrasvāmideva, set up by Pappāka, the son of Dedaḍā.

25. [33—34]: Samvat 991, Māgha śu.di. 10 (in figures). Nāgāka, son of Chāṇḍū, Dedaika, Vāli, and Rudāka, sons of Jājū, and Chhitarāka, son of Sāvā, gave an *avāsānikā* with the houses and *vīthīs* belonging to it to the god (Vishṇu).

26. [34—36]: Dedaika, Vālika and Rudāka, sons of Jājū, gave a *vīthī* in the Chatushkahatṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍū.

27. [36—39]: Samvat 1025, Māgha va.di. 9 (in figures). The merchant Śrī-dhara, son of Mahāditya, assigned a quarter of a *śrīmadādivarāhadramma*, paid as the rent of a *vīthī* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Mahāditya in the temple of Vishṇu erected by Chāṇḍu.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishṇu, under the names of Vishṇu-bhaṭṭāraka, Nārāyaṇa-bhaṭṭāraka, Vāmanasvāmideva, and Chakrasvāmideva. The same divinity I understand to be denoted by the name Tribhuvanasvāmideva. But besides him, we find among the donees also Umāmaheśvara, clearly a form of the god Śiva, and Bhāilasvāmideva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the *Journ. Beng. As. Soc.*, vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

<sup>1</sup> Compare also *Ind. Ant.*, vol. XVI, p. 202.—Vishṇu bears the name *Vāṭṭilabhaṭṭasvāmin* in the Gwālior inscription, edited by Dr. Hultzsch, *ante*, p. 154.—In the present inscription, I would draw attention to the name *Śrī-A[mba]lohidēvi*, which occurs in line 35, and which may denote a divinity. [Possibly the god Bhāilasvāmin was named after the merchant Bhāila (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]



*Pañchīyaka-dramma*, lines 6 and 37; *Vigrahapāla-dramma*, line 30; *Vigrahapālīya-dramma*, line 24; *Vigrahapālasatka-dramma*, line 9; and *Vigrahātūṅgiya-dramma*, line 20; *Śrīmadādivarāha*, line 19, and *Śrīmadādivarāha-dramma*, line 37; *Varāhakaya-vimsopaka* (?), line 10, and *Vigraha-dramma-visovaka*, line 26; and *Kapardaka*, line 20; to which may be added here at once, from the second part of the inscription, *Kākiṇī* and *Varātakā*, in line 45.

Among the donors, the only personage of importance is Undabhata, who is described here (in line 5) as *mahāprātihāra*, *samadhigatāśeshamahāśabda*, and *Mahāsāmantādhipati*, and who clearly is the *Mahāsāmantādhipati* Undabhata, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Siyadonī. I have shown elsewhere\* that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhata's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaiśākha of the year 994 is coupled with a *samkrānti* or entrance of the sun into a sign of the zodiac, contains sufficient data to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the *amānta* or southern arrangement. For, taking the figures 994 to denote the southern Vikrama year 994 expired, the 5th of the dark half of Vaiśākha, by the *amānta* scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th *tithi* of the dark half ended about 17h. 45m. after mean sunrise, and when, about 14h. 6m. after mean sunrise, the sun did enter into the zodiacal sign of Vṛsha, exactly as required by the details of the date.<sup>9</sup> Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Siyadonī, in the year 969=A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the *Mahārājādhirāja*, the illustrious Dhūrbhata; and in the years 1005=A.D. 948-49, 1008=A.D. 951-52, and 1025=A.D. 968-69, by the *Mahārājādhirāja* Nishkalaṅka. A third personage, described, so far as one can see, as *samadhigatāśeshamahāśabda* and *Mahāsāmantādhipati*, who appears to have held a position similar to that of Dhūrbhata and Nishkalaṅka, was mentioned, with the date 960=A.D. 903-4, in line 2, but his name is

\* *Ind. Ant.*, vol. XVII, p. 201.

<sup>9</sup> The possible equivalents for Vaiśākha va. di. 5 would be—

- (1) for the Northern Vikrama year 994 current—
  - a. by the *pūrṇimānta* scheme, Wednesday, 16th March, A.D. 936;
  - b. by the *amānta* scheme, Thursday, 14th April, A.D. 936;  
and *samkrāntis* took place on 22nd March and 22nd April;
- (2) for the Northern Vikrama year 994 expired, or the southern current year—
  - a. by the *pūrṇimānta* scheme, Tuesday, 4th April, A.D. 937;
  - b. by the *amānta* scheme, Wednesday, 3rd May, A.D. 937;  
and *samkrāntis* took place on 22nd April and 23rd May;
- (3) for the Southern Vikrama year 994 expired—
  - a. by the *pūrṇimānta* scheme, Saturday, 24th March, A.D. 938;
  - b. by the *amānta* scheme, Sunday, 22nd April, A.D. 938;  
and *samkrāntis* took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Rājasekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called *pañchakula*, and by a committee of two, appointed from time to time by the town. The *Mahārājādhirājas* themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions:—

In line 1, with the date 960=A.D. 903-4, the [*Paramabhaṭṭāraka*] *Mahārājādhirāja*, and *Parameśvara*, the illustrious Mahendrapāladeva<sup>10</sup> [meditating, in all probability, on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same *P. M.* and *P.* the illustrious Mahendrapāladeva, meditating on the feet of the *P. M.* and *P.* the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the *P. M.* and *P.* the illustrious Devapāla, meditating on the feet of the *P. M.* and *P.* the illustrious Kshitipāladeva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayā who granted a town to certain Brāhmaṇas descendants of whom lived at Śīyaḍoṇī, we shall not be wrong in assuming that Bhojadeva, Mahendrapāladeva, Kshitipāladeva and Devapāla were kings of Mahodayā, better known as Kanyakubjā (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjā,—

Bhoja; succeeded by

Mahendrapāla, who was ruling in A.D. 903-4 and 907-8; and

Kshitipāla; succeeded by

Devapāla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogaḍī, Gwālīor, and Peheva inscriptions<sup>11</sup> of A.D. 862, 876, and 882.

As regards Kshitipāla, there is nothing in our inscription to show that he was the immediate successor of Mahendrapāla; but I shall try to prove that such *was* the case and that Kshitipāla, in fact, was the son of Mahendrapāla.

In an article on the date of the poet Rājasekhara,<sup>12</sup> Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel,<sup>13</sup> and which amount to this, that one or more of the poet's plays were acted, at Mahodayā or Kanyakubjā, before a king Mahīpāla, a son of a king Nir-

<sup>10</sup> In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapāla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapāla who are mentioned in the second deed, in line 4; so that the inscription speaks of only *one* Bhojadeva, and of only *one* Mahendrapāladeva.

<sup>11</sup> See *Archæol. Survey of India*, vol. X, p. 101; Dr. Hultzsch, *ante*, p. 155; and Mr. Fleet in *Ind. Ant.*, vol. XV, p. 109. I may draw attention here to the somewhat unusual phrase *mahī-pravardhamāna-kalyāṇa-vijayarājye*, which the Śīyaḍoṇī inscription has in common with, at any rate, the Deogaḍī inscription, and with the Asnī inscription which will be mentioned below.

<sup>12</sup> See *Ind. Ant.*, vol. XVI, pp. 175-178.

<sup>13</sup> See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

describes himself as the *guru* or *upādhyāya* of this same Nirbhaya, while elsewhere he either calls himself the *guru* of Mahendrapāla, or describes Mahendrapāla as his *śishya*. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapāla,<sup>14</sup> the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahipāla with the king Mahipāla of the Asnī inscription<sup>15</sup> of the (Vikrama) year 974, he has been the first to *prove* that Rājasekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahipāla is connected with Mahodayā, and which furnishes the name of Mahipāla's father, Mahendrapāla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahipāla and Kshitipāla being synonymous, I now identify the Kshitipāla of the present inscription with the Mahipāla of the Asnī inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapāla, for whom we have the dates A.D. 903-4 and 907-8, to be Rājasekhara's Mahendrapāla, *alias* Nirbhayanarendra, the father of Mahipāla (our Kshitipāla). I also, of course, accept Mr. Fleet's statement that the Mahishapāla,<sup>16</sup> who in the Asnī inscription is described as the predecessor of Mahipāla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapāla); and I am, I believe, able to show that Kshitipāla or Mahipāla,—just as his father had three names,—in all probability also was known by a third name which is preserved to us in the Khajurāho inscription of the Chandella Yaśovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yaśovarman (*alias* Lakshavarman) had received a certain image of Vaikuṇṭha from Devapāla, who must have been a well-known royal personage, the son of Herambapāla, the image having previously been received by Herambapāla from Sāhi, the king of Kīra. The reign of Yaśovarman having closed (probably shortly) before A.D. 954, the Devapāla spoken of in his inscription can be no other than our Devapāla of Mahodayā, for whom we have the date A.D. 948-49, and his father Herambapāla therefore in all likelihood is no other than Kshitipāla, *alias* Mahipāla.

To sum up, the names of the four sovereigns of Mahodayā or Kanyakubjā, presented to us in our inscription, together with their known dates, would be as follows:—

- (1) Bhoja, A.D. 862, 876, and 882.
- (2) Mahendrapāla, or Nirbhayanarendra, or Mahishapāla, A.D. 903 and 907; pupil of the poet Rājasekhara.
- (3) His son Kshitipāla, or Mahipāla, or Herambapāla, A.D. 917; patron of Rājasekhara; contemporaneous with Sāhi, the king of Kīra, and (as I have tried to show *ante*, p. 121), with the Chandella Harshadeva, the father of Yaśovarman.

<sup>14</sup> See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

<sup>15</sup> First edited by Mr. Fleet in *Ind. Ant.*, vol. XVI, pp. 173-175.

<sup>16</sup> I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrāpāla (probably for Mahindrāpāla, if not actually Mahendrapāla).

- (4) His son Devapāla, A.D. 948; contemporaneous with the Chandella Yaśovarman (*alias* Lakshavarman). Whether Devapāla is identical with Vijayapāla, who in an inscription from Alwār, of the Vikrama year 1016=A.D. 959-60, is described as the successor of Kshitipāla, I am unable to determine (see *Proceedings, As. Soc. Beng.*, 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapāla can have nothing to do with the Devapāla in Dr. Hörnle's list in the *Centenary Review, Beng. As. Soc.*, part II, p. 208, or in the lists of Sir A. Cunningham in *Archæological Survey of India*, vol. XV, p. 149, and elsewhere.

### THE SECOND PART.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskrit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative *हिरण्यजीवात्*, used instead of the Genitive; in line 43 *प्रविवेस* (for *प्रविवेश*) used in a causal sense; in line 42 the barbarous *कारापथामास*; in line 39, for the sake of the metre, *वमथु* for *वमयु*; in line 42 the crude form *आवाण* for *आवन*; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words '*om, om*, adoration to Gaṇapati,' and two verses invoking the blessings of Gaṇanātha and Trivikrama (Viṣṇu), we are told that a certain prince at Mahodayā, which is compared with Indra's town Amarāvati, once gave the town Rāyakka to some Brāhman, who after it were called Rāyakkabhaṭṭas. One of their descendants, named Vaśiṣṭha, happened to come on matters of business 'here', to Siyaḍonī, where he dwelt near the Rāja of the place whose name apparently was Harirāja. And Vaśiṣṭha's son, Dāmodara, founded here a temple of Murāri (Viṣṇu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Dāmodara died in battle.

[This temple of Viṣṇu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Siron. Near the ruined temple is a large *baoli* or well, still in fair preservation, and the village abounds in fine statues of Viṣṇu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Rāyakka, mentioned in the above, I am unable to identify. With the term Rāyakkabhaṭṭa we may compare Rāyakavāla, the designation of a Brāhman caste, in line 27 of the inscription of Bhīmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

TEXT.<sup>17</sup>

1. श्री<sup>18</sup> श्री नमो भग[व]ते वासुदेवाय . . . . .<sup>19</sup> [य?] . . . . .<sup>20</sup>  
धिरा[ज?] — — — . . . . .<sup>21</sup> [देवपा?] . . . . .<sup>22</sup> महाराजाधिराजपरमेश्वर[श्री]—[हेन्द्र]पालदेव-  
पादा[नां]<sup>23</sup> म[हीप्र] -

2. वर्धमानकल्याणविजय — [ज्ये?][सं] — — [रस]तेषु<sup>24</sup> नवसत षष्ठ्यधिकेषु आव . . . . .  
. . . . .<sup>25</sup> सम्बत् ९६० आव[ण] . . . . .<sup>26</sup> गताशेषमहा[श]ब्दम[हा]सामन्ताधिपति[श्रीमदु]—[न्द्र?] . . . . .  
. . . . .<sup>27</sup> [भु]ज्यमानस्त[त्पादाधिष्ठित][व?] . . . . .<sup>28</sup> [कु?] . . . . .<sup>29</sup> [कौ]मिके श्रीपञ्च[स्था?] . . . . .  
. . . . .<sup>30</sup> [क?] हाविंसतिकच्छितराकयोर्वारि [सतीदृसे] का[ले वर्त्तमाने वार?] प्रमु[ख?] -

3. सकलस्थानेन संसारस्थानित्यत्वं बुद्धा<sup>31</sup> पुण्यशोभिहृदये स्वकीयतलसीमाप्रतिव[द्वेत्त?] [पूर्वपश्चि]मतो हस्तद्विसतमात्रं दक्षिणोत्तरतो वा सपादहस्तद्विसत[मात्र]श्च वणिकचण्डुकेन<sup>32</sup> सङ्गटसुतेन प्रतिष्ठापित<sup>33</sup> पत्तनस्य दक्षिणदिग्दिभागे पश्चिमाभिमुखश्रीनारायणभट्टारकस्याव[लेपनस]म्भार्जनाङ्गरागधूप्रदीपनैवेद्याद्यर्थं निवेदितं धर्माय मत्वा आचन्द्रार्कक्षित्युदधिसमकालिनं यावन्न कैश्चि[त्परिप-  
न्यना कर्त्त?] [व्या] इ[ति]

4. सकलस्थानानुमतेन वा[र]स्वहस्तायेति ॥ छ ॥ मतं केसिआवाह च्छितरावाह साक्षिणी श्रुते<sup>34</sup> लिखितसाक्षि वी[ठु] राच्छडपुत्रस्तथा वावण गौदासुतः ॥ लिखितं स्थानानुमतेन करणिकसर्वहरिणा भोषुकपुत्रेणेति ॥ ॐ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारक-  
महाराजाधिराज<sup>35</sup> परमेश्वरश्रीमहेन्द्रपालदेवपादानां महीप्रवर्धमानकल्याण<sup>36</sup> विजयराज्ये सम्बत्सरस -

5. तेषु नवसत [ष?]ष्ट्यधिकेषु चतुरन्वितेषु मार्गसिरमासवहुलपक्षतृतीयायां सम्बत् ९६४ मार्गं वदि ३ अद्येह, सीयडोणिसमावासितमहाप्रातिहारसमधिगतासेषमहाशब्दमहासामन्ताधिपति-  
श्रीउन्दभटः॥ समस्तराजपुरुषान्वोधयति विदितमस्तु भगवतां<sup>37</sup> अस्मिन् पत्तने नेमकवणिकचण्डुकप्रतिष्ठा-  
पितविष्णुभट्टारकस्याम्भारि<sup>38</sup> परलोकनिश्चेयसार्थं<sup>39</sup> पुण्यशोभिहृदये यौवनधनजीवितानि नलिनीदलगतज-

6. ललवतरलतराणि लक्ष्य अक्षयनीमीयं निवेदिता ॥ सीयडोणिसत्कमण्डपिकायां प्रतिदिनं पश्चिमकद्रमसत्कपादमेकं दातव्यं तथा दिनं प्रति मुद्रयित्वा युगैका देया ॥ देवस्यावलेपनसम्भार्जनाङ्गरागध-  
पप्रदीपनैवेद्यार्थमाचन्द्रार्कक्षित्युदधिसमकालिनं यावत्पालनीयं कस्मिंश्चित्काले यः कोपि पुरुषः परिपन्यना-  
ख्या करोति उत्पादयति<sup>40</sup> स पञ्चमहापातकै लिप्यति स्वहस्तोयं श्रीउन्दभटस्य ॥ छ ॥

<sup>17</sup> From impressions supplied to me by the Editor.

<sup>18</sup> Expressed by a symbol.

<sup>19</sup> Here about 8 aksharas are gone.

<sup>20</sup> Here about 96 aksharas are gone.

<sup>21</sup> Here about 8 aksharas are gone.

<sup>22</sup> Here about 12 aksharas are gone.

<sup>23</sup> I have little doubt that the preceding passage originally was:—महाराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमहेन्द्रपालदेवपादानां; as below, line 4.

<sup>24</sup> I.e., 'विजयराज्ये संवत्सरशतेषु'.—For the following नवसत (i.e. नवशत, 900,) one would of course expect to read नवसु 'nine,' but the dates below are given in the same way. With regard to षष्ठ्यधिकेषु, it is difficult to say whether the actual reading of the stone, here and below, is षष्ठ्य० or षष्ठ्य०.

<sup>25</sup> Here about 12 aksharas are gone.

<sup>26</sup> Here about 15 aksharas are gone.

<sup>27</sup> Here about 5 aksharas are gone.

<sup>28</sup> Here also about 5 aksharas are gone. The following aksharas [कु?] are the remainder of षष्ठ्यधिकेषु.

<sup>29</sup> Here about 7 aksharas are gone.

<sup>30</sup> Here about 9 aksharas are gone.

<sup>31</sup> Read बुद्धा.

<sup>32</sup> This akshara, न, was originally omitted, and is engraved above the line.

<sup>33</sup> This word, which has no case-termination, qualifies the following श्रीनारायणभट्टारकस्य.

<sup>34</sup> Read either श्रुते or श्रुतं.

<sup>35</sup> Originally महीप्रज०.

<sup>36</sup> Read मकल्याण०.

<sup>37</sup> Read भवतां.

<sup>38</sup> Read मनिःशेयसार्थं.

<sup>39</sup> One of the two verbs is superfluous; read स पञ्चमहापा-  
तकैर्लिप्यति.



7. वङ्गलूद्रगणयोर्वारि . वारप्रमुखस्थानेन निवेदिता अक्षयनीमिका ॥ ❀ ॥ अक्षिनेव<sup>40</sup> कास्ते तथा चण्डुकेन सङ्गटसुतेन प्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य समर्पिता वणिकचण्डुकस्तथा सावसस्तथा माहपा<sup>41</sup>[दिभि?]स्माङ्गटसुतैः स्वकीयस्वकीयच्छाया [आ]त्मीयभवासनिका उत्तराभिमुखा अस्याभ्यन्तरे उत्तराभिमुखगृहाणि चत्वारि अपसरकसहितानि अवलिससिसाच्छ[वा]नि भवासनिकाया- [आ]घाटानि लिख्यन्ते [पूर्वे]ण र -

8. यथा दक्षिणेन चण्डुकीयावासनिकास्त्रोलिकापातं पश्चिमे<sup>42</sup> सी<sup>43</sup>मीयदेवसत्कभवासनिका उत्तरेण च्छेण्डिका मर्यादा एवं चतुराघाटचिह्नोपलक्षिता महर्द्धर्महेतोरवलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कश्चित्परिपत्यना करोति स च महानरकं व्रजति ॥ मतं चण्डूसावसमा<sup>44</sup>हपानां साङ्गटसुताना- मिति ॥ ❀ ॥ तथा सम्बत्सरसतेषु नवसत पञ्चपञ्चदशिकेषु अश्विनमासे प्रतिपदायां सम्बत् ९६५ अश्वि[न सु]दि १

9. वणिकनागाकेन चण्डूसुतेनापरिमितमूखेन क्रीत्वा कुम्भकारदैवैकभद्रागा[न्दू]कलिभाका- दीनां अक्षयनीमिका देवस्य समर्पिता ॥ छ ॥ तथा समस्तकक्षपालानां मध्ये यस्य यस्य सत्कमद्यभाण्डं नि०पद्यते विक्रयं याति स<sup>45</sup> च स चाचन्द्रार्कं यावद्विग्रहपालसत्कद्रुमार्जिका<sup>46</sup> ताली दातव्या ॥ यच्च<sup>47</sup>श्चित्प- रिपत्यना करोति स नरकं व्रजति स्थानीयभूमौ ये भूये भूता<sup>48</sup> ये भविष्यन्ति कुम्भकारफलपालाश्च<sup>49</sup> तैरक्षय- नीमिका पालनी -

10. या ॥ ❀ ॥ तथा वारप्रमुखस्थानसम्बद्धकन्दुकानां पार्श्वात् कन्दुक[ना]इलभोइलतिकूदेगू[प]- स[नू]कादीनां पार्श्वात् वणिकनागाकेन चाण्डूसुतेन सम्भार्जनविलेपनधूपप्रदीपनैवेद्यार्थं अपरिमितमूखेन क्रीत्वा कन्दुकानां प्रतिवराहकयविंसोपकैकं प्रतिदिनं वि १ आद्यमाचन्द्रार्कं यावन्नोक्तव्यं यत्कश्चित्परिपत्य- नाश्चामुत्पादयति स च महापातकपञ्चकैर्लिप्यति ॥ स्वहस्तोय ४४४४<sup>48</sup> मिति ❀ ॥

11. तथा सम्बत्सरसतेषु नव[स]त सप्त[ष<sup>x</sup>]द्व्यधिकेषु फाल्गुनमास<sup>49</sup> अमावास्यां सम्बत् ९६७ फाल्गुन वदि १५ सीयडोण्यां वारप्रमुखस्थाने अश्विभानर<sup>50</sup>सिंघयोर्वारि यथा नेमकवणिकचाण्डुकेन प्रतिष्ठापितश्रीविष्णुभट्टारकपश्चिमाभिमुखमुलाइतणदक्षिणदिग्विभागे नेमकवणिकवासुदेवेन प्रतिष्ठाप्य श्री- विष्णुभट्टारकं उत्तराभिमुखं महान्तधर्मार्थहेतोः पूजापनसम्भार्जनधूपप्रदीपार्थं

12. दोसिहटे पूर्वाभिमुखावलिसाच्छवा उवटकसहिता देवस्य समर्पिता ॥ अस्याघाटानि लिख्यन्ते पूर्वेण हट्टरप्या<sup>51</sup> दक्षिणेन वामनसत्कवीथी पश्चिमेन स्त्रोलिकार्पतमुत्तरेण<sup>52</sup> श्रीविष्णुभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्धा प्रदत्ता ॥ तथा वैखान्दर<sup>53</sup>पूजनार्थं वासुदे[वे<sup>x</sup>]न स्वकीयगृहं पूर्वाभिमुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्वेण प्रसन्नदेवियारकमर्यादा दक्षिणेन

13. वासुदेवगृहभित्ति०पश्चिमेन रथ्या उत्तरेण श्रीप्रसन्नवीथी मर्यादा एवं चतुराघाटविशुद्धं देवस्य प्रदत्तं यत्कश्चिद्वरणविधारणविधारणा<sup>54</sup> करोति स च नरकं व्रजति न संशयः<sup>55</sup> ॥ ❀ ॥ तथा वणिकचण्डू-

<sup>40</sup> Read अक्षिनेव. •

<sup>41</sup> This *akshara*, पा, originally was प.

<sup>42</sup> This *akshara*, मा, originally was म.

<sup>43</sup> One would expect तेन तन.

<sup>44</sup> Read •द्रुमार्जिका.

<sup>45</sup> Read यत्कश्चि०.

<sup>46</sup> All these *aksharas* are quite clear in the impression, but I do not understand them.

<sup>47</sup> Read कुम्भकाराङ्गपालाश्च.

<sup>48</sup> These signs appear to have been put in to fill up the line.

[Or they are meant for an actual representation of the sign-

manual; compare *Indian Antiquary*, vol. XIV, p. 198 f.—E. H.]

<sup>49</sup> One expects •मासे.

<sup>50</sup> This *akshara*, र, was originally omitted, and is engraved above the line.

<sup>51</sup> Read हट्टरप्या.

<sup>52</sup> Read स्त्रोलिकापातमुत्तरेण.

<sup>53</sup> I.e., वैखानर०.

<sup>54</sup> One विधारण appears superfluous.

<sup>55</sup> The *akshara* सं of this word was originally omitted, and is engraved above the line, before न.



कीयोपार्जना प्रसन्नहृदे उत्तराभिमुखं वीथी अवलिता उवटकसहिता अस्याश्चाघाटानि पूर्व्वेण सुभादित्यस<sup>62</sup>  
वीथी दक्षिणेन भृगुदेवप्रसादसत्त्वावासनिकास्त्रीलीपातं पश्चिमेन चूंभा -

14. वीथी उत्तरेण हृदरथा मर्यादा ॥ छ ॥ तथा अपरं चाण्डूकेन साङ्गटसुतेन पितृपितामहो-  
पार्जितं स्वकीयं दक्षिणाभिमुखं वीथीचतुष्टयं अमीषामाघा[टा<sup>x</sup>]नि<sup>67</sup> लिख्यन्ते पूर्व्वेण चूंभावीथी दक्षिणेन  
हृदरथा पश्चिमेन स्वकीयावासनिकाहरोष्ठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिह्नो-  
पलक्षिता<sup>68</sup> मातापितृरात्मनश्च पुण्ययसोभिहृदये<sup>69</sup> परमभक्त्या श्रीविष्णुभट्टारकस्य सा -

15. सनत्वे प्रदत्तं यत्कश्चित्परिपन्थनाख्यया करोति स च महापञ्चपातकैर्लिप्यति<sup>70</sup> नरकं व्रजति  
॥ ❀ ॥ तथा [य]हपतिकतामूलिककेशवेन वटेश्वरसुतेन पितृपितामहोपार्जितदक्षिणाभिमुखस्वकीयवीथी  
चतुर्हृदे अस्याश्चाघाटानि लिख्यन्ते पूर्व्वेण कंसारकवीथी दक्षिणेन हृदरथा पश्चिमेन केसवस्यव वीथी उत्तरेण  
कंदासचूटमर्यादा एवं चतुराघाटविशुद्ध<sup>71</sup> चण्डूप्रतिष्ठापितपश्चि[मा]भि -

16. [सु]खश्रीविष्णुभट्टारकस्य प्रदत्ता आचन्द्रार्कं यावत्पालनीया यत्कश्चित्परिपन्थना करोति स च  
महापञ्चपातकैर्लिप्यति<sup>72</sup> ॥ वीथी इयं सांप्रतं पूर्वाभिमुखा वर्तते ॥ स्वहस्तोयं केशवस्य ॥ ❀ ॥ तथा नेमक-  
वणिकनागाकेन चाण्डूसुतेन दोसिहृदे उपार्जनां कृत्वा वीथीद्वौ २ पूर्वाभिमुखौ अवलिता<sup>73</sup> उवटकसहितौ  
अनयोराघाटा लिख्यन्ते पूर्व्वेण हृदरथा दक्षिणेन वासुदेववीथी पश्चिमेन स्त्रीली[पा] -

17. [तं] उत्तरेण रामेवीथी मर्यादा एवं चतुराघाटचिह्नोपलक्षिता श्रीविष्णुभट्ट[र<sup>x</sup>]कस्य  
प्रदत्ता मातापितृरात्मनश्च पुण्ययसोभिहृदये यत्कश्चित्परिपन्थनावाधा करोति स च षष्ठीं वर्षसहस्राणि  
षष्ठीं<sup>74</sup> वर्षसतानि च विष्टायां जायते कृमिः ॥ ❀ ॥ तथा नेमकवणिकसोलीकेन महापासुतेन उपार्जयित्वा<sup>75</sup>  
वीथी दक्षिणाभिमुखापसरकसहितावलिताच्छ्रमा<sup>76</sup> अस्याश्चाघाटानि लिख्यन्ते पूर्व्वेण सावसवीथी दक्षिणे-

18. न हृदरथा पश्चिमेन श्रीशिवभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्ध<sup>77</sup> श्रीनारायणभट्टा-  
रकस्य धूपप्रदीपनैवेद्यार्थं प्रदत्ता यत्कश्चित्परिपन्थना करोति स च नरकं व्रजति महापञ्चपातकै-  
र्लिप्यति<sup>78</sup> ॥ ❀ ॥ तथा सम्वत्सरनवसतेषु एकोनसप्तत्यधिकेषु माघमासे पञ्चम्यां<sup>79</sup> सम्वत् १६९ माघ शुदि  
५ अद्येह श्रीमत्सीयडोण्यां महाराजाधिराजश्रीधू[र्भ]ट७परिभुज्यमाने<sup>80</sup> तत्पादाधिष्ठितलोधुआकादि-  
पञ्चकुलं

19. मण्डपिकायां कौमिकरस्याकः स्थानारोपितअवुभानरसिंघयोर्व्वारे सतीदृसे काले वर्त्तमानं  
[ने]मकवणिकनागाकेन चाण्डूसुतेन समस्तकक्षपालानां पार्श्वात् अपरिमितमूल्येन क्रीत्वा कक्षपालमहत्तक-  
पश्चिकः सांतडस्तथा राहडस्तथा कुण्डाकस्तथा ललाकस्तथा जसकरकादीनां समस्तकक्षपालानां सत्कहृदा-  
नामुपरि दत्तश्रीमदादी<sup>81</sup>[वरा]हपञ्चासदधिकानि सतानि त्रयोदशाङ्के वराहद्र १३५० अ -

20. तोर्थे सुराभाणं प्रति मासान्मासं विग्रहतुङ्गीयद्रव्यार्हं दातव्यं तालिं प्रति वि १० आचन्द्रा-  
र्कक्षितिकालिनं धूपप्रदीपनैवेद्यार्थं श्रीविष्णुभट्टारकस्य प्रदत्तं यत्कश्चिद्वरणविधारणा करोति स च नरकं  
व्रजति ॥ ❀ ॥ तथा नेमकवणिकनागाकेन चाण्डूसुतेन मातंगानां पार्श्वादुपार्जित<sup>82</sup> मह[त्]मार्थहेतो<sup>83</sup>  
दोसिहृदे युगैकं युगैकं प्रति कपर्दकद्वयं इयं क२ दातव्यं मातङ्गकीवेजोहटाकस्तथा देरुलाकस्तथा रउंभाक-

<sup>62</sup> Probably for सुभादित्यस्य or सुभादित्यसत्क.

<sup>67</sup> One would expect अमीषामाघाटानि or अमीषामाघाटानि.

<sup>68</sup> One would expect here •लक्षितं or below प्रदत्ता.

<sup>69</sup> Read •हृदये.

<sup>70</sup> Read •कैर्लिप्यति.

<sup>71</sup> One would expect •विशुद्धा.

<sup>72</sup> Read •कैर्लिप्यति.

<sup>73</sup> One would expect अवलिता, and below •लक्षितौ, and प्रदत्तौ.

<sup>74</sup> Read षष्टिं वर्षसहस्राणि षष्टिं.

<sup>65</sup> Read उपार्जयित्वा, for उपार्ज्य.

<sup>66</sup> Originally •लिप्तासच्छ्रमा.

<sup>67</sup> One would expect •विशुद्धा.

<sup>68</sup> Read •कैर्लिप्यति.

<sup>69</sup> One would expect शुक्लपञ्चपञ्चम्यां.

<sup>70</sup> Read •टपरि०. Before, one would expect •कीयडोणि-  
पत्तने (as in lines 29, 30, and 36), to agree with परिभुज्यमाने.

<sup>71</sup> Read श्रीमदादि०.

<sup>72</sup> One would expect •पार्जितं.

<sup>73</sup> Read •हेतोर्होसि०.

21. स्तथा संकराकस्तथा<sup>74</sup> येस्वराकस्तथा हेस्व[टा]कादीनां<sup>75</sup> दोसिहृदे समस्तयुगानामुपरि अक्षय-  
नीमिका प्रदत्ता यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन दोसिहृदे  
उपार्जिता<sup>76</sup> पूर्वाभिमुखा वीथी अवलिप्ता उवटकसहितास्याश्वाघाटानि पूर्व्वेण हृदरथ्या दक्षिणेन भट्टजहृदि-  
वीथी पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाटविशुद्धा श्रीनारायणभट्टारकस्य स -

22. मर्याता यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन  
चाण्डूसुतेनात्मीयदक्षिणाभिमुखवीथीत्रयं उवटकसहितं अमीषां<sup>77</sup> अघाटानि लिख्यन्ते पूर्व्वेण शिवभट्टार-  
कवीथी दक्षिणेन हृदरथ्या पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासत्कभवामनिकाखोलीपातं एवं  
चतुराघाटचिह्नोपलक्षिता विलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं श्रीनारायणभट्टारकस्य समर्पिता

23. यङ्कश्चित्परिपन्थना<sup>78</sup> करोति स च न[र]कं व्रजति ॥ ❀ ॥ तथा स्थानानुमतेन  
वारपपद्मयोर्व्वारं नेमकवणिकभाइलेन गोविन्दसुतेन श्रीवामनस्वामिदेवपश्चिमाभिमुखस्य पितृपितामहो-  
पार्जित<sup>79</sup> उत्तराभिमुखा वीथी अवलिप्ता उवटकसहिता अस्याश्वाघाटानि लिख्यन्ते<sup>80</sup> पूर्व्वेण सीगासत्कदेव-  
वीथी दक्षिणेन खोलीपातं पश्चिमेन पुन<sup>81</sup> सीगासत्कदेववीथी उत्तरेण हृदरथ्या मर्यादा एवं चतुराघाट-  
चिह्नोप-

24. लक्षिता धूपप्रदीपनैवेद्यार्थं प्रदत्ताचन्द्रार्ककालिनं यावत् रसीके विग्रहपालीयद्रुमभूतभागं<sup>82</sup> तृ १  
देवस्य दातव्यं यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्जना पूर्वा-  
भिमुखी गृहद्वी अवलिप्तौ अपसरकसहितौ अस्याश्वाघाटानि<sup>83</sup> पूर्व्वेणाकासभोगप्राङ्गणं दक्षिणेन  
वामनगृहभीती पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाट -

25. चिह्नोपलक्षिता सम्भार्जनविलेपनगन्धधूपप्रदीपार्थं प्रदत्तं तृभुवनस्वामिदेवस्य<sup>84</sup> यङ्कश्चित्प-  
रिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख<sup>85</sup> उवटकं ब्रा[ह्म]ण-  
ताम्बोलिकधर्माकेन क्रयित्वा महन्तधर्मार्थहेतो<sup>86</sup> श्रीउमामहेश्वरस्य प्रदत्तं अस्याघाटानि पूर्व्वेण शिवभट्टारक-  
वीथी दक्षिणेन खगृहभित्ति<sup>87</sup> पश्चिमेन शिवभट्टारकवीथी उ -

26. उत्तरेण हृदरथ्या मर्यादा एवं चतुराघाटविशुद्धं य७परिपन्थना करोति स नरकं व्रजति ॥ ❀ ॥  
सम्बत् ९९४ वैसाख वदि ५ सक्रांती<sup>88</sup> चण्डूकीयदेवस्य इह निवासी ताम्बोलिकमहुर सवर केसवासुतस्तथा  
भाधव इच्छसुत<sup>89</sup> समस्तलोकानां मिलित्वा अक्षयनीमिका प्रदत्ता पर्णपालिकां प्रति विग्रहद्रुमविसोवकं  
विसोवकं प्रदत्तं वि १ आचन्द्रार्ककालिनं भोक्तव्यमिति<sup>90</sup> ॥ स्वहस्तं सवरमाधवयोः ॥ ❀ ॥

27. [त]था सावसकीय दक्षिणाभिमुखा वीथी अवलिप्ता<sup>91</sup> उवटकसहिता कृतोपसन्ना अस्याघा-  
टानि<sup>92</sup> पूर्व्वेण सीगाकीयदेववीथी दक्षिणेन हृदरथ्या पश्चिमेन सीलूवीथी<sup>93</sup> उत्तरेण खोलीपातं एवं चतुराघाट-  
विशुद्धं विलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं तृभुवन<sup>94</sup>स्वामिदेवस्य प्रदत्ता यङ्कोपि परिपन्थना करोति स  
महापातकपञ्चकै<sup>95</sup> लिप्यति ॥ ❀ ॥ तथा नागाकीयउपार्जना<sup>96</sup> तैलिकवीठु तथा नारायणस्तथा ना-

<sup>74</sup> Originally •कादिनां.

<sup>75</sup> Originally उपार्जित.

<sup>76</sup> One expects अमीषां or आसां.

<sup>77</sup> Originally •पन्थना; read •श्चित्परिपन्थना.

<sup>78</sup> One expects •पार्जिता.

<sup>79</sup> Read लिख्यन्ते.

<sup>80</sup> Read पुनः.

<sup>81</sup> Read •विभागं वि.

<sup>82</sup> One would expect here अनयीयाघाटानि, and below

•लक्षिता and प्रदत्ता.

<sup>83</sup> Read तृभुवन.

<sup>84</sup> One expects •सुखं.

<sup>85</sup> Read •हेतोः.

<sup>86</sup> Read •भित्तिः.

<sup>87</sup> Read सक्रांती.

<sup>88</sup> One expects the Instrumental case, here and before.

<sup>89</sup> Read भोक्तव्यमिति.

<sup>90</sup> Read अवलिप्ता.

<sup>91</sup> One would expect here अस्या आघाटानि, and below  
•विशुद्धा.

<sup>92</sup> This akshara, घी, was originally omitted, and is en-  
graved above the line.

<sup>93</sup> Read तृभुवन.

<sup>94</sup> Read •कैलिप्यति.

<sup>95</sup> Read उपार्जना.

28. गदेवस्तथा महसोणः समस्ततैलिकानां घ्राणकं घ्राणकं प्रतिदिनं<sup>96</sup> महान्तधर्मार्थहेतोः तैलपलिका प्रदत्ता ॥ ❀ ॥ परमभट्टारकमहाराजाधिराजपरमेस्वरश्रीश्रुतिपालदेवपादानुध्यात७प<sup>97</sup>रम-भट्टार[क\*]महाराजाधिराजपरमेस्वरश्रीदेवपालपादानां महोपवर्धमानकल्याणविजयराज्ये सख्यस्तराणां सख्यैकं पञ्चोत्तरं माघमासशुक्लपक्षपञ्चम्यां सम्बत् १००५ माघ शुदि ५ अथेह .

29. श्रीमत्सीयडोणपत्तने 'महाराजाधिराजश्रीनिष्कलङ्क७प<sup>98</sup>रिभूज[मा\*]ने मण्डपिकायां सीङ्गपादिपञ्चकुलं स्थानानुमतेन 'पोद्देदेकयोर्वारि सतीदृसे काले वर्त्तमाने दोसिङ्गे समस्तमहा-जनेन एकमतीभूत्वा महान्तधर्मार्थहेतोर्वणिक्कविक्कमेन<sup>99</sup> प्रतिष्ठापितश्रीभाइलखामिदेवस्य प्रदत्तं मासाभ्यासं प्रति द्रव्यस्य तृभागं<sup>100</sup> तृ १ देयमिति ॥ ❀ ॥ तथा सूत्रधारजेजपस्तथा विसिष्ठाकस्तथा भलुष्ठाकस्तथा जो[गू]-

30. [क]द्रकादीनां समस्तभाइडसम्बडसिलाकूटानां<sup>1</sup> एकमतीभूत्वा श्रीविष्णुभट्टारकस्य भरणं भरणं प्रति विग्रहपालद्रव्यस्य तृभागं<sup>2</sup> तृ १ अचन्द्राककालिनं यावन्नोक्तव्यं यक्कश्चित्परिपन्यना करोति स च महापातकपञ्चकैर्लिप्यति ॥ ❀ ॥ तथा सम्बत् १००८ माघ शुदि ११ अथेह सीयडोणपत्तने महाराजा-धिराजश्रीनिष्कलङ्कस्तत्पादाधिष्ठितपुरंदरादिपञ्चकुलं मण्डपिकायां<sup>3</sup> कौतिकमाधवः स्थानाधिष्ठिततुण्डि-प्रयुज्ययोर्वारि

31. इहाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुभट्टारकायतने पुरन्दरेण प्रतिष्ठापितपश्चिमाभिमुख-श्रीचक्रखामिदेवस्य दीपतैलार्थे इह निवासी तैलिकानां केसवस्तथा दुर्गादित्यस्तथा के[सु]लाक उजोणेक तुण्डिभाकादीनां<sup>4</sup> महान्तधर्मार्थहेतो<sup>5</sup> घ्राणकघ्राणकं प्रति तैलपलिका प्रदत्ता यक्कश्चित्परिपन्यना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा पूर्वसूचित नेमकवणिक्कपप्पाकेन देदडासुतेन यत्प्रतिष्ठापित श्री[च] -

32. क्रस्वामिदेव[स्य] वणिक्कमहादित्यनोहलाभ्यां पप्पासुताभ्यां [आत्मीया]वासनिका उत्तरा-भिसुखास्याभ्यन्तरे उत्तराभिसुखानि<sup>6</sup> गृहाणि त्रीणि १ अपसरकप्राङ्गणसहितावलितानि अस्याघाटानि<sup>7</sup> पूर्व्वेण रथ्या दक्षिणेन खोलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण हारोष्ठनिष्कासप्र[वे]सक मर्यादा एवं चतुराघाटचिह्नोपलक्षिता विलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं प्रदत्तं यक्कश्चित्परिपन्यना करोति स च नरकं [व्र] -

33. जति ॥ खहस्तोयं महादित्यनोहलयोः ॥ ❀ ॥ तथा पूर्व्वसूचित स[म्बत्] ९९१ माघ शुदि १० नगाकः<sup>8</sup> वाण्डूसुतस्तथा [दे\*]दैकस्तथा वालिस्तथा रुदाक जाजूसुतास्तथा ष्छित्तराकः सावासुत एकम-तीभूत्वा खकीयखकीयच्छाया महान्तधर्मार्थहेतो<sup>9</sup>पूर्व्वभिमुखा अवासनिका अपसरकप्राङ्गणसहिता अस्या-घाटानि<sup>10</sup> पूर्व्वेण निष्कासप्रवेसहारोष्ठकं दक्षिणेन विषयणकङ्कपसत्कावासनिका पश्चिमेन कविलासत्क[अवा]-

34. सनिका उत्तरेण सावससत्कअवासनिका मर्यादा एवं चतुरा[घा]टविशुद्धा अस्याभ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेतां च देवस्य प्रदत्ता यक्कोपि वि[घ्नं?]<sup>11</sup> करोति स चात्मीयपुरुषचयं नरकं नयति यक्कोपि वीथीषु प्रवसति स च गोष्ठिभावितं भाटकं ददाति दायदस्या[धि]कारं नास्ति खहस्तोयं नागादेदेवालीरुदाकादीनां मतं लिखितं सर्व्वह[रि\*]पुत्रेण रच्छाकेन ॥ ❀ ॥ तथा देदैकस्तथा वालीकस्त[था]

<sup>96</sup> In my opinion, one would expect either प्रति प्रतिदिनं, or only प्रति ; see below, line 31.

<sup>97</sup> Read \*ध्यातपरम\*.

<sup>98</sup> Read \*सङ्कपरि\*.

<sup>99</sup> Read विक्रमेन.

<sup>100</sup> Read त्रिभागं त्रि.

<sup>1</sup> One would expect here the Instrumental case.

<sup>2</sup> Read त्रिभागं त्रि १ आच\*.

<sup>3</sup> Here again I should have expected the Instrumental (or दधं).

<sup>4</sup> Read \*हेतोर्वा\*.

<sup>5</sup> Originally उत्तरीभिः.

<sup>6</sup> Comparing line 7 above, one would expect here अवा-स-निकायाघाटानि, and below प्रदत्ता.

<sup>7</sup> Read नागाकः चाण्डू\*.

<sup>8</sup> One would expect here अस्याघाटानि, and below अस्याभ्यन्तरे समस्तगृहसमेता समस्तवीथीसमेता च.

<sup>9</sup> The akshara in brackets looks rather like वध, or वध.

35. तथा<sup>10</sup> रुदाक जाजूसुतारेभि<sup>11</sup> प्र[दत्ता] चण्डुप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य चतुष्कहटे<sup>12</sup> पश्चिमाभिमुखा वीथी भवलिप्ता उवटकसहिता कृतोपसन्ना अस्याघाटानि लिख्यन्ते<sup>13</sup> पूर्वेष [ओ]लीपातं दक्षिणेन श्रीम[स्व]लोहीदेविजगति<sup>14</sup>पश्चिमेन हृदरथ्या उत्तरेण तिष्ठरावीथी मर्यादा<sup>15</sup> एवं चतुराघाटविशुद्धा विलेपनसम्भार्यन<sup>16</sup>धूपप्रदीपनैवेद्यार्थं प्रदत्ता [यङ्ग] -

36. स्तिप्तरिपयना करोति स च नरकं घोरं व्रजति पितृपितामहैस्सह ॥ स्वहस्तोयं देदेवाली- रुदाकादीनां सम्यतं लिखितं स्वामिकुमारेण सर्व्वहरिसुतेनेति ॥ ❀ ॥ 'सम्बत् १०२५ माघ वदि ९ अघोह सीयडोणिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिभुज्यमाने तत्पादाधिष्ठितकेशवराजादिपञ्चकुलं स्थानानुमतेन पाद्मदेदेकयोर्व्वारि सतीदृसे काले इहाधिष्ठाने द -

37. [स्ति]ण दिग्विभागे चाण्डुप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्यायतने नेमकजाति- वणिकमहार्हादत्येन पेपेसुतेन प्रतिष्ठापितपूर्वाभिमुखश्रीविष्णुभट्टारकस्य वणिकश्रीधरेण महादित्यसुतेन विले- पनसम्भार्यनपूजापनधूपप्रदीपनैवेद्यार्थं श्रीमदादी<sup>17</sup>वराहद्रव्यस्य पादैकं प्रदत्तं एतदर्थं मासाभ्यासं प्रति दीयमानं पश्चियकद्रव्यैकं सास -

38. [नं] लिखितं अङ्के पं द्र १ एतदर्थं [सा] च वीथी [नागासत्का] दक्षिणाभिमुखा उवटकसहिता कृतोपसन्ना भोगाधिना तिष्ठति अस्याघाटानि<sup>17</sup> लिख्यन्ते पूर्वेष श्रीशिवभट्टारकवीथी दक्षिणेन हृदरथ्या पश्चिमेन सीलुकवीथी उत्तरेण ओलीपातं मर्यादा एवं चतुराघाटविशुद्धा अस्या वीथ्या मोचापनकाले अपरवीथी अनुरूपा<sup>19</sup> सासने लिखाप्य मोक्तव्या आचन्द्रार्क -

39. क्षितिकालिनं यावद्भो[क्तव्यं] यङ्गक्षि[त्स्वश्रावाधा?][ददाति] स च महान्तं नरकं व्रजति मतं सिरिधर महादित्यसुतस्य लिखितं करणिकधीरवर्मणा<sup>10</sup> स्वामिकुमारसुतेनेति ॥ ❀ ॥ श्री<sup>20</sup> श्री नमो, गणपतये । घृत्तु<sup>21</sup> वो गणनाथस्य हस्ताक्षेपवमंथवः । विघ्नं रेणुं क्षितेः क्षिप्रं विन्दुभिर्जलदा इव ॥ योसौ<sup>22</sup> [च]- क्राम धात्रीं गिरिकुहरसरित्सागरानूपरम्यां पादेनैकेन कृत्स्नां वलिच्छलनव -<sup>23</sup>

40. [शा<sup>x</sup>]भूर्त्ति[मास्था]य [ङ्ग]स्वा । स्वर्ग[स्वभ्राम?]<sup>24</sup> साकं पवनप[ङ्ग]गणैर्भा[नुचन्द्र]ग्रहाप्यैः सोव्यान्निविक्रमो व[स्तु]<sup>25</sup>तयपदपथो यस्य देवैर्जलव्यः<sup>26</sup> ॥ महोदयामरावत्या<sup>27</sup> मनुष्येन्द्रेण धीमता । रायकं नाम नगरं ब्राह्मणेभ्यो<sup>28</sup> ददेकिल ॥ रायकभट्टा इति ते ख्यातिं प्राप्ता महीतले । दातारः शत्रुजेतारो विहांसो सुवहृन्मुताः<sup>29</sup> ॥ तेषां<sup>30</sup> प्र -

41. तीतकुलसंततिसुप्रसूतिश्चारित्र[चा]रधनधैर्ययुतो व[शि]ष्ठः । शिष्टप्रहर्षजनकः स कली [वभूव]<sup>31</sup> सङ्गावभावपरिभाषितचित्तवृत्तिः ॥ <sup>32</sup>शुभ्रास्तु[स्वैर्भ]वनैर्विर्वा[जि]तात्कैलासशृङ्गादिव गुह्यका- धिपः । द्रव्यहृही[त्वा] किल मातृयानकात्केनापि कार्येण चरन्निहागतः ॥ <sup>33</sup>तेना[स्ति]न्नगरीन्द्रकंदरमुखे दृष्टो नृपः शिंहव<sup>34</sup>[स्त्री]मद्राजकुले[भ] -

<sup>10</sup> This is wrongly repeated here.

<sup>11</sup> Read रुदाको जाजूसुता एभिः.

<sup>12</sup> Read ०४३.

<sup>13</sup> Read (अस्या आघाटानि) लिख्यन्ते.

<sup>14</sup> Read मर्यादा.

<sup>15</sup> Read ०सम्भार्यन०.

<sup>16</sup> Read श्रीमदादि०.

<sup>17</sup> One would expect अस्या आघाटानि.

<sup>18</sup> Read अनुरूपा.

<sup>19</sup> Originally ०वर्ण्यथा.

<sup>20</sup> Expressed by a symbol.

<sup>21</sup> Metre, Śloka (Anuṣṭubh).

<sup>22</sup> Metre, Bragdhara.

<sup>23</sup> Read वलि०; the second syllable of this word is used

as a short syllable, notwithstanding the following ष; and

in the following line य is used as a short syllable before the conjunct ऋ.

<sup>24</sup> Read स्वर्ग[स्वभ्राम?].

<sup>25</sup> Read वलि०.

<sup>26</sup> Read लव्यः.

<sup>27</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.—

Originally ०मरावरावत्या.

<sup>28</sup> Read ब्राह्म०.

<sup>29</sup> Read सुवहृ०.

<sup>30</sup> Metre, Vasantatilakā.

<sup>31</sup> Read वभूव.

<sup>32</sup> Metre, Indravamsā.

<sup>33</sup> Metre, Śārdūlavikrīḍita.

<sup>34</sup> Read सिंह०.





sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; e.g., in *arthinah*, line 8, *sarveshām*, line 9, *niryayuh*, line 10, *Kuladīpakīrtti*, line 14, *Vahurūpaśarmā*, line 15, &c. The language is Sanskrit, and excepting the introductory *om namaḥ*, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that *ḁ* is throughout written by the sign for *v*; that *t*, in conjunction with a following *r*, is doubled, except where it is preceded by *s*, e.g., in *puttram ttrayī-*, line 9, and *chittram ttraividya-*, line 11; that the guttural nasal has been employed instead of the *anusvāra*, in *sinha*, line 1; and that the rule of *samdhī* has not been observed in *-samvidhi*, line 12.

The inscription records (v. 15) the erection of a building for Brāhman̄s familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Brāhman̄s who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj,<sup>1</sup> it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudārkoṭ, at the time when the inscription was composed, was called Gavīdhumat. This name has hitherto been met with only in Patañjali's *Mahābhāṣya*,<sup>2</sup> in a passage which says that 'Sāmkāśya is four *yojanas* distant from Gavīdhumat.' Sāmkāśya has by Sir A. Cunningham been identified with the modern Sankīsa, a village in the Farukhābād District of the North-Western Provinces, situated 36 miles north by west from Kudārkoṭ, 11 miles south-south-east from Aligañj in the Āzamnagar Pargana of the Itāwā district and 40 miles north-north-east from Itāwā, in lat. 27° 19½' N., long. 79° 20' E. Kudārkoṭ (Kuttārkoṭ?) itself is a village and ruins in the Bidhūnā or Bidhaunā tahsīl in lat. 26° 49' N., long. 79° 27½' E.

### TEXT.<sup>3</sup>

#### 1. श्री नमः ॥

'सन्निहितनीलकण्ठा नितम्ब(म्ब)तटशोभिनी ससिङ्गगुहा'।

जयति प्रालेयाचलभूरिव दुर्गा सदा सुसुखा ॥ —v. 1.

'आसीच्छ्रीहस्तिनाथः

<sup>1</sup> According to the *Imperial Gazetteer*, vol. VIII, p. 329, 'tradition asserts that an underground passage connected Kudārkoṭ with Kanauj.' [See *Gazetteer of North-Western Provinces*, vol. IV, p. 365, where an attempted transcript and translation of this inscription is given.—J. B.]

<sup>2</sup> See my edition, vol. I, p. 455, गवीधमतः सांकाशं चत्वारि योजनानि.

<sup>3</sup> From an impression supplied by the Editor.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre, Āryā.

<sup>6</sup> Read ससिङ्गगुहा.

<sup>7</sup> Metre, Śloka (Anuṣṭubh).



KUDARKOT INSCRIPTION.

[illegible]

**Scale 0-3.**



2. श्यातो हरिर्वापरः ।

श्रीहर्षेण समुत्कर्षे नीतोपि विक्रतो न यः ॥ —2.

<sup>9</sup>अविचक्षितरत्नसंचयमशोभितभूभृदवधृतभुजङ्गं ।

पुरुषोत्तमस्य विसदृशमासी -

3. जङ्गमार्जनं<sup>10</sup> यस्य ॥ —3.

<sup>11</sup>तस्माभवत्सुतनयो हरिवर्मानामा श्रीमन्म इत्यपरम्पामज्ञतप्रतीतिः ।

यस्मिन्नुवाविव तपत्यखिलस्त्वव(व)भुस्त्रीवक्त्रपङ्कजवनानि विकासमीयुः ॥ —4.

4. <sup>12</sup>यस्याद्यापि इतारातिमन्दिरोद्यानपादपान् ।

दावव्याजेन दहति प्रकामं कोपपावकः ॥ —5.

<sup>13</sup>विशालवक्षःफलकाभिलक्ष्यप्रकृष्टखड्गव्रणसन्निवेशाः ।

अनेकसंय -

5. द्विजयाङ्गसंख्या निखातरेखा इव यस्य रेखुः ॥ —6.

<sup>14</sup>सरागयापि यस्यासीद्वयं द्रष्टुं न पारितं ।

यत्पृष्ठमरिवाहिन्या यच्च वक्षः परस्त्रिया ॥ —7.

<sup>15</sup>प्रजापतिं निर्मित -

6. सप्तसागररत्नमाधरं यो लघयन्सिद्धयया ।

महाङ्गदानम्बु(म्बु)निधीनकल्पयत्पुराधिवासानचलांश्च कोटिशः ॥ —8.

<sup>16</sup>महान्तः कर्कशात्मानो व(व)हमूला अपि क्षितौ ।

सावन्न -

7. मास्रया येन नतिं नीता महीभृतः ॥ —9.

स्वप्रासादमहाभारगुरुभूततनोरिव ।

यः कूपखननव्याजैस्त्रिरा भूमेरमोचयत् ॥ —10.

मार्गणाभिमुखा लुब्धा(ब्धा)स्मृताः

फलकाङ्कया ।

विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ —11.

लोके प्रथयतापूर्व्यं व्यवहारेषु कौशलं ।

येनार्थित्वमगत्तैव जिताः प्रत्यर्थिनः सदाः<sup>17</sup> ॥ —12.

जनयामास

9. यः पुत्रं त्रयीरक्षणेदीक्षितं ।

श्रीतद्वदत्तनामानं नमितारिशिरोधरं ॥ —13.

<sup>18</sup>सर्वेषामभयप्रदेन सहजास्यन्तस्तथानेकशो युद्धेनेन यशोर्थिना तृणमिव त्यक्ता

वयं केव[लं]<sup>19</sup> ।

इत्युच्चैःपरिहृष्टमन्यव इव प्राप्यावसानान्तरं सत्त्वा(ब्धा)स्त्रवणरन्ध्रनिर्गमपथा यस्यासवो निर्ययुः ॥ —14.

<sup>9</sup> Metre, Āryā.

<sup>10</sup> The three *aksharas* वधृत are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading •धदनादृतभुजङ्गं.

<sup>11</sup> Read •आर्जनं.

<sup>12</sup> Metre, Vasantatilakā.

<sup>13</sup> Metre, Śloka (Anuṣṭubh).

<sup>14</sup> Metre, Upendravajrā.

<sup>15</sup> Metre, Śloka (Anuṣṭubh).

<sup>16</sup> Metre, Upendravajrā.

<sup>17</sup> Metre, Śloka (Anuṣṭubh); and of the next four verses.

<sup>18</sup> Read सदा.

<sup>19</sup> Metre, Śārdūlavikrīḍita.

<sup>20</sup> Possibly केवला, i.e., केवलाः.

<sup>20</sup>रम्ये गवीधुमति संततवेदविद्याव्याख्यान -

11. घोषव(ब)धिरीकृतदिमुखेक्षिन् ।

उच्चैरचीकरदुःखिरचाक्षिन् चैविद्यमन्दिरसुदारमिदं स साधुः ॥ —15.

यावद्गुणाग्रशिकरा इव तस्य लोकमाह्लादयन्ति

12. इतसान्द्रतमसम्भूताः ।

एतद्दि(हि)जातिभवनं भुवभाभिराममव्याहतादिक्तसम्बिधि<sup>21</sup> तावदास्तां ॥ —16.

<sup>22</sup>भद्रेणैते रचिता वामनतनयेन सुचरितश्लोकाः ।

13. ऐशानिनापि लिखिता[:<sup>x</sup>] सूत्रधृता देवदेवेन ॥ ॐ ॥ —17.

व(ब)हृचचरणे साङ्ख्यसगोक्षसूर्यदत्तपुत्रो महासेनदत्तः ।

अध्वर्युचरणे वत्ससगोक्षः

14. गोवत्ससोमपुत्रो जातवेदसोमः ।

कन्दोगचरणे कुहलसगोक्षः कुलदीपकीर्तिपुत्रः वैश्वानरकीर्तिः ।

व(ब)हृचचरणे वासिष्ठसगोक्षः उदैत[ध]रपुत्रः

15. श्रीचन्द्रधरः ।

अध्वर्युचरणे श्रीपमन्यवसगोक्षो वसुस्वामिपुत्रः व(ब)हृरूपशर्मा ।

<sup>23</sup>कन्दोगचरणे गालवसगोक्षो धृतिगुप्तस्वामिपुत्रः <sup>24</sup>. . . . .

16. <sup>25</sup>एतै(तै)र्महत्तमै[:<sup>x</sup>] श्रीमन्नैविद्याज्ञानुपालनैः [1<sup>x</sup>]

कारितं धाम धर्मस्थै[:<sup>x</sup>] श्रीमन्मस्य स[माज्ञ?] <sup>26</sup>या ॥ ॐ ॥ <sup>27</sup> —18.

#### TRANSLATION.

Om ! Adoration !

(Verse 1.) Ever triumphant is the handsome-faced Durgâ, who, approached by the blue-necked (*Śiva*), shining with her broad hips, (*and*) accompanied by the lion and by Kârttikeya,<sup>28</sup> is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (*and*) full of caves of lions !

(2.) There was (*a personage*) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (*thereby*) changed for the worse.

(3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (*and*) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Vishnu.<sup>29</sup>

(4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (*the sight of*) whom the faces of all women of his kin became radiant (*with joy*), just as the groups of lotuses expand before the shining sun.

<sup>20</sup> Metre, Vasantatilakâ ; and of the next verse.

<sup>21</sup> Read ०सर्वधि.

<sup>22</sup> Metre, Āryā.

<sup>23</sup> Perhaps कान्दोग०.

<sup>24</sup> Here about five *aksharas* are broken away or injured.

<sup>25</sup> Metre, Śloka (Anuṣṭubh).

<sup>26</sup> These two *aksharas* are illegible.

<sup>27</sup> There appear to be traces of some *aksharas* after this stop, but nothing is legible.

\* <sup>28</sup> The lion is the vehicle of Durgâ, Kârttikaya her son.

<sup>29</sup> *scil.*, when the ocean, the mine of jewels, was disturbed, when the mountain Mandara was used as churning-stick, and when the serpent Vāsuki was put in requisition.

(5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (*by him*).

(6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (*there*) to mark his victories in many battles.

(7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.

(8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.

(9.) Disdainfully by his command he bent low great hard-hearted rulers,<sup>30</sup> though they had struck root in the soil.

(10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (*erected*) by him.

(11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.

(12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.

(13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (*by him*) who to all (*others*) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (*inflicted*) by the weapons (*of adversaries*).<sup>31</sup>

(15.) In this pleasant Gavīdhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man<sup>32</sup> caused to be erected this noble, wide, firm, charming, and wonderful home for Brāhman's familiar with the three *Vedas*.

(16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!

(17.) These verses on noble conduct were composed by Bhadra, the son of Vāmana; written were they by the artizan<sup>33</sup> Devadeva, the son of Íśāna.

(L. 13.) Mahāsenadatta, the son of Sūryadatta, of the *gotra* of Sāmkritya, belonging to the Bahvricha-school.

Jātavedasoma, the son of Govatsasoma, of the *gotra* of Vatsa, belonging to the Adhvaryu-school.

Vaiśvānarakīrti, the son of Kuladīpakīrti, of the *gotra* of Kuhala,<sup>34</sup> belonging to the Chhandoga-school.

<sup>30</sup> कङ्कितः, the word for 'rulers,' also means 'mountains.'

<sup>31</sup> i.e., Takshadatta died in battle.

<sup>32</sup> viz., Mamma, the father of Takshadatta.

<sup>33</sup> स्वधर्म for स्वधर्म, is not given in the dictionaries.

<sup>34</sup> The dictionaries give कौहल and कौहल, but not कुहल.

Śrīchandrādhara, the son of Udaitādhara (?), of the *gotra* of Vāsishṭha, belonging to the Bahvricha-school.

Bahurūpaśarman, the son of Vasuśvāmin, of the *gotra* of Aupamanyava, belonging to the Adhvaryu-school.

..... (?),<sup>35</sup> the son of Dhṛitiguptasvāmin, of the *gotra* of Gālava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (*men*), who keep the commands of the holy three *Vedas* (and) abide in the law, (*this*) home was caused to be established at the command (?) of the illustrious Mamma.<sup>36</sup>

### XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARĪBNĀTH.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garībnāth at Pehoa or Pehevā in the Karnāl District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.<sup>1</sup>

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Nāgarī alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between *ba* and *va*, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling *samvatsara* instead of *samvatsara* which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Prithūdaka on the fourteenth day of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chūṭavārshikā

<sup>35</sup> The name is illegible.

<sup>36</sup> [While this paper was in the press a translation appeared in the *J. As. S. Beng.*, vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

<sup>1</sup> Dr. Rajendralal Mitra has given his reading and translation of ll. 1—8, in *Jour. As. Soc. Beng.*, vol. XXII, pp. 673 ff. He has also published a facsimile of these eight lines, *ibidem*, vol. XXXII, p. 96, which seems to have been prepared according to a very inferior impression or rubbing.



Utpalika, Chikkariselavanapura, Valadevapura, Śāraṅkadika, Śiharudukaka, or possibly Śiharuddhakkaka, Traighāṭaka, Ghaṁghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śāraṅkadika, which possibly may be the Shārapur of the *Imperial Gazetteer*, the chief town of a tahsil in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśī words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadābād and Kāthiāwād, *Indian Antiquary*, vol. VII, pp. 165 ff. I may add that there are among them some Brāhmanical names such as Vāmuka, and that the first man is called the son of Bhaṭṭa Vīruka. The sale of horses is forbidden to Brāhmanas;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two *dharma*s, to be deducted from the sum received by the dealer for each animal sold in Prithūdaka to the king and to any subject, or sold in Traighāṭaka and the other places where the dealers traded, to the king; (2) one *dharma* to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word *dharma* is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few *annas* on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalāo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhāl country; see also the *Bombay Gazetteer*, vol. IV, p. 208. When I was Educational Inspector of Gujarāt, a certain portion of this fund was spent on vernacular education. A similar *dharma* fund used to exist at Bharoch, where the Vakhārīās or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a *dharma*, probably a few *annas*, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as *akshayanīvī* (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term *akshayanīvī* can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhāditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambāditya at Gotirtha in Kanauj; (3) the temple of Vishṇu Garuḍāsana built by the Brāhman Bhūvaka in Bhojapura near Kanauj; (4) the temple of Vishṇu in the Yajñavarāha or boar-incarnation built by Bhūvaka in Pehoa—Prithūdaka; (5) the *pūjaka* or temple priest

of the latter deity; and (6) the *sthāna* or sanctuary of Prithūdaka—Pehoa. The allotment of the shares is as follows:—

No. 1 receives  $\frac{7}{24}$  of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{6}{12}$  of the tax paid by the customers; No. 5,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{1}{12}$  of the tax paid by the customers; and No. 6,  $\frac{1}{24}$  of the former tax and  $\frac{4}{12}$  of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to *Goshthikas*, i.e., members of a committee or Pañch, who had also to look to the collection of the money (*svataḥ parataścha nirvāhaḥ kartavyaḥ*). If my restoration and translation of the word *deśī* (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, “to the sacred place of Prithūdaka—Pehoa.” This latter expression probably refers to the fact that the document was to be incised in Prithūdaka, and that the *Goshthikas* were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, Samvat 276, refers, as Sir A. Cunningham has first shown (*Jour. As. Soc. Beng.*, vol. XXIII, pp. 233ff.), to the Śriharsha era, and corresponds to 882-83 A.D. The king who then ruled over Prithūdaka—Pehoa very probably is the same independent sovereign Bhoja, whose name occurs in the Deogarh inscription, dated Samvat 919, and Śāka-kālābda 784 or, according to Sir A. Cunningham’s calculation,<sup>2</sup> A.D. 862, and in a Gwalior inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (*adhirāja*) Bhoja, who is mentioned in the *Rājataranginī*, v, 156, Calcutta edition (151, Troyer), in the account of Śāṅkaravarman’s reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that Bhoja was Śāṅkaravarman’s contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

हृतं भोजधिराजेन स साम्राज्यमदापयत् ।  
प्रतीहारतया भृत्यभूते यत्क्रियकाम्वये ॥

“He caused the universal sovereignty, which had been taken away by the superior king Bhoja, to be given to the scion of the Thakkiyaka<sup>3</sup> race who had become his servant by (*accepting*) the office of a chamberlain.”

The real meaning of the verse is very doubtful. But it is evident that Bhoja need not have been alive when the event alluded to occurred.

Other attempted identifications of this Bhoja with homonymous kings have been shown by Mr. Fleet to be untenable. (*Indian Antiquary*, vol. XV, pp. 110 ff.)

#### TEXT.

L. 1. श्री परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानक -

2. व्याणविजयराज्ये सम्बत्सरगतद्वये षट्सप्तत्यधिके वैशाखमासशुक्लपक्षसप्तम्यां सम्बत् २७६ वशाख शुदि ७ अस्यां सम्बत्सरमासदिवसपूर्वा -<sup>5</sup>

<sup>2</sup> Cunningham’s *Archæological Survey Reports*, vol. X, p. 102.

<sup>3</sup> The editions have the faulty form यत्क्रियक.

<sup>4</sup> L. 1. Read श्री.

<sup>5</sup> L. 2. Read संवत्सर twice and संवत्.

3. यां तिथाविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्हस्यां घोटकयाभ्यां समायात चूटवार्षिकेत्य भट्टवीरकसुत वन्द तथा राज्यवल तथा वल्लुक [र]ाणुकसुत<sup>8</sup> राज्यसीह उत्प -

4. शिकेत्य भल्लुकसुत माण्वक चिण्वमत<sup>9</sup> चीणराक तथा चिकिरिसेलवणपुरीय दडसुत कल्लुक एतत्सुत जयराक विण्णसुत आदित्यराक रज्जुकसुत चिण्व तथा रज्जुक कल्लुक -

5. सुत वामुक वलदेवपुरीय, खम्भटसुत होह मृगाङ्गसुत विड्डक लेशवसुत धणुक खण्वकसुत [व]ामुक मणिकसुत उएहरि शारङ्गदिकेत्य नारसुत लोहट<sup>9</sup>

6. तथा शङ्कर वल्लुकसुत ईश्वरादित्य सीहकुट्टककेत्य उल्लकसुत वण्णक जयधराकसुत रणिक सूर[सुत]<sup>9</sup> प्रगद त्रैघाटकीय धारटसुत चन्द [ए]क[ग]ीरकसुत सव्व -

7. देवशर्मसुत फम्फ वल्लुकसुत कम्मिक घण्वकेत्य लल्लिकसुत स्वामिराक सिंघु[क]सुत सी - दामोदरसुत पोम्भ हल्लुकसुत दसु - - -<sup>10</sup> कशिलि [म]ाणसुत खण्णि अ -

8. [श्व]लउहोवकेत्य उसूहसुत वड एवमेतत्सुखनानादेशागतभटा-कव्यवहरक[दि]शी श्रीपृथूदकीय[स्थानस्य] पन्न<sup>11</sup> प्रयच्छति यथास्माभिः

9. [श्री]कन्यकुजा श्रीगुहादित्यकारितदेवाय तथा तन्नैव गोतीर्थे कदम्बादित्यका[रित, देवाय च तथा श्रीकन्यकुजा[सन्न]श्रीभोजपुरे<sup>12</sup> गंगातीरे नागर -

10. [भ]ट्टप्रभाकरसुतभूवककारित [ग]रुडासनदेवाय तथा श्रीपृथूदके प्राचीसरस्वतीसन्निधौ भूवकेनैव [का]रित यज्ञवराहाय च पृथूदके घोटक<sup>13</sup> -

11. [घोटिकावे]ग[स]ररूपादिविक्रय[स्य] राजकीयोपक्रमे ठङ्गुरजनपदा[द्यु]पक्रमे<sup>14</sup> च तथा त्रैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रमे रूपं प्र -

12. [ति धर्महेतो]र्यधर्मद्वयमस्माभिरक्षयनीयां प्रदत्तं तच्चतुर्विन्शतिभिर्भागैः<sup>15</sup> परिकल्प्य भागास्तत्र श्रीगुहादित्यकारितदेवाय त[था भा]गास्तत्र

13. [कदम्बा]दित्यकारितदेवाय<sup>16</sup> तथा भागाः सप्त भूवककारितगरुडासनाय तथा [भा]गैकः पृथूदके भूवक[कारि]तयज्ञवराहाय तथा भागैकस्तत्पूजकाय

14. [य तथा भा]गैकः<sup>17</sup> पृथूदकस्थानात् तथा घोटकसंघाहकैर्घोटकं प्रति प्रदत्तधर्मैकस्य कल्पित-भागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती -

<sup>8</sup> L. 3. The first letter of राणुक is nearly destroyed.

<sup>9</sup> L. 4. Read चिण्वमत; the original may have \*सुत.

<sup>9</sup> L. 5. The त of मृगाङ्गसुत is a correction and stands below the line, its place being indicated by the sign +. The first letter of वामुक is nearly destroyed. Possibly लाहट to be read.

<sup>9</sup> L. 6. Possibly सीहकुट्टककेत्य to be read. The last two syllables of सूरसुत are nearly effaced; the last seems to have been added above the line.

<sup>10</sup> L. 7. The consonant of the second syllable of सिंघुक is blurred and not quite certain. Restore सीह. Three or four letters have been lost before कशिलि.

<sup>11</sup> L. 8. The first letter is not certain. Possibly भटा or ह्य to be read; the following letter is half preserved and seems to have been a compound one, consisting of a त or न and something else, possibly a द. Read व्यवहारक. The sign rendered व्यु is damaged and abnormal. The first consonant of ईश्वरी is uncertain; the word may have been ईश्वरी. Of स्थानस्य only the initial स and the top ends of स्य are visible.

<sup>12</sup> L. 9. The first letter is nearly effaced, only the १ is recognisable. Only the second न of the two bracketed signs in कन्याकुजा[सन्न] is distinct. The reading may have been \*सन्ने.

<sup>13</sup> L. 10. The first letter is only half visible. The ग of \*गरुडासन\* is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

<sup>14</sup> L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first vowel of \*रूपा\* and \*रूपं\* is doubtful. The last vowel of \*जनपदाद्यु\* is doubtful.

<sup>16</sup> L. 12. The letters bracketed are blurred, but recognisable. Read \*चतुर्विंशति\*.

<sup>16</sup> L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क. which is entirely gone.

<sup>17</sup> L. 14. The bracketed letters are all blurred, but recognisable.

15. [सन्धि] भूवक्कारितयन्नवराय<sup>18</sup> [भा]गाः [षट् त]था तत्पूज[का]य च भागद्वयं तथा श्रीष्टू-  
दकीयस्थानस्य भागाश्चत्वारोऽस्माभिः प्रतिपादितास्तद -

16. [नुमान्यं घोटक]विक्रैतृभिः[.] क्रैतृभिश्चा[चन्द्रा]र्क[का]लं यावत्<sup>19</sup> यथोद्दिष्टस्थित्या गोष्ठिकैः  
सङ्गिः स्वतः परतश्च निर्व्याहः कर्त्तव्यः ॥ एते च भागा यथोद्दिष्ट -

17. [स्थित्या गोष्ठिकैः कल्प]यितव्याः<sup>20</sup> ॥

#### TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (lunar day) of the bright half of the month of Vaiśākha, (in figures) Samvat 276 Vaiśākha śudi 7—on this lunar day specified as above by the year, month and (civil) day (mentioned)<sup>21</sup> met<sup>22</sup> here in the famous town<sup>23</sup> of Prithūdaka at the horse-fair<sup>24</sup> on the *Pisāchīchaturdaśī*<sup>25</sup> the (following) inhabitants of Chūṭavārshika,<sup>26</sup> Bhaṭṭa Vīruka's sons Vanda and Rājyavala<sup>27</sup> and Valluka, likewise Rāṇuka's son Rājyasīha; the (following) inhabitants of Utpalika, Bhalluka's son Māṅgaka, Chiṇha's son Choṇarāka;<sup>28</sup> likewise the (following) inhabitants of Chikkariscavanapura, Daḍa's son Kalluka,<sup>29</sup> his son Jayarāka,<sup>30</sup> Viṣṇu's son Ādityarāka,<sup>31</sup> Rajjuka's sons Chiṇha and Raṅgaka, Kalluka's son Vāmuka;<sup>32</sup> the (following) inhabitants of Valadevapura (Baladeva-

<sup>18</sup> L. 15. The bracketed letters are blurred, but recognisable with the exception of षट् त\*, which are gone. The restoration is made certain by the calculation, 12-4-2 = 6. Read यन्नवराय.

<sup>19</sup> L. 16. The following among the bracketed letters are not recognisable, but conjectural:—नुमान्यं । चन्द्रा । का । त्, likewise the bracketed Visarga. The word यावत् is superfluous.

<sup>20</sup> L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.

<sup>21</sup> Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the *divasa*, the solar or the civil day, does not occur in the specification, where the feminine *saptamyām* requires *tithau* to be understood.

<sup>22</sup> I translate the crude form of the participle *saṁdyāta* by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskrit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.

<sup>23</sup> *Adhishṭhāna*, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Prithūdaka.

<sup>24</sup> Though *yātrā* usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.

<sup>25</sup> *Pisāchīchaturdaśī*, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaiśākha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaiśākha and may have belonged to that month or to Chaitra accordingly as the reckoning was *amānta* or *pūrṇimānta*. I have not found the term in the dictionaries nor in the works on *vrata* at my disposal.

<sup>26</sup> In *chūṭavārshiketya*, and further on in *utpaliketya* and so forth the affix *tya*, which denotes 'the inhabitant of' or means 'found in,' has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chaulukya Inscriptions, *Indian Antiquary*, vol. VI, p. 204, No. 7, plate ii, l. 2, etc.

<sup>27</sup> Rājyavala is perhaps the modern name Rājbal which occurs in Kāśmīr.

<sup>28</sup> With Choṇarāka compare the modern name Choṇḍā, *Indian Antiquary*, vol. VII, p. 165.

<sup>29</sup> Kalluka is the modern name Kālu, *Indian Antiquary*, loc. cit., p. 166. Daḍa is perhaps a variant for Dadda, the modern Dādā.

<sup>30</sup> Jayarāka may stand for Jayarāṭka and be equivalent to the very common name Jetāj, *Indian Antiquary*, loc. cit., p. 166.

<sup>31</sup> Ādityarāka probably stands for Ādityarāṭka and corresponds to the modern Ādit or Āditrāj.

<sup>32</sup> Vāmuka is known as a Brāhmaṇical name; *Jour. Bo. Br. R. A. Soc.*, vol. XII, extra number, p. 67.

pura), Khambhata's son Hoddha, Mriganka's son Viddaka, Keśava's son Dhanuka,<sup>33</sup> Khaṅgaka's son Vāmuka, Maṇikka's son Uehari;<sup>34</sup> the (*following*) inhabitants of Śāraṅkadika,<sup>35</sup> Nāra's sons Lohaṭa<sup>36</sup> (or Lāhaṭa) and Śāṅkara, Valuka's son Īśvarāditya; the (*following*) inhabitants of Siḥarudukkaka, Ullaka's son Vachchhaka, Jayadharāka's son Raṇika, Sūra's son Pragada; the (*following*) inhabitants of Traighāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (*following*) inhabitants of Ghaṁghaka, Lallika's son Svāmīrāka, Siṁghuka's son Sī[ha], Dāmodara's son Pombha,<sup>37</sup> Halluka's son Davvu, . . . : Kaśili, Māṇa's<sup>38</sup> son Khajji; the (*following*) inhabitant of Aśvala-Uhovaka, Usūha's son Vaddha. The foreman of the . . . dealers,<sup>39</sup> come from various countries, chief among whom are those mentioned above, grants to the sacred place<sup>40</sup> of famous Prithūdaka a charter to the following (*effect*): To the (*temple of the*) god<sup>41</sup> built by the illustrious Guhāditya in famous Kanyakubja, and to (*the temple of*) the god built by Kadamāditya even there in the Gotīrtha, and to the (*temple of the*) god riding on Garuḍa built by Bhūvaka, the son of the Nāgara<sup>42</sup> Bhaṭṭa Prabhākara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (*temple of the*) sacrificial boar<sup>43</sup> built by the same Bhūvaka in famous Prithūdaka near the Eastern Sarasvatī, we have given on the sale of horses, mares, mules and other animals<sup>44</sup>—in Prithūdaka in the case of a purchase by the king as well as in the case of a purchase by the Thakkuras,<sup>45</sup> the provincials and so forth, and in Traighāṭaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s<sup>46</sup> for

<sup>33</sup> Compare the modern name Dhanā, *Ind. Ant.*, loc. cit., p. 165.

<sup>34</sup> Maṇikka is the very common modern name Mānek from *māṇikya*, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

<sup>35</sup> Śāraṅkadika may possibly be the modern Shārakpur in the Pañjāb; see *Imperial Gazetteer*, *sub voce*.

<sup>36</sup> Nāra is probably, like the modern name Nāru which is frequently used in Gujārāt, an abbreviation of Nārāyaṇa. If Lāhaṭa is the correct reading, its first part may be connected with the modern name Lādhā, *Indian Antiquary*, loc. cit., p. 166.

<sup>37</sup> Compare the modern name Pomlā, *Indian Antiquary*, loc. cit., p. 167.

<sup>38</sup> As the preceding word is mutilated, it is not certain if I have divided the syllables correctly. But Māṇa seems to be the equivalent of the modern name Mānā, *Indian Antiquary*, loc. cit., p. 166.

<sup>39</sup> I do not dare to propose any correction for the mutilated word *bhaṭṭa*- or *kaya*- which I do not understand and hence leave it untranslated. As *vyuvaharaka* no doubt stands for *vyavahāraka*, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word *deśī*, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound *Srenī* or some equivalent term.

<sup>40</sup> *Śthāna*, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, e.g., the inscription from the temple of Bhadrā Kālī in Somnāth Pattan, *Vienna Oriental Journal*, vol. III, p. 7, verse 4, 6, p. 8, verse 9, etc. Here the sanctuary of the chief deity in Prithūdaka is probably intended.

<sup>41</sup> Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Viṣṇu is meant, because the other two temples are Vaiṣṇava buildings.

<sup>42</sup> Nāgara is either the name of the subdivision of the Brāhmanas to which Prabhākara belonged, or an honorific title indicating that he was the Chief Bhaṭṭa of the town of Kanauj.

<sup>43</sup> 'The sacrificial boar' is Viṣṇu in the boar-incarnation.

<sup>44</sup> *Rāpa* has the meaning 'an animal' according to the *Kośhas*, and is used in that sense by Bāṇa.

<sup>45</sup> The Thakkuras are the Thākurs or Rājput landholders; by *janapada*, 'the provincials,' the common people must be understood.

<sup>46</sup> *Dharma* denotes here and further on, where *one dharma* is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun *yad* which precedes *dharmadvayan* has been left out intentionally, and the word *and* has been inserted in its stead, in order to make the sentence more intelligible.



each animal, as a perpetual endowment;<sup>47</sup> and dividing that into twenty-four shares, we have assigned seven shares to the (*temple of the*) god built by the illustrious Guhāditya, and seven shares to the (*temple of the*) god built by Kadambāditya, and seven shares to (*the temple of*) him who rides on Garuḍa, and one share<sup>48</sup> to the (*temple of the*) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka;<sup>49</sup> moreover we have assigned out of the twelve shares into which the one *dharma* given for each horse by the purchasers of horses has been divided, [*six*] shares to (*the temple of*) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This [*should be agreed to*] by the sellers and buyers of horses, (*and*) the virtuous *Goshthikas*<sup>50</sup> should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [*by the Goshthikas*] according to [*the rule*] laid down above.

#### XXIV.—THE KANGRA JVALAMUKHI PRASASTI.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Jvalāmukhī *Prasasti* has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his *Archaeological Survey Reports*, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2' 4" by 1' 6", which is preserved in the porch of the temple of Bhavānī in Bhawan, a suburb of Koṭ Kāngrā.

It is written in two different alphabets,—the *maṅgala*, and the first verse, which fill the first two lines and the beginning of the third, being in modern Śāradā characters while the remainder is in common Devanāgarī. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

<sup>47</sup> When it is stated that the two *dharma*s are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithūdaka, Traighātaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the *Goshthikas*.

<sup>48</sup> *Bhāgaikāṣ*, 'one share,' which occurs here and further on, as well as *dharmaikāṣ*, 'one *dharma*,' is bad Sanskrit caused by the vernacular expression *bhāg ek*.

<sup>49</sup> The ablative *prithūdakasthāndt* is altogether wrong; it ought to be the dative or the genitive, as further on.

<sup>50</sup> The *Goshthikas* are the members of the *Pañch* or committee entrusted with the management of the religious endowments; see also *Indian Antiquary*, vol. IX, p. 171, note 26, where the modern Nepālese name of such a committee, *guthhi*, i.e., *goshthi*, is given.



Sanskrit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group *nt* the nasal is almost invariably expressed by an *anusvāra* and *n*.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double *Māṅgala*, nine very artificial verses in honour of Bhavānī-Jvālāmukhī. Verse 10 informs us that this *Stotra* was composed by an ascetic of the Vedānta school called Rāghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Śārngadhara's *Paddhati* (see Professor Aufrecht's *Oxford Catalogue*, p. 124 B, and *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the *Stotra* must have been composed before A.D. 1363, the date of the *Paddhati*, and be at least about 80—100 years older than the inscription. In the second part, lines 15-24, one Kṛishṇabhaṭṭa informs us (verse 12) that he copied the above *Stotra*, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all *Śāstras*, a poet, a devotee of Harihara, and originally an inhabitant of Kāśī or Benares. His grandfather, he says (verse 11), who was also called Kṛishṇabhaṭṭa, belonged to the Drāviḍa subdivision of the Brāhman and to the Ātreya gotra, was able to explain the six *Darśanas* and had performed one or several Soma sacrifices. His father Vāgīśvara, he adds (*ibidem*), thoroughly knew the *Mīmāṃsā*, the *Smṛitis*, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Samsārachandra, son of Karma-chandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the *Vedas* and of the *Śāstras*." The latter words show that Kṛishṇabhaṭṭa had received or hoped to receive Dakṣiṇā from the prince.

If I am right in reading (verse 13) *pañchamābdābhishikṭaḥ* and in translating it by "who was anointed in the fifth year (of the *Lokakāla*)," it appears that Samsārachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (*loc. cit.*) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rūpa-[chandra], the contemporary of Fīroz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Samsārachandra's minister, the chamberlain (*pratīhāra*) Raṇī, *i.e.*, probably Raṇasimha, who was the son of the chamberlain Vīra, *i.e.*, Vīrasimha. Verse 16 is in honour of the Muhammadan overlord Sāhi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehlī from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sūgika who incised the inscription out of devotion towards, *i.e.*, while in the service of, the Kāmboja Delha. The concluding *māṅgala* in prose is addressed to Jvālāmukhī, by one Sūryadhvaja, the pupil of the illustrious Karmadhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavānī-Jvālāmukhī. The whole second part of the inscription is no doubt the composition of Kṛishṇabhaṭṭa, who, though a poet and learned in all *Śāstras*, was unable to write correct Sanskrit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

## TRANSCRIPT.

- L. 1. श्री ॥ श्री स्वस्ति ॥ ॥ श्री नमो ज्वालामुखी ॥  
पायाज्ज्वालामुखी व५ प्रणतसुरवरस्कारकोटीरकोटी-  
कोटीव्याटीकमानद्युमणिसममणिवे-
2. विभावेणिभाता ॥  
कल्यान्तक्षीभजृभाभररभससमारंभसंरंभभीम-  
ज्वालामालाकरालाननलघुकवलीभूतभूतप्र-
3. पंचा [॥] १ [॥]  
अव्यात् ज्वालामुखी वक्ष्मरसमरसीभावसंभावनी[द्य]-  
हीर्वाण्यस्रवाणप्रहसितदितिभूगर्वसर्वकषीजा ।  
शौर्याहंभावसंभावितम-
4. द्विषगलामग्नखप्रायधारो-  
हृच्छद्रक्तप्रणाली- त- रयहतिह्रिद्रितोर्ध्वाण्डखण्डा ॥ २ ॥  
[पंचा]स्योदंचनप्रांचितचरणसरोजा सरोजासनादि-  
[स्थ]त्यासु त्यागशूरासुरग
5. मरमदत्योनदत्यां च जन्धा ॥  
जन्धा जन्धप्रपंचा [प्र]भवभयरुजाहारिणी हारिणी सा  
वद्यावद्यानवद्यां धिय[मिय]मुदय[स्थे]न्नि वक्ष्मेश्वरी वः ॥ ३ ॥  
साकसाक-
6. सकंसाशमनशमनताशाविभाताविभाता  
दिव्यादिव्यापदूनाविषमविषमयत्केशभीमाशभीमा ॥  
वामावामावताहो यतिनि यतिनिरी-
7. चासमचा  
जालंजालंधरं श्रीचयनचयनयोगश्चितोमाश्चितोमा ॥ ४ ॥  
देवी ज्वालामुखी वक्षिरमशुभमलं खंडिषीष्टेधिषीष्ट  
स्थामैतस्याः प्रसादात्कि-
8. मपि तनु मङ्ग[चे]तसा [सं]गसीष्ट ॥  
विद्या [वि]द्यो[ति]षीष्ट प्र[क्त]तिमनुविदे-यिषीष्ट प्रसर्त्ति-  
धीः संबोभूयिषीष्ट प्रचुरपरिमला-ोन्प्रकोकूयिषीष्ट ॥ ५ ॥  
दुर्गा-
9. दुर्गार्त्तिवोव्यादलिकुलतरलां[वै]जयं[र्त्ती]जयंन्ती-  
मालामालालयंन्ती[क]लित[क]लिमलाविश्रुताशान्श्रुताशा ॥  
दुर्गादुर्गार्त्तिवोव्यादलिकुलतरलां वैज-

<sup>1</sup> Metre of verses 1—9, Sragdharā. The word क्षीम in Pāda 3 is not certain. The consonants of the first syllable look like *ghchh*, an impossible combination.

<sup>2</sup> Read •कषीजाः. The original had originally शौर्यै• which has been corrected. The last syllable of खण्डाय stands above the line. Perhaps वितत to be restored; रय stands above the line.

<sup>3</sup> Read स्थित्यासु. •दत्योन• stands above the line.

<sup>4</sup> The text had in Pāda 3 originally यतिनियतिनियतिनिरीषा, but syllables 7—9 have been deleted by means of *kāka*-pādas. Add at the end of the foot समचा.

<sup>5</sup> Read at the end of Pāda 3 प्रसर्त्ति•. Probably गीः प्रकोकूयिषीष्ट to be read.

L. 10.

यन्ती[ज]यन्ती-

मासामासा[स्य]न्तीकलित[कलिमला]विश्रुताया[श्रु]ताया ॥ ६ ॥  
साध्यान्नांसर्वदावः कलितहरिपदादेवविद्यारसोमा  
साध्यान्नांसर्वदावः

11.

कलितहरिपदा[दे]ववि[द्या]रसोमा ॥

सा[ध्यान्नांसर्वदा[व]ः कलितहरि[प]दादे[व]विद्यारसोमा  
साध्यान्नांसर्वदावः कलितहरिपदादेवविद्यारसो-

12.

मा [॥] ७ [॥]

एधन्ती क्षिप्रमानां वि - नु - - [म]तिं [या] - नी सर्व -ानी-  
रुधन्ती वो विबाध[त्यधति] पति - - या पाषयन्ती सुखानि ॥  
पुंसः सेव्या विनत्या विजयति सुदुता क-

13.

स्मधं त[ष्णु]वाना

शर्मेशौ - सुकर्मफलमुप[चिनु]ते - - लोकस्य सारं ॥ ८ ॥  
- गोसीष्ट ि - ँ स कलकलिकलां कंसिषीष्टाशिषीष्ट  
श्रेयस्त्रासीष्ट

14.

दासीष्ट च निरतिशयां - तति - ँ ि - षीष्ट ॥

- िसीष्टा - िर - क्ता - - सदन - रा गाहिषीष्टा - षीष्ट  
स्यासीष्टास्यां षीष्टाहितकृति निक्षीष्टाद्य कात्यायनी

15.

ते ॥ ९ ॥

श्रीमद्राघ[व]चैतन्यमुनिना ब्रह्मवा[दि]ना ।  
[स्तव]रत्नावली सेयं [ष्वा]लामुख्यै समर्पिता ॥ १० ॥  
विद्वानात्रेयगोत्रः कलिमलदलनी द्राविडः क्ष-

16.

ष्णभट्टे-

ष्वड्दर्शिन्याः प्रवक्ता नृपति[सुत]नुतः सोमसंस्थाभिषिक्तः ॥  
तस्माद्वागीश्वराख्यः समजनि सुधियामग्रणीर्धैर्यकर्त्ता  
मीमांसा-

17.

पारदृष्टा स्मृति - - [नि]पु[णो] यज्ञविद्याप्रवीणः ॥ [११ ॥]

तत्सूनुः क्षणभट्टः परनरवनितासोदरः सर्वविद्या-  
पारीणः काव्यकर्त्ता हरिहरचरणाभोजभंगोतिवेलं ।

18.

काशीवासी समेत्यालिखदिद[सुख]भिलिं ि - ि - स्तोत्ररत्नं  
ष्वालामुख्या महिम्नः कलयत तदिदं भुक्तिमुक्तिप्रधानं ॥ [१२ ॥]

वंशे जैवातृकस्याभवद्वनिपतिमे-

19.

घचंद्रस्ततोभू-

द्राजा श्रीकर्मचंद्रो गुणगणनिलयः सत्सुमुहसुधांशुः ॥

\* At the end of l. 8 the syllables तिंवी have been deleted. In Pāda 2 the text had originally कलिमदाया, of which the third and fourth syllables have been deleted, while another न has been written above the line.

7 विबाधय० seems to be wrong.

\* Metre, Anushṭubh.

\* Metre of verses 11-13, Śragdhara. Read क्षणभट्टवड्दर्शिन्याः ; •सुत• is doubtful.

तस्मात्संसारचंद्रः समजनि नृपतिः पंचमा[ब्दा]भिषिक्तः  
शत्रून्सर्वान्विजि-

- L. 20. त्वा.वितरति वसुधां वेदशास्त्रार्थविद्भ्यः ॥ [१३] <sup>10</sup>  
कीर्त्तिर्यस्य तुषारहारविशदा लोकत्रयं गाहते  
प्रालेयाद्रिमिषेण पंगपतिव्याजेन चंद्रकृवात ।
21. यन्मूर्त्तिं सतामभोष्टफलदक्षिन्ता[म]णिः शोभते  
सोयं भूपतिशेखरो विजयते संसारचंद्रो नृपः ॥ [१४] <sup>11</sup>  
वीरप्रतीहासुते वदान्ये मंहीपते वोढरि रा-
22. ज्यभारं ॥  
रणीप्रवीहारजितारिवर्गे भवत्यशस्तिः परिरक्षति क्षितिं ॥ [१५] <sup>12</sup>  
ब्रह्मांडोक्तगुहान्तरं दृढतरं निर्माय कूर्मासनं  
क्षीरांभोनिधयो-
23. गपट्कलिताप्युष्मा तमःकुंस्तलान् ॥  
कालं वस्तु विजित्य पश्यति परं ज्योतिः प्रतापाभिधं  
श्रीमत्साहिमहंमदस्य जयतात्कीर्त्तिः परा योगिनी । [१६] <sup>13</sup>
24. श्रीमद्वपतिशुक्लप्रीत्या कांबोजदेहस्य ॥  
भक्त्या लेखितमतत्स्तोत्रं सूगीकसूत्रधाराच्च ॥ [१७] <sup>14</sup>  
श्रीमत्कर्मध्वजशिष्यसूर्यध्वजस्य ज्वालामुख्यै नमः [॥]

#### TRANSLATION. <sup>15</sup>

Verse 10. By the famous ascetic Râghavachaitanya, a Vedântist, has this string of jewel-like praise been offered to Jvâlâmukhî.

11. (*There was*) a learned Drâvida of the Âtreya gotra, Kṛishṇabhaṭṭa, a destroyer of the impurity of the *Kali* age, a teacher of the six *Darśanas*, who was honoured by the sons of kings and who had bathed on (*the completion of*) *Soma* sacrifices. From him was born a leader of wise men, called Vâgîśvara, a composer of works, who had completely mastered the *Mīmāṃsā*, was clever in (*the exposition of*) the *Smṛitis* . . . . and was learned in sacrificial lore.

12. His son Kṛishṇabhaṭṭa, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (*filled*) with excessive (*devotion*), an inhabitant of Kâśî, came and copied with broad . . . . . this most excellent hymn on the greatness of Jvâlâmukhî; take notice of this (*poem that is*) most important for (*the attainment of*) enjoyments and liberation. <sup>16</sup>

<sup>10</sup> Read •पतिर्मेघ•. विजित्वा is a grammatical mistake for विजित्य, which the author committed in order to escape a metrical fault.

<sup>11</sup> Metre, Śārdûlavikrîdita. Read चंद्रकृवात्.

<sup>12</sup> Metre, Upajâti. Read वीरप्रतीहार• and रणीप्रतीहार•.

<sup>13</sup> Metre, Śārdûlavikrîdita.

<sup>14</sup> Metre, Gîti. Read •मंतस्त्री; •सुत्रधारेण.

<sup>15</sup> I omit verses 1—9 as they possess little general interest.

<sup>16</sup> The use of *atīvelam*, literally 'excessively,' which seems to mean '(filled) with excessive (devotion),' is not idiomatic.

13. In the race of the (*lord of this country*) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (*that*) assemblage of lotuses, virtuous men. From him was born king Samsârachandra, anointed in the fifth year (*of the Lokakâla*); after conquering all his enemies, he presents the earth to those who know the meaning of the *Vedas* and of the *Śâstras*.<sup>17</sup>

14. Victorious is that best among princes, king Samsârachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintâmani* that grants the desired rewards to the virtuous.

15. While the chamberlain (*pratîhâra*) Rañi who has conquered hosts of foes, the noble son of the chamberlain (*pratîhâra*) Vîra, carries the burden of the government, thy fame, O king, protects the earth.

16. Victorious be the fame of the illustrious Sâhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.

17. Through pure fondness for divine Gaṇapati, out of devotion for the Kâamboja Delha, this hymn has been caused to be written by the mason Sûgîka.<sup>18</sup>

Of Sûryadhvaja, the pupil of famous Karmadhvaja, adoration to Jyâlamukhi!

## XXV.—TWO CHANDELLA INSCRIPTIONS.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

### I.

#### MAU STONE INSCRIPTION OF MADANAVARMADEVA.

THE stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhânsi District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and *talwars* upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation<sup>1</sup> of the inscription in the *Asiatic Researches*, vol. XII, pages 357-374.

<sup>17</sup> *Satkumudachandraḥ*, 'a moon for (*that*) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said *satkumuchchandraḥ*, or *satkumudachandraḥ*. The affix *vat* which makes the simile to halt, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form *vijitvâ*.

<sup>18</sup> *Lekhitam*, 'has been caused to be written,' probably has been put, instead of *likhitam* or *utkṛtam*, 'has been written or incised,' neither of which would fit the metre.

This translation contains one serious error in introducing a second king Sallakshavarman after Jayavarma-deva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4' 0½" broad by 3' 1" high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about 7". The characters are Nāgarī of about the twelfth century, similar in style to those of the inscriptions from Ajaygaḥ and Mahobā, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for *g*, *n* and *m*. The language is Sanskrit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, *b* is denoted by the sign for *v* everywhere except in *Kānyakubjam*, line 3, *abdher*, line 14, *abbhramlihair* and *abbhrabhrānti*, line 18, *babhūruḥ* (?) and *bibhhrad*, line 21, and *bbhūyasī*, line 25; the dental *n* is used instead of the *anuvāra* in *śubhrānśu*, line 10, *vanśa*, lines 11 (twice), 19 (?) and 23, *mīmāṃsaka*, line 11, and *yajñānśa*, line 19; and *ujvala* occurs for *ujjvala*, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman,<sup>2</sup> it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Vishṇu, the building of a tank near the village of Deddu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadādhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhaṅga to Madanavarman, and (in verses 17-15) an account of the family of the ministers of these kings, to which Gadādhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows:—

- (1.) Dhaṅga,<sup>3</sup> defeated the king of Kanyakubja (v. 3).
- (2.) His son Gaṇḍadeva (v. 4).
- (3.) His son Vidyādhara (v. 5).
- (4.) His son Vijayapāla (v. 6).
- (5.) His son Kīrtivarmadeva (vv. 7-8).
- (6.) His son Sallakṣhaṇavarmadeva (vv. 9-10); evidently carried on a war in the country of Antardvī (vv. 38-39).
- (7.) His son Jayavarmadeva (v. 11); succeeded by
- (8.) Prithivīvarman, the younger brother of (6) Sallakṣhaṇavarman, (vv. 12-13).
- (9.) His son Madanavarman defeated the kings of Chedi and Mālava, and made the king of Kāśī keep on friendly terms (vv. 14-16).

<sup>2</sup> See *ante*, page 153.

| <sup>3</sup> See note 62 on the translation of verse 3.





- L. 4. [ल]: स्फारकीर्त्या विशालः [शुभ]चरितपवित्रस्तस्य राज्ञः सुपुत्रः ।  
 अपितनिखिलदुष्टः प्रीणिताशेषशिष्टः कृतकलि[युगभङ्गः?] क्षीणि — — उ — उ : ॥<sup>10</sup>—[6].  
 भुवनत्रयगीतपुण्यकीर्त्तिस्तनयो ऽस्याजनि कीर्त्तिवर्मदेवः ।  
 उ — — [कलि][कल्मषं विहंतं?] उ — — धर्म इ[वात्र?] यो ऽवतीर्णः ॥<sup>11</sup>—[7].  
 जिग्ये
5. येनारिवर्गः [कि]ल सममरि[भि]: षड्भिरैवान्तरङ्गैः  
 सार्धं धर्म्येण नीतान्यनुदिनमधिकं<sup>12</sup> वृद्धिमङ्गानि सप्त ।  
 उच्छिन्नः कण्टकौघो जगति कलिमल[धीनवै?]रेण साकं  
 [स्वाज्ञा] सञ्चारिता चाजलधिपरिसरं [स्फार]कीर्त्या सहैव ॥<sup>13</sup>—[8].  
 — — — उ — — [स्व]विक्रमभरप्रोन्निद्रितारिः सदा  
 श्री -
6. [स]ङ्गच्छणवर्मदेवनृपतिस्तस्यात्मजो ऽ[भू]वभुः [।]  
 धीरेयः श्रुतशालिनाङ्गुणवतां व(ब)भुः कलानां निधिः  
 सङ्कतस्य च सङ्ग कल्पविटपी निः[शेषपुच्छ]र्थिनां ॥<sup>14</sup>—[9].  
 ये[ना]च्छिद्यारिलक्ष्मीमखिलकु[लज]ने यच्छतोच्चैर्भिर[स्ता]  
 [सा] कष्टा दुःख[वृत्ति] उ — — [त्रि?]ये किञ्च यस्य ।  
 राज्ञां सेवागतानां क -
7. न[क]मणिमयोद्गासिनेपथ्यसाम्या -  
 दन्येषां चाश्रितानां सदसि किमपि नाभूद्विशेषोपलब्धः ॥<sup>15</sup>—[10].  
 [श्रीदार्य]सत्यनयशौर्यनिवासभूमिस्तस्याजनिष्ट तनयो जयवर्मदेवः ।  
 यस्य प्रतापतपनाभ्युदयेन भूपा दीपा इव [क्षत?] उ — — न रेजुः ॥<sup>16</sup>—[11].  
 श्रीसङ्गच्छणवर्मक्षोणीनाथस्य सोदरोव -
8. रजः ।  
 अथ पृथ्वीवर्मनृपः कुलराज्यधुरान्धौ धुर्यः ॥<sup>17</sup>—[12].  
 अशिष्टेषु द्वेषो भृशमभिरतिः पात्रनिवहे  
 जिघृक्षा न्याये ऽर्थे विधिवदथ तीर्थे वितरणं ।  
 परा [रक्षा भूतेष्व]पि च विनयादानपरता  
 वितेने येनेत्थं कृतचरितसुचैरिह कला ॥<sup>18</sup>—[13].  
 अजनि मदनवर्मभूमिपालस्त्रिभुवनविश्रुतविक्रमो ऽथ तस्मात् ।
9. भुजव(ब)लमवलोक्य यस्य [मे]ने ऽद्भुतव(ब)लभीमकथा जनैरमिथ्या ॥<sup>19</sup>—[14].  
 द्वाग्विद्रात्येव चैव्यः समरभरजितो यस्य नाम्नापि नित्यं  
 कालं सौहार्दवत्या गमयति सततं त्रासतः काशिराजः ।  
 येनौद्यत्यं दधानः स च सपदि समुन्मूलितो मालवेश -  
 स्तन्वन्तो यत्र भक्तिं परमवनिभुजः स्वास्थ्यमग्रे च भेजुः ॥<sup>20</sup>—[15].

<sup>10</sup> Metre, Mālinī.<sup>11</sup> Metre, Aupachchhandasika.<sup>12</sup> I should have expected •विष्णा•.<sup>13</sup> Metre, Sragdharā.<sup>14</sup> Metre, Śārdūlavikrīḍita.<sup>15</sup> Metre, Sragdharā.<sup>16</sup> Metre, Vasantatilakā.<sup>17</sup> Metre, Āryā.<sup>18</sup> Metre, Śikharinī.<sup>19</sup> Metre, Pushpitāgrā.<sup>20</sup> Metre, Sragdharā; and of the next verse.

- L. 10. कष्टायां वेगवलासुरगखुरपुटेर्वैरिकाण्डावसुतोः  
 सिक्तायां रक्ततोयैः समरभुवि भृशं तेन शुभ्रान्शुगौरं<sup>21</sup> ।  
 सुक्तावीजं यदुप्तं रिपुकरिशिरसां कीर्त्तिवक्त्री ततो ऽ[भृ] -  
 त्तत्त्वागाभःप्रसेकात्कमलभवसभामण्डपं व्यानये सा ॥ —[16].  
 अथ नृपतीनामेषां ये राज्यधुरन्धरा महामात्याः ।  
 अभव -
11. निशुद्धचरितास्तद्वन्धः<sup>22</sup> कीर्त्त्यते ऽधुना वन्धः ॥<sup>23</sup>—[17].  
 स्रुत्विश्वसृजः समस्तभुवनैर्यो माननीयो ऽङ्गिरा -  
 स्तद्वन्धो<sup>24</sup> भगवानजायत मुनिर्विद्यानिधिर्गौतमः ।  
 द्वाग्मीमांसकरूपिणा<sup>25</sup> प्रकटिते भालेक्षणे शम्भुना  
 रोषाद्वादविधौ निजे पदतले येनाक्षि संदर्शितं ॥<sup>26</sup>—[18].  
 न्यायदर्शनविकासनद -
12. अः सो ऽक्षपाद इह कस्य न वन्धः ।  
 प्रत्यतिष्ठिपदपास्य कुतर्कानीश्वरस्य महिमातिशयं यः ॥<sup>27</sup>—[19].  
 तस्योदग्रतपःप्रभाववसतेर्गौत्रे विहृष्टे क्रमा -  
 त्यु[ख्यै]कायतनं गुणौघसदनं जज्ञे प्रभासः सुधीः ।  
 अत्युद्दामसरस्वतीविलसितेनोद्भासितं सादराः  
 प्राभासं क्षतिनः सुतीर्थमिव यं द्रष्टुं ययुः श्रेयसे ॥<sup>28</sup>—[20].
13. सर्वोपधाशुद्धिमतान्धुरीणो धक्केन गच्छेन<sup>29</sup> च भूभृता यः ।  
 नयप्रयोगे गच्छने सुदक्षः परीक्ष्य चक्रे ऽखिलमन्त्रिसुख्यः ॥<sup>30</sup>—[21].  
 सुदृढतरु(ब)द्धमूलः समेधितस्तत्रयाम्बु(ब्बु)सेकेन ।  
 राज्यतरुभवदनयोस्त्रिवर्गफलदः सदा नृपयोः ॥<sup>31</sup>—[22].  
 वु(बु)द्ध्या श्रुतेन व(ब)हुना धिषणायमानश्चन्द्रातपोज्ज(ज्ज)लयशोभतदिग्वितानः ।  
 आजौ विपक्षनिवहैरवि -
14. षड्धामा तस्मादजायत क्षती शिवनागनामा ॥<sup>32</sup>—[23].  
 अभिष्टोतुं शक्यं कथमिव गुणास्तस्य सुमते -  
 र्य एकः सद्भुतः सचिवपद[मास्थाय] न चिरं ।  
 क्रमाद्राज्यं विद्याधरनरपतेर्ब्रित्यकरदी -  
 क्षताशेषोर्वीशं व्यधित भुवि सर्व्वतिशयितं ॥<sup>33</sup>—[24].  
 विशुद्धाहुग्धाब्धेर्विधुरिव जगन्नेत्रसुभगो  
 महीपालस्तस्मादभवद -
15. भिरामोज्ज(ज्ज)लगुणः ।  
 गिरं सत्येन स्वां मतिमखिलकार्यैः [सु]फलितै -

<sup>21</sup> Read शुभांशु०.<sup>22</sup> Read •इहः ।<sup>23</sup> Metre, Giti.<sup>24</sup> Read •इति.<sup>25</sup> Read •मांसकरूपिणा.<sup>26</sup> Metre, Śārdūlavikrīḍita.<sup>27</sup> Metre, Svāgatā.<sup>28</sup> Metre, Śārdūlavikrīḍita.<sup>29</sup> Here, again, the first *akṣhara* of this word, on the back of the impression, is distinctly न, not म.<sup>30</sup> Metre, Upajāti.<sup>31</sup> Metre, Āryā.<sup>32</sup> Metre, Vasāntatilakā.<sup>33</sup> Metre, Śikharinī; and of the next verse.

यं दृष्टापूर्ताभ्यां श्रियमपि कृतार्थत्वमनयत् ॥ —[25].  
 अविकलङ्गकार्यधुराभरं विजयपालनराधिपतेर्हृदत् ।  
 स निरवयमयान्वितविक्रमः सुसचिवेषु बभूव निदर्शनं ॥<sup>34</sup>—[26].  
 सच्चैकधाम सन्नोगनित्योद्भासिवपुः क -

L. 16.

ती ।  
 जगद्भरक्षमो जज्ञे जनन्तो जनन्तगुणस्ततः ॥<sup>35</sup>—[27].  
 अभूद्भूरिगुणाधारो यस्य योगेश्वरो ऽनुजः ।  
 स रामस्येव सौमित्रि . . . . धन[व्रत]: ॥ —[28].  
 यत्युच्चैरदितोदितं कुलमिदं ब्रा(ब्रा)ह्मण्यमत्युज्ज्वलं  
 वेदस्याध्ययनं श्रुतं च विमलं श्रीः शिष्टसाधा[र]णी ।  
 श्रीयं दुर्विषहं रणेषु सततं सर्वत्र वाक्सूनुता  
 ऽन -

17. न्तस्यास्य महात्मनः शुभमतेः किं किं न लोकोत्तरम् ॥<sup>36</sup>—[29].  
 मन्त्री मन्त्राधिकारे सुमहति हृदयं गूढविश्वम्भक्त्ये  
 नित्यं हस्त्य[श्नेता?] रिपुषु [पुर?]व(व)लाध्यक्ष एकस्वगोप्ता ।  
 निर्जिता शत्रवा[णाम] ७ ७ ७ ७ ७ [श]: सर्ववीरैक[धुर्य]:  
 कार्ये कश्चिन्न सोभूदभिमतसचिवः कीर्तिवर्णेश्वरस्य ॥<sup>37</sup>—[30].  
 युक्तचेत्स -

18. चिवी गुणैरभिजनप्रज्ञा[शुचि]त्वादिभि -  
 ज्ञेता स्यान्न त[दा] स्फुटं नृपतिना काचिद्दुरापोन्नतिः ।  
 तस्मिन्नेतृवरे ऽनुशासति [धरां य]त्कीर्तिवर्णप्रभुः  
 कीर्त्या स[च]रितैः श्रिया च जितवान्धर्मात्म[जं नाङ्गतं?] ॥<sup>38</sup>—[31].  
 — — — [ध्वर]वह्निधूमनिवहैरत्यर्थमब्जलिहै -  
 रब्जभ्रान्तिभृतामशेषशिखिनां नृत्त -

19. क्रियाहेतुभिः ।  
 — — — ७ तलो ७ — [पि?] म[च]वा यज्ञान्<sup>39</sup> — — [व्यते]  
 धर्मस्तस्य गुणोत्तरे हि गणयत्य[स्यं न दो?]षं महान् ॥ —[32].  
 आ[स]र्वा नाम महार्हव्यञ्ज<sup>40</sup> पुण्यचरितमहनीया ।  
 अनसूया ऽत्रिसुनेरिव . . . . . ॥<sup>41</sup>—[33].  
 द्वितीयापि च तस्याभून्नार्या सत्कुलसम्भवा ।  
 क्षमाशीलार्ज -

20. . . . . ॥<sup>42</sup>—[34].  
 . . . . . [न]मनघं ।  
 वत्सं नाम सुधर्माधिष्ठितम[भ्यु]न्नतं सुनेत्रमिव ॥<sup>43</sup>—[35].

<sup>34</sup> Metre, Drutavilambita.<sup>35</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.<sup>36</sup> Metre, Śārdūlavikrīḍita.<sup>37</sup> Metre, Śragdharā.<sup>38</sup> Metre, Śārdūlavikrīḍita; and of the next verse.<sup>39</sup> Read यज्ञांश.<sup>40</sup> Read ० वृज्जा.<sup>41</sup> Metre, Āryā.<sup>42</sup> Metre, Śloka (Anuṣṭubh).<sup>43</sup> Metre, Gītī.

— —: स्वच्छ[म]तिर्विश्वचरितः सौजन्यरत्नाकरो  
 वि[ष्णुर्होष]हरश्च शौर्यगरिमन्ना(ब्रा)ह्मण्य — — उ उ ।  
 — — — उ[गदा]धरो गुणनिधिः साधुप्रियो वामनः  
 प्र -

L. 21. सुकृत्तश्च [बभूवु?]: — उ उ उ — — — उ — — उ उ ॥<sup>44</sup>—[36].  
 — — उ — उ [वि?]भुनातिगुणानुरा[गा]त्सङ्गक्षयक्षितिभुजा च परीक्ष्य [सम्यक्?] ।  
 सर्व्वे ऽ[सुनान्य?] उ उ — उ उ रं नियुक्ताः कार्येषु सुकृत्तश्चिशूरजनोचितेषु ॥<sup>45</sup>—[37].  
 अथ सङ्गक्षयवर्म्मा[प्रभु?] . . . . . पुनः ।  
 अन्तर्व्वेदीविषये . . .

22. . . . . ॥<sup>46</sup>—[38].  
 — — — उ उ — उ — उ उ उ — — — उ — — उ उ  
 शौर्योद्रेकविनिर्जिता निजविभोः पादावनम्रीकृताः ।  
 कृत्वा कण्टकशोधनं जनपदे ऽपास्य प्रजानां भयं  
 ताभ्यः संविदधे च वृद्धिरसमा कोशस्य दण्डस्य च ॥<sup>47</sup>—[39].  
 हित्वा देहन्तिदश उ उ — भानुकन्याजला[न्त]:  
 क्षाघ्रे ऽनन्ते उ

23. उ उ [पर]मं ब्र(ब्र)ह्मसायुज्यमाप्ते ।  
 शास्त्रीणांमिति स जयवर्म्मावनीन्द्रेण यद्वा -  
 दात्मासत्तौ प्रथितमहिमा प्रातिहार्ये नियुक्तः ॥<sup>48</sup>—[40].  
 मौलः सहस्रजन्मा<sup>49</sup> शुचिरमलमतिः शास्त्रविद्वृष्टकर्मा  
 वाग्मी दक्षः प्रगल्भः करितुरगरथारोहविद्धः कृता[स्त्र]: ।  
 [मन्त्रे गूढो?] ऽनुरागप्रभृतिगुणयुतश्चे -

24. उ — — [नुभाव्यः]  
 श्रीपृथ्वीवर्म्मानाम्ना तदनु नृपतिना मन्त्रिमुख्यश्च चक्रे ॥<sup>50</sup>—[41].  
 सर्व्वैरङ्गैः समृद्धं व्यधित निपुणधीस्तस्य राज्ञो ऽथ राज्यं  
 साचि[व्यं बिभ्र]दुच्चैस्तदनु च मदनक्षोणिपालस्य सो ऽयं ।  
 षाड्गुण्यादिप्रयोगैः [स]मयसमुचितैः प्रह्वभावं नरेन्द्रा -  
 कृत्वा सर्व्वान्क्रमेण व्यतनुत वसुधैश्वर्यमेकात[पत्रम्] ॥ —[42].

25. — — — उ उ — क्षमो ऽपि विविधैर्युक्तो गुणैर्वैरपि  
 श्रीमाक्षोदतिमान्गदाधर इति ब्रू(ब्रू)ते जनो ऽयं [स्वयं?] ।  
 गान्धीर्येण पयोनिधिं उ उ उ — — — उ — — [प्यसौ]  
 बु[बु]ध्नाधःकृतवान्गुहं उ उ उ — [केनो]न्नतिर्भूयसी ॥<sup>51</sup>—[43].  
 कलत्रं सन्तत्यै श्रुतमपि सदाचा[रवि]धये  
 म[हीभू]त्यै वेदा वसु सकललोको[पकृतये?] ।

<sup>44</sup> Metre, Śārdūlavikrīḍita.

<sup>45</sup> Metre, Vasantatilakā.

<sup>46</sup> Metre, Āryā.

<sup>47</sup> Metre, Śārdūlavikrīḍita.

<sup>48</sup> Metre, Mandākrāntā.

<sup>49</sup> Read सहस्र०.

<sup>50</sup> Metre, Śragdharā; and of the next verse.

<sup>51</sup> Metre, Śārdūlavikrīḍita.

L. 26. ◡ — — — — — [प्रव]णमनसस्तस्य चरितैः

कलिस्तं प्रत्यस्तंगत इव स मेने खलु जनैः ॥<sup>52</sup>—[44].

पुत्राः श्रीधरविद्याधराद[यो] यद्गुणैर्जगज्जयिनः ।

तस्याभूव[न्स] ततो धुरि स्थितः सर्व्वपुत्रवतां ॥<sup>53</sup>—[45].

इष्टापूर्त्तप्रचुर[सु]कृतारभनित्यादृतेन

प्रासादो ऽयं ◡ ◡ ◡ ◡ युतस्तेन निर्माप्यते स्म ।

प्रत्य — — ◡ ◡

27. ◡ ◡ ◡ — — ◡ — — यणो ऽस्मि -

न्देवः सो ऽयं वसु द्वि महतां पुण्यकर्म्मोपयोगि ॥<sup>54</sup>—[46].

किञ्चात्यर्थं विश्वै[र्व्व]सुभिरतिमहाम्कारितस्तेन यद्वा -

[हे]दुष्प्रामस्य सीञ्जि प्रचुरपृथुशिलाव(ब)न्धरम्य[स्तडा]गः ।

कूले ऽभेद्य[न्तदन्यो]पलमयरचना — ◡ — — ◡ — ◡

— — — — ◡ — — ◡ ◡ ◡ ◡ ◡ — — ◡ — — ◡ — ◡ ॥<sup>55</sup>—[47].

28. ◡ ◡ — ◡ ◡ — ◡ — ◡ — ◡ ◡ — — ◡ ◡ — ◡ णप्रदेशे ।

घटिताश्मकदम्ब(स्व)केन व(ब)द्धो ◡ [र]णः कारित इ[न्दु]गौरनीरः ॥<sup>56</sup>—[48].

[के]डीना[म]<sup>57</sup> . . . . . ग्रामस[न्नि]धाने [च ।]

कृतिना जनोपकृतये . . . . . [सज्जला वापी] ॥<sup>58</sup>—[49].

29. . . . .

#### TRANSLATION.

60

(Verse 1).—[*May Vishṇu guard you, who,*] though possessed of a divine body which is marked by the *Śrīvatsa*,<sup>61</sup> is yet wholly unperceived; [*who*], though the one cause of final liberation, holds the world fast in the snares of illusion; [*and who . . . . .*].]

(2).—May the undulating lines of paint . . . . . protect you, which, from the round breasts of the impassioned Lakṣmī transferred unto the rock-like chest of Śrīdhara, are like a beautiful eulogy, set down by the god of love in clear characters, a record of ecstatic amorous dalliance!

<sup>52</sup> Metre, Śikharinī.

<sup>53</sup> Metre, Āryā.

<sup>54</sup> Metre, Mundākrāntā.

<sup>55</sup> Metre, Śragdharā.

<sup>56</sup> Metre, Anuachchhandasika.

<sup>57</sup> The *akṣaras* here omitted may possibly be made out on the original inscription.

<sup>58</sup> Metre, Āryā.

<sup>59</sup> Here, at the end of line 28, from 35 to 40 *akṣaras* are almost completely effaced; and of the following line only three or four *akṣaras* are legible in the impression. I am unable to say whether there was more writing below line 29.

<sup>60</sup> Judging from the following verses, one would expect here some such phrase as "Om! Adoration to the holy Vāsudeva!"

<sup>61</sup> A particular mark or curl of hair on the breast of Viṣṇu.



(Verse 3).— . . . . . a king<sup>62</sup> named . . . , who, having defeated on the battle-field the king of Kanyakubja [*who had subdued?*] all princes, obtained exalted sovereignty.

(4).—From him sprang Gaṇḍadeva, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.

(5).—From him was born, [*like?*] Indra . . . . ., the illustrious Vidyādhara-deva, whose beautiful lotus-feet took rest on the diadems of all kings without exception.

(6).—As the good son of that king was born Vijayapāla, eminent by widespread fame (*and*) purifying by virtuous conduct; who exterminated all the wicked (*and*) gladdened all good men; who put an end to the Kali age, . . . the earth . . .

(7).—As his son was born Kīrtivarmadeva, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here, . . . . . to destroy the sin of the Kali age (?) . . . . .

(8).—Who indeed vanquished the host of enemies, together with all the six internal enemies;<sup>63</sup> who day by day rendered more prosperous the seven constituent parts of the kingdom,<sup>64</sup> together with virtue; who extirpated the multitude of thorns<sup>65</sup> in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.

(9).—His son was the lord, the illustrious king Sallakṣhaṇavarmadeva, who always kept the enemies awake by the weight of his prowess . . . . .; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.

(10).—Who, by taking away the riches of enemies and bestowing them on all (*his*) people of good family, far removed that wretched misery, . . . . . and whose . . . to fortune; (*and*) in (*whose*) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.

(11).—As his son was born Jayavarmadeva, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps . . . . ., were deprived of their lustre.

(12).—Then the king Prithivīvarman, the co-uterine younger brother of the illustrious king Sallakṣhaṇavarman, bore, equal to the task, the burden of the hereditary government.

(13).—Who, hating the ill-behaved (*and*) greatly delighting in worthy people, desirous of taking lawful wealth (*and*) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.

(14).—From him was then born the protector of the earth Madanavarman, whose

<sup>62</sup> Comparing verse 21, there can be no doubt that the king here spoken of is Dhāṅga, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandrātreyā (or Chandella) family.

<sup>63</sup> Desire, wrath, covetousness, bewilderment, pride, and envy.

<sup>64</sup> Compare Manu, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (*aṅga*)."  
Bühler's *Translation*.

<sup>65</sup> i.e., seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhîma's marvellous strength.<sup>66</sup>

(Verse 15).—Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (*and*) through dread of whom the king of Kâśi always passes his time in friendly behaviour; by whom moreover that ruler of Mâlava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.

(16).—From the seed, consisting in the pearls bright like the white-fayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (*and*) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (*his*) fame; that, sprinkled by him with the water (*poured out*) at donations, has overspread the bower which is the assembly-house<sup>67</sup> of (Brahman), sprung from the lotus.—

(17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.

(18).—The son of the creator of the universe, to be honoured by all the worlds, (*was*) Aṅgiras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Śambhu disguised as a Mimāṃsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.<sup>68</sup>

(19).—That Akshapâda,—for whom in this world is he not an object of veneration, he who, able to expand the Nyâya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?

(20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhâsa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (*people visit*) the holy place Prabhâsa,<sup>69</sup> for their welfare.

(21).—A leader of those who are free from all deceit, (*and*) highly expert in the abstruse conduct of politics, he, having been (*duly*) tried, was appointed chief of all the ministers by Dhaṅga and king Gaṇḍa.

(22).—(*And*) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life.<sup>70</sup>

(23).—From him was born the virtuous Śivanâga, in understanding and wide sacred knowledge like Dhishana;<sup>71</sup> who filled the extent of the regions with his fame, bright like the moon-light, (*and*) whose might could not be endured by the hosts of enemies in battle.

(24).—How is it at all possible (*duly*) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyâdhara one to which all

<sup>66</sup> I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the original.

<sup>67</sup> *i.e.*, the whole universe.

<sup>68</sup> An allusion to Gautama's other name Akshapâda; see the next verse.

<sup>69</sup> Or, perhaps, "the holy shrine of Prabhâsa."

<sup>70</sup> Virtue, wealth, and pleasure.

<sup>71</sup> *i.e.*, Bṛihaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth ?

(Verse 25).—As the moon, grateful to the eyes of mankind, (*arose*) from the pure sea of milk, so sprang from him Mahîpâla, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.

(26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapâla, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.

(27).—From him was born, able to bear the weight of the world (*and*) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.

(28).—Whose younger brother was Yogeśvara, the seat of numerous excellencies, devoted . . . . . as (Lakshmana,) the son of Sumitrâ, was of Râma.

(29).—(*Birth in*) this most noble family which had risen higher and higher, Brâhmanical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (*and*) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world ?

(30).—(*Being the king's*) councillor in the very high office of counselling, (*the very*) heart (*of the king*) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, . . . . the sole chief of all heroes,—in what affair was he not the approved minister of the king Kîrtivarman ?

(31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kîrtivarman by his fame and good acts and prosperity surpassed the son of Dharma <sup>73</sup> (*even*), when that best of guides was governing the earth.

(32).—By the volumes of smoke of the sacrificial fires . . . . . which touched the clouds (*and*) caused all peacocks, by whom they were mistaken for clouds, to dance, . . . . . Maghavan . . . . . a share of the sacrifice . . . . . <sup>73</sup>.

(33).—[*His wife was a lady*] named Âsarvâ, born in an illustrious family, venerable for her virtuous conduct, as Anasûyâ (*was*) of the sage Atri, . . . . .

(34).—And he had also another wife, sprung from a noble race, [*who by*] patience, good character, uprightness . . . . .

(35).—[*She bore to him ?*] . . . . . a faultless [*son*], named Vatsa, like the elevated Sunetra, <sup>74</sup> seated in the assembly of the gods (?).

(36).— . . . . . of clear understanding (*and*) pure conduct, a mine of benevolence, and Vishṇu, removing faults, . . . . . bravery, dignity, piety, . . . . , Gadâdhara, a store of excellencies, Vâmana, fond of the good, and Pradyumna were [*his other sons (?)*] . . . . .

<sup>73</sup> i.e., Yundhishtira.

<sup>74</sup> A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.

<sup>75</sup> A son of Dhritarâshṭra.

(Verse 37).— . . . ; . . . through (*his*) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshana<sup>75</sup>varman . . . . . in offices suitable to wise, upright, and valiant men.

(38).—Then [the lord] Sallakshana<sup>76</sup>varman . . . . . , again, in the country of Antarvedi . . . . .

(39).— . . . . . utterly defeated, by the excess of his heroism, were made to prostrate themselves at the feet of his master; having cleared the country of thorns (*and*) dissipated the fears of the subjects, he<sup>76</sup> in an unparalleled manner increased their treasure and power.

(40).—When the venerable Ananta, having abandoned his body in the waters of [*the river of*] the gods and of the daughter of the Sun,<sup>76</sup> had attained to . . . . . supreme union with Brahman, he, considered the chastiser of the enemies (*and*) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of *Pratihāra*.

(41).—And (*being*) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [secret in council,] endowed with affection and other excellent qualities, (*and*) . . . . . , he subsequently was appointed chief of the ministers by the illustrious king Prithivivarman.

(42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients<sup>77</sup> and so forth, each in due season, he made (*the king's*) sovereignty over the earth characterized by a single umbrella.<sup>78</sup>

(43).— . . . . . able, . . . . . endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadādhara<sup>79</sup> incarnate(?), . . . . . by his depth the ocean, by his understanding surpassing the preceptor [*of the gods* (?)],—who [*is there that has attained to*] greater elevation?

(44).—He has his wife for the procreation of children and his sacred knowledge for the practice of good conduct; the Vedas serve him for the welfare of the earth, and his wealth he has for the benefit of all people. Inclined as his mind is to . . . . . people in consequence of his conduct indeed believe that with him the Kali age has come to an end (?).

(45).—Since he has got for his sons Śrīdhara, Vidyādhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.

(46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with . . . . . in it there is here the god [*Nārāyaṇa* (?)]; for the wealth of the great is employed in acts of piety.

(47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

<sup>75</sup> I believe that the personage here spoken of is Gadādhara, one of the sons of Ananta. See verses 36 and 43.

<sup>76</sup> *i.e.*, at the confluence of the Gaṅgā and Yamunā. Compare verse 55 of No. IV of the inscriptions from Khajurāho, *ante*, p. 146.

<sup>77</sup> Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king.

<sup>78</sup> *i.e.*, he made the king the one supreme ruler of the whole earth.

<sup>79</sup> *i.e.*, the god Viṣṇu.

broad stones ; (and) on the banks, not liable to be broken, with a mass of other stones, .

(Verse 48).— . . . . . in the place, he caused to be made, built with a collection of hewn stones, . . . . . the water of which is pale like the moon.

(49).—Kendī by name (?) . . . . . and in the proximity of the village, by the wise one for the benefit of the people . . . . . a tank of good water

## II.

### BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA ; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription<sup>1</sup> is said to have been found<sup>2</sup> in an ancient mound at Batesvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra;<sup>3</sup> and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the *aksharas*, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 *aksharas* at the end of the first, and of eight *aksharas* at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2' broad by 1' 8" high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between  $\frac{7}{16}$ " and  $\frac{9}{16}$ ". The characters are Nāgarī, resembling those of the Mahobā inscriptions, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xxii and xxiii. The language is Sanskrit, and, with the exception of the introductory *om om namo bhagavate Vāsudevāya* and the concluding *śrīr=astu*, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadādhara, who was minister of peace and war of Paramardideva and a son of Lakshmidhara, of the Gauda lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Mahārāja (?), the son of Somarāja (verses 30-32). As regards orthography, *b* is denoted by the sign for *v* everywhere except in *udbabbhūvur*, line 10, *babbhūva*, lines 13, 14, 16, 20 and 22, and *bibharlti*, line 24; the dental sibilant is fifteen times used for the palatal sibilant (e.g., in *Saures*, line 1, *vinder*, line 6, &c.), and the palatal for the dental in *śaro*, line 11, *āśīd*, line 14, and *śachiveshu*, line 21; before sibilants and *h* the dental *n* is employed instead of *anusvāra*, in the interior of simple words in *vanśas*, line 2, *payānsi*, line 9, *hanso=vatansita*<sup>c</sup>, line 11, *hansas*, line 14, *pumānsam*, line 21, (but not in *avatamsah*, line 2), and, exceptionally, at the end

<sup>1</sup> The text of it has been previously published by Dr. Hultzsch in the *Zeitschrift D. Morg. Ges.*, vol. XL, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

<sup>2</sup> I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in *Archæological Survey of India*, vol. XXI, p. 82, No. 52, as found on the bank of a lake at "Bagrari."

<sup>3</sup> *Imperial Gazetteer*, vol. II, p. 216; and Cunningham, *Archæological Survey of India*, vol. VII, p. 5.



of a word in *niramkuṣan=pañcha*<sup>o</sup>, line 9, *adhikan=harin*<sup>o</sup>, line 10, and *vidyāvalān=sa*, line 22. Besides, *ujjala* is, as usual, spelt *ujvala* in lines 14 and 18. In respect of lexicography, it may be noted that the word *vibhaṅgi* apparently is used in the sense of *bhaṅgi*, in line 12.

The proper object of the inscription is, to record (in verses 25-29) that Sallakṣhaṇa, the minister of the king Paramardideva, built a temple of Viṣṇu, and a temple of Śiva at which the inscription was put up; and that this second temple was completed by Purushottama, the son of Sallakṣhaṇa and his successor in the office of minister, after the death of his father. And by way of introduction the inscription (in verses 3-13) gives the genealogy of the king, and (in verses 14-24) that of his ministers. All we learn regarding the former is, that from Atri's eye sprang the moon, and from the moon the Chāndrātreyā princes; that one of them was Madanavarman, whose son was Yaśovarman, whose son again was the ruling prince Paramardideva. The lineage of the ministers, on the other hand, is as follows: in the *gotra* of Vasishṭha there was Lakṣmīdhara; his son was Vatsarāja, and his son again Lāhaḍa; Lāhaḍa had for his wife Prabhā, who bore to him Sallakṣhaṇa, whose son was Purushottama. Of these, Lāhaḍa was chief minister of Madanavarman, while Sallakṣhaṇa and Purushottama held the same position under Paramardideva. It may be noted that in the account of the ministers the name of the prince Yaśovarman is omitted.

The inscription is dated (in verse 34), in words only, in the Vikrama year counted by the wings (2), the faces of Śiva (5), and the Ādityas (12), i.e., in the Vikrama year 1252, on the 5th lunar day of the bright half of Āśvina, on a Sunday. The possible European equivalents for Vikrama 1252, Āśvina śukla 5, would be:—

for the northern current year,—Wednesday, 21st September, A.D. 1194;

for the northern expired or southern current year, Sunday,—10th September, A.D. 1195, when the fifth *tithi* of the bright half ended 14 hours 14 minutes after mean sunrise;

for the southern expired year,—Saturday, 28th September, A.D. 1196.

The true date accordingly is Sunday, 10th September, A.D. 1195, and the Vikrama year mentioned in the inscription must be taken to be the northern expired, or, possibly, the southern current year.

#### TEXT.<sup>1</sup>

L. 1. श्री<sup>2</sup> श्री नमो भगवते वासुदेवाय ॥

जयन्ति वा(वा)हवः सौ(शौ)रेस्तुर्वर्गफलद्रुमाः ।

निर्भरन्नीपरीरन्ध्रपर्याप्तपुलका ८ ८ ॥<sup>3</sup>—[1].

८ — ८ — — ८ ८ — ८ — ८ ८ — ८ — — ८ ८ — ८ —

2.

टि ।

इति चलात्सृष्टपयोधिपुत्रीपयोधरः पातु रथाङ्गपाणिः ॥<sup>4</sup>—[2].

अत्रैरजायत विलोचनपुण्डरीकाद्देवो गिरीन्द्र[तन<sup>x</sup>]यादयितावतंसः ।

वन्धस्ततोयसु ८ — ८ ८ — ८ — ८

<sup>1</sup> From impressions supplied to me by the Editor.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre, Śloka (Anuṣṭubh).

<sup>4</sup> Metre, Upendravajrā.

<sup>x</sup> Read वन्ध.



L. 8.

सुक्ताफ[सै]रिव यशोभिरयोभि शुभैः ॥<sup>6</sup>—[3].

अस्मिन्नुद्दामदीर्घश्चक्षितारातिमच्छलाः ।

जज्ञिरे चारुचारित्रा[चान्द्रा<sup>7</sup>]त्रेयमहीभुजः ॥<sup>7</sup>—[4].

तेषाविरास विससत्करवालदण्ड -

: ओलिनिर्हलितग्रात्रवगोत्रप्रज्ञः ।

उद्दामदर्परिपुराजवलाभिघातस्थितातोद्यमो मदनवर्धमहीमहेन्द्र[<sup>8</sup>] ॥<sup>8</sup>—[5].

सौधे सोच्छसितं स्थितं सकरणं लीलायुक्तो व्याहृतो

दृष्टी

5. वाच्यजलौघदहनयनं क्रीडाकुरङ्गीग्रियः ।

व्रासाद्यस्य यियासुना वनभुवं कान्ताज[नि<sup>9</sup>]न द्विषांप्रत्यावृत्तिनि[राश]मानसतया किङ्किज वाचेष्टितं ॥<sup>9</sup>—[6].

सिन्दूरिताहितमतङ्ग -

6. जङ्गुध[दृष्टे] येनाहितोलिमलिनः करवालदण्डः ।

युधेरिभिर्निजविनास(श)विसर्पि[शैथ्य चा]<sup>10</sup>लोक केतुरिव [नू<sup>11</sup>]तनसूर्यसङ्गी ॥<sup>11</sup>—[7].अजायत यशोवर्मा ततश्चन्द्र इवावुधैः<sup>12</sup> ।7. योभवज्जगदानन्दी म[हेच्छ]रशिरोमणिः ॥<sup>13</sup>—[8].

कुन्देन्दुकान्था त्रिजगद्विसारियदीयकीर्त्त्या धवलीकृतेषु ।

केशेषु जा[ता व]त निर्जराणामभूतपूर्वा पलितस्य शङ्का ॥<sup>14</sup>—[9].

आसीत्ततो न -

8. मनरेन्द्रमौलिरत्नप्रभापाटलपादपीठः ।

अखर्वगर्वप्रतिपक्षिसार्थ[दी]र्घ्यमर्ही परमर्हिदेवः ॥ —[10].

परस्परविरोधस्य [त]स्य राज्ये कथेव का ।

सङ्गतं त्रीसरस्वत्योरपि येन प्रवर्तितं ॥<sup>15</sup>—[11].

9. प्रचलति कङ्कुभा[च]याय यस्मिन्हरिखुरधृतधरापरागपु[च]ः ।

कवलितरविरस्मि(स्मि)तीव्रतापादिव पिवति का प[या]न्ति<sup>16</sup> तोयरासे(शे): ॥<sup>17</sup>—[12].यत्प्रतापदहने निरङ्कुशसञ्चरत्यपि<sup>18</sup>

10.

सपन्नसङ्गसु ।

<sup>19</sup>उ[ह]भूतुरधिक[ह]रिअणिस्या(श्या)मकोमलतृणानि सर्वतः ॥<sup>20</sup>—[13].अद्यास्ति लोकत्रितयप्रतीतं वसिष्ठगो[त्र<sup>21</sup>] सुकृतैकपात्रं ।

यस्मिन्नजायन्त विभु(शु)बहुता विप्राः पयो -

<sup>6</sup> Metre, Vasantatilakā.<sup>7</sup> Metre, Śloka (Anuṣṭubh).<sup>8</sup> Metre, Vasantatilakā.<sup>9</sup> Metre, Śārdūlavikrīḍita.<sup>10</sup> Of the three *akṣaras* in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third *akṣara* was originally वा, which appears to have been altered to चा. There can be no doubt that before चासीन्ति we require a masculine adjective, qualifying both करवालदण्डः and केतुः.<sup>11</sup> Metre, Vasantatilakā.<sup>12</sup> Read इवावुधैः.<sup>13</sup> Metre, Śloka (Anuṣṭubh).<sup>14</sup> Metre, Upajāti; and of the next verse.<sup>15</sup> Metre, Śloka (Anuṣṭubh).<sup>16</sup> Read पयांसि.<sup>17</sup> Metre, Puṣpitaṅgrā.<sup>18</sup> Read निरङ्कुशं च.<sup>19</sup> Read हरिके हरिः.<sup>20</sup> Metre, Rathoddhatā.

L. 11.

धाविव मीलिकौघाः ॥<sup>21</sup>—[14].तेषु क्रमादखिलसा(शा)स्त्रश(स)रोविहारिहन्सोवतन्सितशिवपतिपादपङ्कः<sup>22</sup> ।लक्ष्मीधरः स्फुरित[भाल]दसी(शी)तरस्मि(स्मि)सत्र(त्र)स्त्रचारिगुणमीलिकसिं धुरासीत् ॥  
<sup>23</sup>—[15].

12. यदध्वरोक्षासिद्धतास(श)धूमलेखाः स्फु[टा]नेकविभक्तिभग्नः ।

दिगङ्गनापीनपयोधरेषु विलास[वे]<sup>24</sup>णित्रियमाश्रय[त्त ॥<sup>25</sup>—[16].

[च]लभत जनिमस्मात्स्वरितैकपात्रं विनयसदनमे -

13. कं वत्सराजो द्विजम्भः ।

जलधिरिव [गभीरः]<sup>26</sup> शैलवद्भेयसारो सुररिपुरिव लक्ष्मीसंश्रयो यो ब[भू]व ॥<sup>27</sup>—[17].निर्मलगुणगणव[तश्च मि<sup>28</sup>]त्रोदयमोदिनोऽसु(स्व)जस्येव ।

शुक्लद्विजपरिभोग्या

14. बभूव यस्यामला लक्ष्मीः ॥<sup>29</sup>—[18].पाशी(सी)दशेषश्रुतिसिंधुहन्सस्तस्यात्मजो<sup>30</sup> लाहडनामधेयः ।पु[पोष] यो निर्मलवाग्विलासं रे[मे] [च<sup>31</sup>] यः सज्जनमानसेषु ॥<sup>32</sup>—[19].

मंत्रिणां धुरि कलोज्ज्व(ज्ज)ल -

15. कायं यच्चकार मदनचित्तिपालः ।

विष्टपत्रितयमे[व?] जिगीषुः पंचवाण इव सी(शी)तमयूखं ॥<sup>33</sup>—[20].कुटुम्ब(स्व)कुसुदप्रौढप्रमोदने प[टो<sup>34</sup>]यसी ।

तस्यासीद्विजराजस्य प्रभा हृदयव -

16. लभा ॥<sup>35</sup>—[21].

ततो बभूव द्विजरा[ह]मन्त्रः सलक्षणशारुचरित्रपात्रम् ।

च[भू]क्षि[ने]त्रः परमर्हिदेवः क्षोणीश्वरो येन विनिर्मलेन ॥<sup>36</sup>—[22].

राज्य - [रम]शेषमेव भुजयोर्विन्ध्यस्य यस्य स्वयं

वीर -

17. श्रीपरमर्हिभूपरिवृढः प्रौढप्रमो[दो]दयः ।

<sup>37</sup>त्रस्यद्वा(द्वा)लकुसंगसा(शा)वकदृशामुहामकामस्युशांपत्र(च)न्यासकलाविलासर[सि]क[स्त्र<sup>38</sup>]ान्तोभवत्संततम् ॥<sup>39</sup>—[23].

लक्ष्मीकेलिनिकेतन -

18. स्य भजतो मित्रोदयस्मरतां

दूराधःकृतकंटकस्य गुणिनो लोकैकतापच्छिदः ।

अश्लोकास्य च तस्य च त्रिभुवने साधर्म्यमत्युज्ज्व(ज्ज)लं

वैधर्म्यं तु परासुखः स न कदाप्यासीद्विजाधीश्वर -

Metre, Upajāti.

<sup>22</sup> Read •इसीवतंसित•.<sup>23</sup> Metre, Vasantatilakā.<sup>24</sup> This akshara originally was वि.<sup>25</sup> Metre, Upajāti.

<sup>26</sup> The aksharas in these brackets are doubtful. The first of them looks more like स than like न ; of the second, the consonant appears certainly to be म, not स ; and the third, in the impression, is quite indistinct. Dr. Hultzsch has read ससङ्गः.

<sup>27</sup> Metre, Mālinī.<sup>28</sup> Metre, Āryā.<sup>29</sup> Read •इसल•.<sup>30</sup> Metre, Upajāti.<sup>31</sup> Metre, Svāgatā.<sup>32</sup> Metre, Śloka (Anuṣṭubh).<sup>33</sup> Metre, Upajāti.<sup>34</sup> कुसुं, probably only by mistake, for कुसुं.<sup>35</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

L. 19.

रे ॥ —[24].

[प्रा]सादी वैष्णवस्तेन निर्मितोन्मत्तवृन्दहरिम् ।

मूर्ध्ना स्रस(श)ति यो नित्यं पदमस्यैव मध्यमम् ॥<sup>36</sup>—[25].

चकारय[च] स्फटिकावदातमसाविदम्[न्दि]रमिन्दुमौलेः ।

न जातु यस्मिन्निवसन्स दे -

20.

वः कैलासवासाय चकार चेतः ॥<sup>37</sup>—[26].

कीताम्ब(म्ब)रं यस्य यशो बभूव सुदर्शनं यस्य वपुर्विजम्बे ।

गुणोत्करी यस्य च नन्दकीभूदासीत् [त]न्मातुर्गुणोत्तमाख्यः ॥ —[27].

त्रिभुवनमहनीयवृ -

21.

तद्वच्चं शिशुमपि यं परमर्हिपार्थिवेन्द्रः ।

अनयत श(स)चिवेषु मुख्यभावं जगति गुणा हि पुमान्समर्चयन्ति<sup>38</sup> ॥<sup>39</sup>—[28].

अनेनाचारसु(श)चिना ब्र(ब्र)ह्मलोके ि[वह्\*]र्गिरि[ः] ।

कीर्तनं जनकस्येदमसिद्धं सिद्धिमापि -

22.

तम् ॥<sup>40</sup> ॥ —[29].

[गौ]डान्वयैकतिलकस्य गदाधराख्यो लक्ष्मीधरस्य तनयः कविचक्रवर्ती ।

विद्यावताम्<sup>41</sup> परमः परमर्हिदेवसंधानविग्रह[ह\*]महासचिवो बभूव ॥<sup>42</sup>—[30].

तस्यात्मजो देवधरः कवी -

23.

न्द्रः प्रस(श)स्तिमेतामतुलाश्चकार ।

अस्यानुजो धर्मधरस्य धीरः कुतूहलाद्वा(वा)लकविकर्त्तिलेख ॥<sup>43</sup> ॥ —[31].

उच्चकार चमत्कारकारकः सर्वशिल्पिनाम् ।

[धी]रो महाराजः सोमराजाङ्गभूरिमाम् ॥<sup>44</sup>—[32].

शं - . .

24.

भुव विष्णुस्य विभर्त्ति यावज्जटाकलापं च भु[जान्त]रं च ।

पा[यो]धिजं धाम च कौस्तुभस्य स्थिरास्तु कीर्त्तिश्च कृतिश्च तावत् ॥<sup>45</sup>—[33].

पक्ष[त्रय]चमुखादित्यसंख्ये विक्रमव[त्स\*]रे ।

आग्निनशुक्लपद्मभ्यां वासरे वासरेग्रितुः ॥<sup>46</sup>—[34].

श्रीरस्तु [॥\*]

## TRANSLATION.

Om ! Om ! Adoration to the holy Vāsudeva !

(Verse 1).—Victorious are the arms of Śauri,<sup>47</sup> the trees which yield the four objects of life,<sup>48</sup> every hair on which [becomes] erect (*with pleasure*) at the close embrace of Lakshmi.

(2).—May he who holds the discus in his hand,<sup>47</sup> protect [you], he who under the pretence of .....touched the breasts of the daughter of the ocean<sup>49</sup>!

<sup>36</sup> Metre, Śloka (Anuṣṭubh).<sup>37</sup> Metre, Upajāti ; and of the next verse.<sup>38</sup> Read पुमांसम्.<sup>39</sup> Metre, Puṣpitaḡrā.<sup>40</sup> Metre, Śloka (Anuṣṭubh).<sup>41</sup> Read विद्यावतां च.<sup>42</sup> Metre, Vasantatilakā.<sup>43</sup> Metre, Upajāti.<sup>44</sup> Metre, Śloka (Anuṣṭubh).<sup>45</sup> Metre, Upajāti.<sup>46</sup> Metre, Śloka (Anuṣṭubh).<sup>47</sup> i.e., Viṣṇu-Kṛishṇa.<sup>48</sup> Virtue, wealth, pleasure, and final liberation.<sup>49</sup> i.e., Lakshmi.

(Verse 3).—From the eye-lotus of Atri was born the god<sup>80</sup> (*who is*) the ornament of the beloved husband of the daughter of the lord of mountains. From him [*sprung*] this race [*which*].....has shone with its bright fame, as if (*decorated*) with pearls.

(4).—In it there were born, of pleasing conduct, the [Chândrâtreyā] princes, who by their powerful massive arms have crushed the hosts of enemies.

(5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (*his*) adversaries (*and*) whose vigour became known by his onslaught on hostile kings, elated with pride; (*resembling*) the great Indra who cut off the wings of the mountains with his thunderbolt (*and*) whose might became famous by his killing (*the demon*) Vala.

(6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (*and*) when their minds had no hope ever to return?

(7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (*and*) darkened by the bees<sup>81</sup> (*which stuck to it*), was by his enemies seen moving rapidly to their own destruction, like Rāhu,<sup>82</sup> coming in contact with the new(*ly risen*) sun.

(8).—As the moon, the crest-jewel of Maheśvara, (*arose*) from the ocean, so was born from him Yaśovarman, who was an ornament of great rulers, causing joy to the people.

(9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (*of men*) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.

(10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (*before him, and*) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.

(11).—How could one even mention mutual conflict in the reign of this (*king*), who has brought about the union of both fortune and eloquence (*in his own person*)?

(12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.

(13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—

(14).—Now there is, well known in the three worlds, the family of Vasishṭha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (*are found*) in the ocean.

(15).—Among these, there was in the course of time Lakshmidhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Śivā; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.

(16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (*put*) playfully on the big breasts of the women of the quarters.

<sup>80</sup> i.e., the moon, borne on the head by Śiva, the husband of Pārvatī.

<sup>81</sup> The bees had sat before on the temples of the elephants.

<sup>82</sup> The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

(Verse 17).—From him took his origin the chief of the twice-born Vatsarāja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura,<sup>53</sup> the resort of fortune.

(18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure twice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.

(19).—He had a son, named Lāhaḍa, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.

(20).—Him, whose person was beautified by (*his acquaintance with*) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.

(21).—That king of the twice-born had (*for his wife*), dear to his heart, Prabhā, (*a lady*) dexterous in bringing into full bloom the family-lotus.

(22).—From her sprang the king of the twice-born<sup>54</sup> in human form, Sallakshana, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.

(23).—Having placed on whose arms the whole [*burden*] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (*their bodies*).

(24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (*and*) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of Lakshmi, blooms at the rising of the sun, is quite free from thorns, has many fibres (*and*) cools in an unsurpassed manner the heat of people; but he differed (*from the day-lotus*) in this that he was never averse from the supreme lord of the twice-born.<sup>55</sup>

(25).—He erected a temple of Vishṇu, containing (*an image of*) Hari, which with its top always touches his own middle stride.<sup>56</sup>

(26).—And he also caused this crystal-white habitation of the moon-crested (Śiva) to be built, residing in which the god has never turned his thoughts to dwelling on Kailāsa.

(27).—From him sprang (*a son*), named Purushottama,<sup>57</sup> whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

<sup>53</sup> i.e., Vishṇu, the husband of Lakshmi, the goddess of fortune.

<sup>54</sup> i.e., the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, i.e., Śiva, on earth, Sallakshana being the third eye of the king.

<sup>55</sup> i.e., Śiva, in the case of Sallakshana; and the moon, in the case of the day-lotus.

<sup>56</sup> i.e., the sky.

<sup>57</sup> *Purushottama* is one of the names of Vishṇu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for *sudarśana* and *nandaka* are the names of Vishṇu-Kṛishṇa's discus and sword, and *pīṭm-lāra* would denote his yellow garment, Vishṇu himself being called *Pīṭmbara*, 'dressed in yellow clothes.'

(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world,<sup>58</sup> which had been left incomplete.—

(30).—Lakshmīdhara, the unique ornament of the Gauda family, had a son named Gadādhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.

(31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.

(32).— . . . . son of Somarāja, the steadfast Mahārāja (?), who rouses the admiration of all artizans, has engraved it.—

(33).—As long as Śambhu wears his tresses of matted hair and the light which has risen from the ocean,<sup>59</sup> and Vishnu his breast (?) and the Kaustubha jewel, so long may the fame (*of the founders*) and (*their*) work endure!

(34).—In the year of Vikrama, counted by the wings (2), the faces<sup>60</sup> of the three-eyed (Śiva) (5), and the Ādityas (12), on the fifth (*lunar day*) of the bright half of Āśvina, on the day of the lord of the day.<sup>61</sup>

May fortune attend!

## XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was found, in July 1887, in the walls of the ruined Fort of Jhānsī, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3' 1" by 1' 7", and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 *aksharas*, and measured at least 4' 6" in length. The existing writing is on the whole well preserved. The size of the letters is between  $\frac{7}{8}$ " and 1". The characters are Nāgarī of about the twelfth century. The language is Sanskrit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that *ḷ* is throughout denoted by the sign for *v*, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the resting-place of Kanyākubja; from which I would infer that this record has reference to the

<sup>58</sup> i.e., who died before the temple was finished.

<sup>59</sup> i.e., the moon.

<sup>60</sup> Śiva is called *Pañcamukha*, 'the five-faced'.

<sup>61</sup> i.e., on Sunday.



rulers of Kanyākubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs—Sīdhuka and Māmaka (?)—of whom the elder one became king. Other chiefs, who kept the Bhīllas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapādi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakkhaṭa and the third Rajaḥpāla. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name Rājaladevī. In line 20 we meet with the prince Kīrtivarman who is protected from somebody (the Chedi king Karṇa (?)); and line 21 speaks of three kings, one of whom appears to be again Kīrtivarman. Line 23 mentions the son of the illustrious Satyavati, who perhaps defeated a certain Gaṇapāla (?), and did something to the rule of Udayāditya, the lord of Avanti. Line 25 perhaps contains the name Nṛsiṃha, and line 26 that of the illustrious Hīra or Hīrāṃsu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakṣhaṇasimha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kīrtivarman probably is the Chandella<sup>1</sup> king of that name, the contemporary of the Chedi king Karṇadeva; and Udayāditya the ruler of Mālava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakṣhaṇasimha with the Chandella king Sallakṣhaṇavarman, or for assigning this inscription to the Chandella rulers.

## TEXT.

- 1.<sup>2</sup> . . . . .<sup>3</sup>[श्यामो]नुव्रतबुधकोत्पलदल . . . . .
2. . . . .<sup>4</sup>इतुं कन्याकुल(ज)प्रतिष्ठां सुरसरितमपि प्रीति[मा]. . . .
3. . . . .<sup>5</sup>छंदःपारदृशां तताध्वरक्षुषां त्रिजायिनां नित्य[शो?] . . . .
4. . . . .<sup>6</sup>न जयन्तनामा तेनेन्दुनाजनि ततः प्रयतेन सुनुः ॥ . . . .
5. . . . .<sup>7</sup>लुहिरदतुरगक्रीडयामू जिगीषू यात्राकाले कचिदपि वह्निसेलतुर्वीर-  
[से?] . . . .
6. . . . .<sup>8</sup>[स?]ीधुकमामकाविति ततो ज्येष्ठस्तदासीनृपः ॥<sup>9</sup>पत्नैरितोजनि सुतः  
सुसूतो ययो . . . .
7. . . . .<sup>10</sup>सज्ज[ल]वापिकां व(ब)लवतोर्वीरदेशस्थितान् । भिन्नानुव्रतरहसः  
करल[ग]त्कोदण्डगर्वीर्घटा[नु] . . . .

<sup>1</sup> I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayāditya of Mālava also an absolutely certain date is now available.

<sup>2</sup> The impression shows that the line here numbered 1, was preceded by one or more other lines.  
Metre, Śārdūlavikrīḍita.  
Metre, Śragdharā.

<sup>3</sup> Metre, Śārdūlavikrīḍita.

<sup>4</sup> Metre, Vasantatilakā.

<sup>5</sup> Metre, Mandākrāntā.

<sup>6</sup> Metre, Śārdūlavikrīḍita.

<sup>7</sup> Metre, Vasantatilakā.

<sup>8</sup> Metre, Śārdūlavikrīḍita.



*[The text in this image is extremely faint and illegible due to severe fading or damage. It appears to be a continuous block of handwritten script.]*



L. 24. "[प्र]वितः प्रविष्याम् ॥ "ब्रह्मेव सृष्टिप्रणी (ग्री)रिसद् [ग्री नी]र्या मभ्युर्बुद्धिगोच्यज्ञासुदपादि तेन ॥—

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-----D-----

25. ॐ — ॐ<sup>३३</sup>[म१]दवनिभुजी राजसिंहो वृसिंहः कुर्वन्नुपासिधाराग्रहतस्त्रिभिरःकन्दु . . . . .

३६. . . . . " [सु]ज्ञतपःपुत्रां प्रति सुहृर्विश्रामविद्यासभूः । श्रीहीराण्य[दिवा] . . . . . ३ .

27. . . . . "तदः त्रीसहस्रवर्ष[सिंह] एव जनताभीतीभयिता भूयं . . . . .

३४. . . . . " [ ण ]ीर्वाग्निनामस्यः शक्यधृतां शुद्धिर्वि[ नयि ]नामा . . . . .

20. . . . . "[क]ष्टोगमत्प्रव्रियः ॥" प्रीत्यर्थं प्रव्रियः . . . . .

80. . . . . \*यवजतरगसेनैरि . . . . .

81. . . . . अक्षर भुवनसूत्र . . . : . . . . .

32. . . . . वी रा३७ . . . . .

## XXVII.—A CHANDELLA INSCRIPTION FROM MAHOBA.

• BY E. HULTZSCH, PH.D.

The stone, which bears the subjoined inscription, was discovered by General Cunningham in 1865 at Mahobā.<sup>1</sup> Having been lost sight of for some time,<sup>2</sup> it turned up again in the Allāhābād Museum, where General Cunningham saw it in 1872.<sup>3</sup> His volume published in 1885 contains a facsimile of the inscription.<sup>4</sup> In the same year, I took an impression of it at Allāhābād, and published a transcript with a short abstract in German after my return to Europe.<sup>5</sup> The original stone is now preserved in the Lakhnau Museum.

The stone, which bears the inscription, is broken both on the right hand and at the bottom. The preserved part ends with the first syllables of the 29th verse of a genealogical account of the Chandella dynasty. Of the preceding 28 verses, not a single one is complete, and one (13) is entirely lost. But even the few existent fragments contain some important data for the history of the Chandellas.

<sup>21</sup> Metre, Vasantatilakā.

12 Metre, Šardūlavikrīdita.

२३ Metre, Bragdhara.

३४ **Metre, Śardūlavikrīḍita.**

<sup>25</sup> Metro, Vasantatilakā.

20 Metre, Sagdharā.

<sup>27</sup> From an impression supplied to me by the Editor. From the published photo-lithograph it will be seen that all lines are incomplete at the end, and all lines, except 21-24, incomplete at the beginning. The original full length of the lines may be seen from lines 21-24 of this transcript, from which it appears that each line originally contained about ninety *aksharas*.

<sup>1</sup> Cunningham's *Archaeological Survey of India*, vol. XXI, p. 71; see also vol. II, p. 447.

<sup>a</sup> *Journal of the Asiatic Society of Bengal*, vol. L, p. 10.

<sup>a</sup> Cunningham's *Arch. Sur. India*, vol. XXI, p. 72.

<sup>4</sup> *Ibid.*, plate xxi.

<sup>1</sup> *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 47. This paper contains a mistake in line 11 of the transcript, where I read the name of one of the Chandella kings as चण्ड. In two new impressions, which I owe to the kindness of Dr. A. Führer, the reading is clearly चण्ड, as *ante*, pp. 197 and 199.

The inscription opens with an invocation of Śiva. Verse 5 ends with the words:—‘From this beloved of the night (*i.e.*, the moon) there sprang a race beloved by all,’ and the next two verses seem to have treated of the kings of the lunar race. ‘Among these there was Nārāyaṇa . . . .’ (v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:—‘Then there was that king, Jeṣā by name, after whom Jeṣābhukti was (*named*), just as this earth (*prithivī*) after Prithu. His younger brother, called Vijā . . . .’ The two brothers Jeṣā and Vijā are identical with Jejjāka and Vijjāka, who are mentioned in another fragmentary inscription.<sup>6</sup> Professor Kielhorn has further identified both pairs of names with Jayaśakti and Vijayaśakti<sup>7</sup> or Vijaya,<sup>8</sup> the sons of Vākpati. According to verse 10 of the present inscription, Jeṣā (or Jejjāka) gave his name to Jeṣābhukti (also called Jeṣābhuktika<sup>9</sup> or Jejjākabhukti<sup>10</sup>), ‘the dominion of Jeṣā (or Jejjāka).’ This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajāhūtī or Jajāhotī,<sup>11</sup> just as the modern Tirhut is derived from Tīrabhukti.<sup>12</sup>

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:—‘There appeared a blessing for the earth, called the illustrious Dhaṅga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Hamvīra, who had proved a heavy burden for the earth.’ Hamvīra or Hambīra is a further corruption of Hammīra, the Sanskritized form of امير which appears on the coins of the Pathān kings of Delhi.<sup>13</sup> Professor Kielhorn has published three inscriptions of Dhaṅga,<sup>14</sup> which are dated in Samvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhaṅga’s death, which it mentions. Accordingly the Hambīra or Amīr, who is stated to have been Dhaṅga’s contemporary, seems to be identical either with Sabuktagīn (A. D. 977 to 997) or with his son Maḥmūd of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishta<sup>15</sup> reports that Jayapāla, the king of Lahore, was, on the occasion of his second defeat by Sabuktagīn, supported with troops and money by the king of Kālāñjara. As Kālāñjara, after Yaśovarman who conquered it,<sup>16</sup> seems to have been the capital of the Chandellas,<sup>17</sup> it is not improbable that this remark refers to Dhaṅga, and that Hambīra has to be identified with

<sup>6</sup> *Ante*, p. 121. The affix *ka* seems to be added, in order to make the two Hindi names look like Sanskrit words. Similar masculines in *ā* are Māhā, Melhā, and Ghikā in a Delhi inscription, which was published by myself in the *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 56, and by Professor Eggeling, *ante*, p. 93.

<sup>7</sup> *Ante*, p. 123.

<sup>8</sup> *Ante*, p. 138.

<sup>9</sup> *Ante*, p. 34.

<sup>10</sup> Cunningham’s *Arch. Sur. India*, vol. X, plate xxxii, No. 10; vol. XXI, p. 174.

<sup>11</sup> *Ibid.* vol. II, p. 412; the same author’s *Ancient Geography of India*, vol. I, p. 481. Alberūnī’s *India*, translated by Sachau, vol. I, p. 202. Elliot’s *History of India*, vol. I, p. 57.

<sup>12</sup> *Indian Antiquary*, vol. XV, p. 304. The form *Tirahuti* occurs in Tāranātha’s *History of Buddhism in India*, translated from Tibetan into German by Schiefner; see the Index.

<sup>13</sup> See *ante*, p. 62, note 5, and Thomas’ *Chronicles of the Pathān Kings of Delhi*, *passim*. The Hammīra, who is mentioned in Kalhapa’s *Rājataranginī* (taraṅga vii, verses 53 and 64) as a contemporary of Saṃgrāmarāja (A. D. 1003 to 1028), is probably meant for Maḥmūd of Ghazna.

<sup>14</sup> *Ante*, pp. 135 and 137; *Indian Antiquary*, vol. XV, p. 202.

<sup>15</sup> Translated by Briggs, vol. I, p. 18.

<sup>16</sup> *Ante*, p. 128, verse 31.

<sup>17</sup> In three grants published by Professor Kielhorn (*Ind. Ant.* vol. XVI, p. 201), the Chandella kings Dhaṅga, Devavarman, and Madanavarman, bear the title of *Kālāñjaraādhipati* or ‘lord of Kālāñjara.’



Sabuktagin, and not with Maḥmūd of Ghazna. That Dhaṅga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambīra.

Verse 18 is again mutilated. Verse 19 describes Dhaṅga's son and successor Gaṇḍa:—'From him (*viz.*, Dhaṅga) there sprang an ornament of the earth, called the illustrious Gaṇḍa, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath . . . . . ' General Cunningham has satisfactorily identified Gaṇḍa with Nandā, king of Kālañjara, who, according to the Muḥammadan historians, was twice attacked by Maḥmūd of Ghazna in A. D. 1021 and 1023.<sup>18</sup>

Verse 20 is incomplete. Verse 21 gives the name of Gaṇḍa's son and successor:—'From him (*viz.*, Gaṇḍa) there sprang that king Vidyādhara, who gathered the flowers of the fame of his enemies . . . . . ' Verse 22 probably refers to the same Vidyādhara:—'Bhojadeva, together with Kalachuri-chandra (*i.e.*, the moon of the Kalachuris), worshipped, full of fear, like a pupil, (*this*) master of warfare, who had caused the destruction of the king of Kanyākubja, and who was lying on a couch.' As the three Chandella kings Gaṇḍa, Vidyādhara, and Vijayapāla must have reigned between Samvat 1055<sup>19</sup> and Samvat 1107, the date of the grant of Devavarman,<sup>20</sup> or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhārā, for whom we have the two dates A. D. 1021 and 1042.<sup>21</sup> 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II.<sup>22</sup> 'The king of Kanyākubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948<sup>23</sup> and 1097.<sup>24</sup>

Verse 23 contains the name of Vidyādhara's successor:—'There was (*a king*) called Vijayapāla, whose conquest of the world was stopped (*only*) by the ocean . . . . . ' As we learn from verse 24, he was a contemporary of Gaṅgeyadeva of Chedi, who was reigning about A. D. 1030:—<sup>25</sup> 'When Gaṅgeyadeva, who had conquered the world, perceived before him (*this*) terrible one . . . . . , the lotus of his heart closed the knot (*i.e.*, the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Samvat 1107 or A. D. 1050.<sup>26</sup> Verse 25 mentions the reign of his brother Kīrtivarman, whose inscription is dated in Samvat 1154 or A. D. 1098:—<sup>27</sup> 'From him (*i.e.*, Vijayapāla) there sprang the illustrious Kīrtiva[rman], (*who was endowed*) with all the virtues of Bharata . . . . . ' Verse 26 records that Kīrtivarman conquered Lakshmī-karṇa:—'Just as Purushottama (*Vishṇu*), having produced the nectar by churning with the mountain (*Mandara*) [the rolling (*milk*) ocean,<sup>28</sup> whose high waves had swallowed many mountains, obtained (*the goddess*) Lakshmi together with the elephants (*of the eight regions*),—he (*viz.*, Kīrtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmīkarṇa, whose armies had destroyed many

<sup>18</sup> Cunningham's *Arch. Sur. India*, vol. II, p. 452; Firishta, translated by Briggs, vol. I, pp. 63 and 66; Elliot's *History of India*, vol. II, pp. 463 and 467.

<sup>19</sup> See note 14, above.

<sup>20</sup> *Ind. Ant.* vol. XVI, p. 204.

<sup>21</sup> *Ibid.* vol. VI, p. 51. Dr. Bühler in the *Wiener Sitzungsberichte*, 1888, p. 630.

<sup>22</sup> Cunningham's *Arch. Sur. India*, vol. IX, p. 105.

<sup>23</sup> *Ante*, page 172.

<sup>24</sup> *Ind. Ant.* vol. XVIII, p. 10.

<sup>25</sup> Cunningham's *Arch. Sur. India*, vol. IX, p. 106; Alberūnī's *India*, translated by Sachau, vol. I, p. 202.

<sup>26</sup> See note 20.

<sup>27</sup> *Ind. Ant.* vol. XVIII, p. 237.

<sup>28</sup> व्रजस्य governs two accusatives. Compare सुधा चीरनिधिं मध्याति, quoted by Drs. Bühlingk and Roth, s. v. मध्, from the *Siddhāntakaumudī*.

princes, obtained splendour in this world together with elephants.' Lakshmīkarna is identical with Karna of Chedi,<sup>29</sup> whose defeat at the hands of Kīrtivarman is related in the prologue of Kṛishṇamiśra's *Prabodhachandrodaya*. This drama was acted before Kīrtivarman at the command of his general, a Brāhmaṇa named Gopāla, who had just vanquished Karna and again placed Kīrtivarman on the throne.<sup>30</sup> Karna is three times mentioned in the prologue:—

1. In a Sanskrit verse, the importance of which was first recognized and its bearing explained by General Cunningham:—<sup>31</sup> 'He (*viz.*, Gopāla), having overcome the strong Karna, caused the rise of the illustrious king Kīrtivarman, just as discrimination, having overcome strong delusion, gives rise to knowledge.'

2. A passage in Sanskrit prose<sup>32</sup> says of Gopāla that he 'strove to re-establish the sway over the earth of the kings of the lunar race, which (*sway*) had been uprooted by the lord of Chedi, who was as terrible as the fire at the end of the world to the multitude of all princes.' Here the expression 'the lord of Chedi' refers to Karna and 'the kings of the lunar race' to the Chandellas.

3. A lengthy Prākṛit passage,<sup>33</sup> which need not be translated in full, says that Gopāla, 'having crushed the ocean-like army of Karna, obtained the splendour of victory in battle, just as Madhumathana (*Vishṇu*), having churned the milk-ocean, obtained (*the goddess*) Lakshmi.'

It is a curious coincidence that, in the passage just quoted, the army of Karna is compared to the milk-ocean, just as in verse 26 of the subjoined inscription, and Gopāla to Madhumathana (*Vishṇu*), just as there Kīrtivarman is compared to Purushottama (*Vishṇu*); and it appears very probable that the composer of the inscription knew the *Prabodhachandrodaya* and borrowed from it his description of Kīrtivarman's victory over Karna. The reign of Kīrtivarman and, together with it, the date of Kṛishṇamiśra, the author of the *Prabodhachandrodaya*, is limited by A. D. 1050<sup>34</sup> and A. D. 1116, the date of Jayavarman's inscription.<sup>35</sup>

According to Bilhana's *Vikramāṅkadevacharita* (sarga i, verses 102 f.) Kīrtivarman's contemporary Karna of Dāhala or Dāhāla (*i.e.*, Chedi) was defeated by the Western Chālukya king Āhavamalla II. (about 1042 to about 1068 A. D.). In another part of his poem (sarga xviii, verse 93), Bilhana calls Karna, whose court he visited, 'the death to the lord of the Kālañjara mountain' (*Kālañjaragiripati*), *i.e.*, to the Chandella king. This expression, if contrasted with the repeated statement that Kīrtivarman and his general Gopāla completely defeated Karna, illustrates the necessity of hearing the other party before drawing historical conclusions from an Oriental record.

<sup>29</sup> According to Professor Kielhorn, Karna's Benares grant is probably dated in Chedi-Samvat 793 or A. D. 1042; *Ind. Ant.* vol. XVII, p. 216.

<sup>30</sup> Page 5 of the Calcutta edition:—नीपाखी भूमिपालाभ्रसमसिखतामात्रनिषेध जित्वा साक्षाज्ये कीर्तिवर्मा नरपतिविक्रमो देव भूयिष्यवेत्ति ॥

<sup>31</sup> Cunningham's *Arch. Sur. India*, vol. II, p. 453; vol. IX, p. 108. Page 8 of the Calcutta edition:—देव च । विवेकेनैव निर्जित्य कर्णं मोहमिवीर्जितम् । श्रीकीर्तिवर्मरूपतेर्वीधस्त्रेवोदयः कृतः ॥

<sup>32</sup> Page 7 of the Calcutta edition:—सकलभूपाखजुलप्रलयकासाप्रिद्धेय वेदिपतिना सत्सुखितं चन्द्रान्वयपार्थिवाणां इषिभ्यानां विपत्यं स्थिरीकर्तुमयमस्य संरम्भः ॥

<sup>33</sup> The Sanskrit translation of the end of this passage (p. 6 of the Calcutta edition) is as follows:—देव कर्णसेनसामरं निर्मलं मधुमथनेनैव चौरसमुद्रं समासादिता समरविजयलक्ष्मीः ॥

<sup>34</sup> See note 20.

<sup>35</sup> *Ante*, p. 139.

If an inscription of *one* king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.<sup>36</sup>

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kirtivarman. Verse 29 begins:— 'His son, of wonderful . . . . ., was . . . . .'. The remainder of the inscription is lost.

## TEXT.

- L. 1. श्री श्री नमः शिवाय ॥ जयत्याज्यायनिःकंपमहि[मा] . . . . .<sup>37</sup>
2. नाः सतां ग्रस्तपञ्चवयन्तु मौलिशसिनः त्रेयो मयूखांकुराः ॥ [२\*] एतस्य विश्व . . . . .<sup>38</sup>
3. प्रतिकलं स्फारीभवन्मण्डलः । पीयूषैः प्रतिवर्द्धितैरह्वरहः स्वैर्विश्वमाप्याययन् . . . . .<sup>39</sup>
4. वतंसो वंशस्तस्मादजनि रजनीवज्जभादिश्वकान्तः ॥ [५\*] ततः पप्रथिरे वीराः कलि-  
व्याघ्रा . . . . .<sup>40</sup>
5. कुसुमान्याशास्त्रपर्वीक्षसत्क्षीराभोधितरंगरंगणकलाः क्रीडन्ति यत्कीर्त्तयः ॥ [७\*] आसीन्मारा-  
यणस्तेषु [गु] . . . . .<sup>41</sup>
6. स्य लोकः ॥ [८\*] जेजाख्ययाय नृपतिः स बभूव जेजामुक्तिः पृथोरिव यतः पृथिवीयमासीत् ।  
वीजाह्वयस्तदनुज . . . . .<sup>42</sup>
7. भूव<sup>43</sup> ॥ [११\*] हतरिपुकरिकुशुभमुक्तमुक्ताप्रकरमिषेण चकार लाजहृष्टिम् । असिबलभिगतेव  
यं विलोक्य स्फुटरणराज . . . . .<sup>44</sup>
8. बभूव निविडं व्योमांगणे संगलचक्रस्तुङ्गतुरङ्ग[पु]ङ्गवखुरक्षुण्णक्षमोत्थं रजः । क्रुध्यत्सारथयो  
यथासरलितधीवं सुखैर्नामितै[रु] . . . . .<sup>45</sup>
9. मलामृतानि वेलापयोनिधितटानि समुज्जसन्ति ॥ [१५\*] सान्द्रैः श्वेतातपत्रैर्विकसितकमला  
सोर्ध्निमालाग्रहृद्दैवमज्जग्रीमनक्रा ध्वजमकरमुखैर्विभ्रि[तै] . . . . .<sup>46</sup>
10. निर्मितवैरिभङ्गः श्रीधङ्ग इत्यवनिमङ्गलमाविरासीत् । सारेण यः स्वभुजयोर्भुवनातिभारं हवी-  
रमप्यतिवलं तुलयांचकार ॥ [१७\*] सोयं देवसरित्पतिः . . . . .<sup>47</sup>
11. रुद्रहीपजयोद्यमः समभवद्भीडाविलक्षः क्षणम् ॥ [१८\*] तस्मादभूजुजुष्टाखिलभूमिखण्डः  
श्रीगण्ड इत्यवनिमण्डनमेकवीरः । यक्षगण्डकोपशिखि . . . . .<sup>48</sup>
12. ज्ञवैः<sup>49</sup> । तदनु तरलैर्लीलादष्टाधरा मधुपत्रजैर्विपिनतरुभिः खैरं भुक्ता हृष्टा यदरिस्त्रियः ॥  
[२०\*] तस्मादसौ रिपुयशःकुसुमाहरोभूद्व्याधरो नृपतिरप्र[ति] . . . . .<sup>50</sup>

<sup>36</sup> Thus the Western Chalukya Pulikeśin II. and the Pallava Narasimhavarman I.—the Western Chalukya Vikramāditya I. and the Pallava Paramēśvaravarman I.—the Western Chālukya Jayasimha III. and the Chola king Rajendra-Chola—claim to have conquered each other; see my first volume of *South-Indian Inscriptions*, p. 145, note 2.

<sup>37</sup> Here 21 syllables of verse 1 and 54 of verse 2 are lost.

<sup>38</sup> Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

<sup>39</sup> Here 18 syllables of verse 4 and 48 of verse 5 are lost.

<sup>40</sup> Here 20 syllables of verse 6 and 47 of verse 7 are lost.

<sup>41</sup> Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

<sup>42</sup> Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

<sup>43</sup> Read बभूव.

<sup>44</sup> Here 7 syllables of verse 12, the whole of verse 13, and 6 syllables of verse 14 are lost.

<sup>45</sup> Here 18 syllables of verse 14 and 37 of verse 15 are lost.

<sup>46</sup> Here 46 syllables of verse 16 and 7 of verse 17 are lost.

<sup>47</sup> Here 49 syllables of verse 18 are lost.

<sup>48</sup> Here 21 syllables of verse 19 and 32 of verse 20 are lost.

<sup>49</sup> Read पञ्चवैः.

<sup>50</sup> Here 32 syllables of verse 21 and 18 of verse 22 are lost.

- L. 13. विहितकन्याकुलभूपासभङ्गम् । समरगुरुमुपास्त प्रौढभीस्तस्यभाजं सहकलपुरिचंद्रः शिववह्नी-  
जदेवः ॥ [२२<sup>x</sup>] अभवदभ्युधिरुक्ककुजयो विजयपाल इ[ति] . . . . .<sup>51</sup>
14. वहमये भीममुखेक्षमाणः । अवहत जितविश्वः सोपि ह्यत्पुण्डरीकं मुकुलितरणगर्व्ययनि गाङ्गेय-  
देवः ॥ [२४<sup>x</sup>] तस्माद्भूव भरतस्य गुणैः समयैः श्रीकीर्तिवर्धन[म्] . . . . .<sup>52</sup>
15. यस्तानेकक्षमाभ्युत्तमुच्चकैर्वल्लहरिभिर्लक्ष्मीकरणं महापुण्यवसुधतम् । अचलमहसा दोर्हणेन  
प्रमथ्य यशःसुधां य इह करिभिर्लक्ष्मी लेभेपरः पुरुषो[त्त][मः ॥ २६<sup>x</sup>] . . . . .<sup>53</sup>
16. लितमण्डलायकिरथैरायोधनेषु द्विषत्क्राणामयमन्य एव विदधे दिव्याङ्गनासंगमः ॥ [२७<sup>x</sup>]  
संश्रामेषु निशातखल्ललितिकासाहायकेनामुना ते चृष्यीपतये[त्] . . . . .<sup>54</sup>
17. गाङ्गार्कयोः<sup>55</sup> ॥ [२८<sup>x</sup>] आसीत्तदीयतनयोद्भूत . . . . .<sup>56</sup>

## XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padma-gupta's *Navasāhasāṅkacharita*<sup>1</sup> (discovered by Professor Zachariae) turned my attention to the history of Mālva, I came across some remarks by Dr. F. E. Hall<sup>2</sup> on a "much mutilated" inedited inscription which he had seen at Udepur (Gwalior). Though some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed very clearly that the document must give a fuller pedigree of the Paramāras of Mālva than any other known inscription, and that it must besides contain interesting historical information. Convinced of its value, I asked the Editor kindly to secure a copy for me. He directed Dr. Führer, who was in the Jhānsi District, to obtain it, and the latter sent me, in May last, two excellent impressions, one on thick and one on thin paper. It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which at present is lying in the court-yard of the great temple of Śiva at Udepur. It contains 24 lines of deeply and well-cut rather ornamental Nāgarī characters, which closely resemble those found in the other Paramāra inscriptions of the eleventh century A.D. To judge from the appearance of the impression, the slab seems to be entire, and the remaining portion of the inscription probably was engraved on a second slab, which perhaps may still be found among the numerous inscribed stones in and about the temple.<sup>3</sup> The portion now published is on the whole in a fair state of preservation. For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have suffered severely from rough treatment, it is in the majority of cases possible to recognise their outlines, when one has restored the text conjecturally and knows what they ought to be. The language of the inscription is Sanskrit, and, with the exception of the

<sup>51</sup> Here 29 syllables of verse 23 and 19 of verse 24 are lost.

<sup>52</sup> Here 37 syllables of verse 25 and 6 of verse 26 are lost.

<sup>53</sup> Here 41 syllables of verse 27 are lost.

<sup>54</sup> Here 47 syllables of verse 28 are lost.

<sup>55</sup> Read गङ्गाङ्कयोः.

<sup>56</sup> Here 46 syllables of verse 29 as well as the remainder of the inscription are lost.

<sup>1</sup> G. Bühler and Th. Zachariae, *Ueber das Navasāhasāṅkacharita*, *Sitzungsberichte, der phil. hist. Classe der Wiener Akademie*, Bd. CXVI, S. 583 ff.

<sup>2</sup> *Jour. As. Soc. Beng.* vol. XXXI, p. 114, note.

<sup>3</sup> Cunningham, *Arch. Surv. Rep.* vol. VII, pp. 82-83.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as *khadgam ūrdhvikṛitam yena* (line 16) instead of *khadga ūrdhvikṛito yena* and frequent faulty substitutions of *sa* for *śa*. Once in *vikṛastāṅgo* (line 23) *śa* has been put for *sa*. *Va* throughout does duty for *ba*, as is the case in most medieval inscriptions from Mālva and Gujarāt. A mistake in versification occurs in line 1, where the word *ālavāle* has been treated like a compound and *āla* belongs to the first Pāda of the verse, while the second begins with *vāle*. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a *madhyama kavi*.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Prasasti*. As *Prasastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Śiva, Pārvatī and Gaṇeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayāditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Prasasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramāra rulers of Mālva. Hitherto three imperfect lists were known, which occur in the *Navasahasāṅkacharita* of Padmagupta,<sup>4</sup> in the Nāgpur *Prasasti*,<sup>5</sup> and in the land-grants of Vākpati and Bhoja.<sup>6</sup> A comparison of their contents with those of the document under consideration yields the following results:—

I. Udepur <i>Prasasti</i> . Paramāra.	II. <i>Navasahasāṅkacharita</i> . Paramāra.	III. Nāgpur <i>Prasasti</i> . Paramāra.	IV. Land-grants.
⋮	⋮	⋮	⋮
Upendra.	Upendra.	⋮	Kṛishṇa.
Vairisimha I.	⋮	⋮	⋮
Śtyaka I.	⋮	⋮	⋮
Vākpati I.	Vākpati I.	⋮	⋮
Vairisimha II.—Vajraṣa.	Vairisimha.	Vairisimha.	Vairisimha.
Harsha.	Śtyaka—Harsha×Vaḍajā.	Śtyaka.	Śtyaka.
Vākpati II.	Vākpati II.—Utpalarāja.	Mufja.	Vākpati, or Amoghavarsha, or Prithivivallabha, or Śrīvallabha; A. D. 974-975, and 979.
Sindhurāja.	Sindhurāja, or Navasahasāṅka, or Kumāranārāyaṇa.	Sindhurāja. <sup>7</sup>	Sindhurāja.
Bhoja.		Bhoja.	Bhoja.
Udayāditya.		Udayāditya.	A. D. 1021-22.

<sup>4</sup> *Ueber das Navasahasāṅkacharita*, p. 35 (613).

<sup>5</sup> *Jour. Bo. Br. Roy. As. Soc.* vol. I, p. 259; *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, pp. 44 ff.

<sup>6</sup> *Indian Antiquary*, vol. VI, p. 48; and vol. XIV, pp. 159 ff.

<sup>7</sup> This name does not appear in either of the two published editions. I owe it to Mr. J. F. Fleet, who possesses a paper impression of the inscription. Professor Kielhorn will give a new edition of the *Prasasti* in the *Indian Antiquary*.



It appears that the Udepur *Prāṣasti* alone presents an unbroken line of kings from Upendra to Udayāditya. Even the *Navasāhasāṅkasharita*, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vākpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur *Prāṣasti* (verses 8-10), the first four kings after Paramāra followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Prāṣasti*, it will be advisable to add to them the information contained in the *Navasāhasāṅkasharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramāras given here, is the same as that which the *Navasāhasāṅkasharita* and the Nāgpur *Prāṣasti* tell.<sup>8</sup> When in ancient times the great Brāhmaṇ Vasishṭha was living on Mount Âbû, Viśvāmitra forcibly abducted his famous cow. Vasishṭha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramāra, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Âbû, where Paramāra princes for a long time held the fort of Achalgaḍh while their capital was at Chandrāvati, a few miles south-east of the mountain. Someśvara's *Prāṣasti* in Tejaḥpāla's temple<sup>9</sup> at Dailvādā enumerates an older line of Paramāra princes, Dhūmarāja, Dhandhuka, and Dhruvabhata, regarding whom nothing is known, as well as a later series of kings, Rāmadeva, Yaśodhavaḷa, Dhāravarsha, Prahlādana, Somasimha, and Kṛishṇarāja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Aphilvād. As the Paramāras of Mālvā apparently believed in the origin of their *heros eponymos* from the firepit at Âbû, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgaḍh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kingship' or 'the honour of exalted kingship' by his bravery. It may, therefore, be inferred that the author of the *Prāṣasti* considered him to be the conqueror of Mālvā and the founder of its Paramāra dynasty. Padmagupta (*N. Char.* XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Prāṣasti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77),<sup>10</sup>—"Whose fame, that was ever moving on and the cause of Sītā's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (*for jumping across the ocean*) was to console Sītā"—he seems to indicate that a poetess Sītā, whom the *Prabandhas*<sup>11</sup> place in Bhoja's reign, composed a *Prāṣasti* or a *Charita* in his honour.

<sup>8</sup> A great portion of the following remarks is a revised reproduction of Part VI of the German paper *Ueber das Navasahasāṅkasharita*.

<sup>9</sup> *Kirtikaumudī*, App. A, pp. 4-6, and 14-15.

<sup>10</sup> सदागतिप्रवृत्तिं सीतीकृतितेजसा । इन्मतेव यत्तसा यत्तसाङ्गतं सागरः । [In the case of Hanumat, *saddagatipravṛtita* also means 'the son of the wind.'—E. H.]

<sup>11</sup> E.g., *Prabandhachintāmaṇi*, p. 108 f. (Bombay edition.)



This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarāja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarāja besides an Upendra.<sup>12</sup> The fact that in the land-grants Vairisimha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an immediate predecessor, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (*Indian Antiquary*, vol. VI, pp. 184, 194) assert that Durlabha meditated on the feet of Chāmunda, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vākpati II., who, as will be shown below, died between A. D. 994 and 997, after reigning for about twenty years. About 150 years are required for six generations, and the acquisition of Mālva by these Paramāras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisimha I., Siyaka I., and Vākpati I., are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Prasasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 920 A. D. With respect to Vākpati's successor Vairisimha II., the case does not stand much better. But we learn at least through the Udepur *Prasasti* that "the people called him by another name, Vajraṭasvāmin." This fact may prove to be of importance hereafter.

The next king is called Śrī-Harshadeva in the Udepur *Prasasti*, Śrī-Harshadeva or Siyaka in the *Navasāhasāṅkacharita*, simply Siyaka in the other epigraphic documents, and Simhabhaṭa in Merutuṅga's *Prabandhachintāmaṇi*.<sup>13</sup> The complete name probably was Harshasimha (*Harakhsingh*), both parts of which were used as abbreviations instead of the whole. The form Siyaka is a half Prākṛitic corruption of Simhaka. For in modern Gujarātī and other dialects the termination *simha* becomes in names not only *singh* or *saṅgh*, but very commonly *sī*, which is immediately derived from the Prākṛit *sīha*. Thus we find *Padamsī* instead of *Padmasimha*, *Narsī* for *Narasimha*, *Arsī* for *Arisimha*, *Amarsī* for *Amarasimha*. According to the *Navasāhasāṅkacharita* (XI, 89—90) Siyaka conquered the lord of Raḍūpātī and a king of the Hūnas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hūnas or Hūnas, it may be noted that those mentioned here and in other medieval inscriptions are not Huns, but a Kshatriya race.<sup>14</sup> For the bards and the Jaina *Prabandhas* regularly enumerate the Hūnas among the thirty-six *Kshatriyakula*, and their matrimonial alliance in the eleventh century with the Kālachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Rājputs there are certainly elements of un-Aryan origin. The new information, furnished by verse 12 of the Udepur *Prasasti*, according to which Siyaka II.—Harsha, "equalling the snake-eater (*Garuda*) in fierceness, took in battle the wealth of king

<sup>12</sup> The latter probably was the poetical form of the name, *विष्णुनाम*, which Paṇḍit Rāmachandra considers the correct and Kṛishṇa or its Prākṛit equivalent was that used in every one, is of course to be rejected.

<sup>14</sup> This has been first pointed out by Dr. F. E. Hall, *Jour.*

<sup>15</sup> *Prabandhachintāmaṇi*, p. 55 (Bom. ed.) The reading *As. Soc. Beng.* vol XXXI, p. 117, note 11.

Khottiga," possesses greater interest. This Khottiga is no doubt the homonymous Râshtrakûta king of Mânyakheta, whose *Śāsana*, published by Mr. Fleet,<sup>16</sup> was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Âsvayuja of Śaka Samvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khottiga died before September 25, 972 A. D., on which day the Kardâ plates of his nephew Karkarâja are dated.<sup>16</sup> The latest inscription of his predecessor Kṛishnarâja was issued in Śaka Samvat 878 or A. D. 956-57.<sup>17</sup> As the first land-grant of Vâkpati II. is dated in Vikrama Samvat 1031 or A.D. 974-75,<sup>18</sup> there can be no doubt that his father Sîyaka II. and Khottiga were contemporaries. There is further clear proof that about this time the Paramâras of Mâlvâ were at feud with the Râshtrakûtas. For Dhanapâla says in his *Pâiyalachohhî* (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheda or Mânyakheta had been plundered in consequence of an attack (*made*) by the lord of Mâlava." As this date, A. D. 972-73, is very close to that of the first grant of Vâkpati II., I have formerly (*Pâiyalachohhî*, p. 7) conjectured that it was the latter prince who plundered the capital of the Râshtrakûtas, and that his opponent was Karkarâja, the donor of the Kardâ *Śāsana*. With the new information furnished by the Udepur *Prâsasti*, this becomes doubtful, and it must be conceded that Dhanapâla may allude to Sîyaka's expedition against Khottiga. According to the *Navasâhasâṅkacharita* the name of Sîyaka's consort, i.e., of his first queen, was Vaḍajâ.

Sîyaka's son Vâkpati II. bore also the secondary names Utpalarâja, Muñja, Amoghavarsha, Prithivîvallabha, and Śrîvallabha. The three last occur only in his land-grants, while the first is found in the *Navasâhasâṅkacharita* (XI, 92) and in some other literary works. The identity of Vâkpati and Muñja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nâgpur *Prâsasti* where Muñja appears instead of Vâkpati, but still more clearly by two quotations in Dhanika's commentary on the *Daśarûpa*. There the same verse is attributed on p. 184 of Hall's edition in the *Bibliotheca Indica*, to "the illustrious king Vâkpatirâja," and on p. 186, to "the illustrious Muñja."

The *Prâsasti* (verses 13—15) praises Vâkpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char.* I, 6):—

"We worship his majesty king Vâkpati, the only root of (*that*) creeper of paradise, Sarasvatî,—him through whose favour we, too, walk on the path trodden by princes among poets;"<sup>19</sup> and again (*Nav. Char.* XI,

<sup>16</sup> *Indian Antiquary*, vol. XII, page 255. The date is perfectly certain, because the week day is also given. The 22nd October of 971 A. D. corresponds according to Oppolzer, *Canon der Finsternisse*, p. 208, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the eclipse happened at 3 hours 45 minutes, Greenwich time, or about 9 A.M., Lanka time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

<sup>16</sup> The Kardâ grant was issued on Wednesday, Âsvayuja, full-moon day, Śaka Samvat 894 (*Indian Antiquary*, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076349 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Lanka time, and hence was visible in India.

<sup>17</sup> *Indian Antiquary*, vol. XII, p. 256, and Bhâṇḍârkar, *Early History of the Dekkan*, p. 54. With the latter I agree in considering Kṛishnarâja to be Khottiga's elder brother.

<sup>18</sup> *Indian Antiquary*, vol. VI, p. 51.

<sup>19</sup> *Ueber das Navasâhasâṅkacharita*, p. 5 (585).

" After Vikramāditya departed, after Śātavāhana went, divine Sarasvatī found rest with this friend of poets."<sup>20</sup>

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñja-Vākpati in the *Prabandha-chintāmaṇi*, in the *Bhojaprabandha*, and similar works, the anthologies and works on *Alaṃkāra* quote occasionally compositions of Vākpatirāja the son of Harshadeva, of Muñja or of Utpalarāja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanamjaya, the author of the *Daśarūpa*, boasts of having belonged to the court of Muñja,<sup>21</sup> as well as that his brother Dhanika, who wrote the *Daśarūpāvaloka*, calls himself the *mahāsādhyapāla* of the illustrious great king Utpalarāja.<sup>22</sup> Both names refer, as is now plain, to Vākpati. Further, Halāyudha, the commentator of Piṅgala's work on metrics, praises Vākpatirāja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Muñja is the king referred to.<sup>23</sup> Halāyudha was, therefore, too, one of the protégés of Vākpati II. It is finally not improbable that Dhanapāla, the author of the *Pāyilachchhi*, likewise enjoyed his favour, though the later *Prabandhas* make him one of the court-poets of Bhoja.<sup>24</sup> The latter statement must be erroneous, as I have shown in the introduction to my edition of the *Pāyilachchhi*, p. 10.

As regards Vākpati's military exploits, the Udepur *Prasasti* asserts (verse 14) that he subdued the Karṇāṭas, Lāṭas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvarāja, slew his generals and raised his sword on high in Tripurī. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated,<sup>25</sup> the Chedi king Yuvarāja II., who ruled during the last quarter of the tenth century A. D. Vākpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapāla's remark about the plundering of Mānyakheta cannot be referred any longer with full confidence to an expedition of Vākpati. It is only Merutunga who supports a portion of the statements in verse 14. He says<sup>26</sup> that Muñja had conquered the Chālukya Tailapa II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the *Prasasti* that Vākpati had subdued the Karṇāṭas; and it is not incredible that he really may have gained some successes over the

<sup>20</sup> *Ueber das Navasahasāṅkacarita*, pp. 27, 33 (607, 613).

<sup>21</sup> *Daśarūpa*, last verse, p. 226 (Hall).

<sup>22</sup> *Daśarūpa*, p. 3, note, and H. H. Wilson, *Hindu Theatre*, vol. I, p. 20 (ed. Rost). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Paṇḍit would not have been able to put in the little-known Biruda of Vākpati-Muñja.

<sup>23</sup> Peterson, Vallabhadeva's *Subhāṣitāvali*, p. 115.

<sup>24</sup> *Prabandhachintāmaṇi*, pp. 90 ff. (Bombay edition.)

<sup>25</sup> *Jour. Am. Or. Soc.* vol. VI, pp. 516, 517, and Cunningham's *Arch. Surv. Rep.* vol. IX, p. 105.

<sup>26</sup> *Prabandhachintāmaṇi*, p. 58 (Bombay edition.)

southern kingdom: The alleged submission of the Keralas and Cholas, on the other hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from MĀLVĀ. As regards the Lāṭas or the inhabitants of Central Gujarāt, a raid on and a success over them is not at all improbable. Northern Gujarāt had been conquered somewhat earlier by Mūlarāja<sup>27</sup> and Central Gujarāt had come into the possession of his opponent Bārapa.<sup>28</sup> The time was certainly not a quiet one, and it may have been that the king of MĀLVĀ then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the *Prasasti* is silent about Vākpati's end, just as Padmagupta says nothing about it. According to the account of the *Prabandhachintāmaṇi* (*loc. cit.*), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudrāditya: He was defeated, after crossing the Godāvari, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.<sup>29</sup> The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vākpati was destroyed by Tailapa; for two Chālukya inscriptions boast of this feat.<sup>30</sup> It is likewise true that Rudrāditya was Vākpati's minister, as he is mentioned in the *Śāsana* of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's *Subhāshitaratnasamdhā*, it is stated that the work was composed during the reign of Muñja in Vikrama Samvat 1050 or A. D. 993-94,<sup>31</sup> and Tailapa II. himself died in Śaka Samvat 919 or A. D. 997-98. The beginning of Vākpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vākpati II. was succeeded by his younger brother Sindhurāja, who, according to the *Navasāhasāṅkacharita*, had the Birudas Navasāhasāṅka and Kumāranārāyaṇa. The half Prākṛitic familiar form of his name, used in the *Prabandhas*, is Sindhula or Sindhala. The Udepur *Prasasti* allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hūṇas. The *Navasāhasāṅkacharita* (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vāgaḍa and Lāṭa and the Muralas.<sup>32</sup> Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from MĀLVĀ.<sup>33</sup> Further, there is a district still called Vāgaḍ, which lies close to the north-western frontier of MĀLVĀ. It corresponds with

<sup>27</sup> K. Forbes, *Rās Māla*, pp. 37 ff. (2nd edition), and *Indian Antiquary*, vol. VI, p. 181.

<sup>28</sup> K. Forbes, *loc. cit.*, pp. 38, 46; *Indian Antiquary*, vol. XII, pp. 196 ff.

<sup>29</sup> Nos. 296 and 297 of the *Prabandhachintāmaṇi* (*Ind. Off. Libr. Sans. MSS.* Bühler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

<sup>30</sup> J. F. Fleet, *The Dynasties of the Kanarese Districts*, p. 40.

<sup>31</sup> This approximate date has been found by Dr. Bhāṇḍārkar, *Report on the Search for Sanskrit MSS.*, 1882-83, p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 56. The land-grants show, however, that the Vikrama years began in MĀLVĀ with Chaitra Sudi 1. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

<sup>32</sup> *Ueber das Navasāhasāṅkacharita*, p. 19 (599) and p. 46 (626).

<sup>33</sup> Cunningham's *Ancient Geography*, pp. 519 ff.



the modern Dungarpur in Rājputānā,<sup>34</sup> which even in recent times has been tributary to the Marāṭha ruler of Dhār. It is not at all unlikely that Sindhurāja made attacks on these two neighbouring districts as well as, imitating his father, on Lāṭa, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskrit writers frequently avail themselves, for the inhabitants of the Draviḍian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Mālvā and the Chālukyas of Kalyāṇi during the reign of Sindhurāja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurāja in the *Navasahasāṅkacharita*, which describes the manner in which he gained the Nāga princess Śasīprabhā, after destroying the Asura Vajrāṅkuśa who resided in Ratnavatī "fifty *gavyūtis* from the Narmadā," and after obtaining his golden lotus.<sup>35</sup> The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nāga princess, whom the king is said to have gained and wedded, belonged to the race of the Nāga Kshatriyas, of whose former existence in Rājputānā and Central India we have documentary evidence.<sup>36</sup> The Asura Vajrāṅkuśa, whose golden lotus was the bride-price paid by Sindhurāja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyādharas were with whom the king was allied. Another certain historical fact, to be learned from the *Navasahasāṅkacharita*, is that Sindhurāja's chief minister was called Yaśobhaṭa and bore the Biruda Ramāṅgadar.<sup>37</sup>

The poem furnishes also some indications as to Sindhurāja's relation to his brother Vākpati and permits us to make a guess as to the duration of his reign. According to the *Prabandhas*, Sindhurāja was a very unruly character, and was treated by his brother with great severity. Merutunga asserts<sup>38</sup> that owing to his misdeeds he was first banished and went to Gujarāt, where he settled in the neighbourhood of the town of Kāsahrada, or, according to Mr. K. Forbes,<sup>39</sup> Kāsindra-Pālaḍī near Ahmadābād. Later he returned to Mālvā and was at first received well by Muñja-Vākpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarāja or

<sup>34</sup> See the map prefixed to the account of Mahikānthā in the *Bombay Gazetteer*, vol. V, page 355. According to the *Rājputānā Gazetteer*, vol. I, page 276, the language of Dungarpur is called *Bāgar*. This word, too, is probably derived from the old name of the country. When I wrote my German article on the *Navasahasāṅkacharita*, I was not aware of the existence of this *Vāgaḍa* and identified the country, named by Padmagupta, with eastern Kachh, which is also called *Vāgaḍ*. The greater distance of the latter district from Mālvā makes the identification now improbable.

<sup>35</sup> See Zachariae's analysis of the poem in the article quoted, pp. 14 (594)-23 (603), and especially pp. 18 and 22.

<sup>36</sup> See *Indian Antiquary*, vol. XIV, p. 75, and Sir A. Cunningham, *Archaeological Survey Reports*, vol. II p. 310.

<sup>37</sup> *Ueber das Navasahasāṅkacharita*, p. 15 (595).

<sup>38</sup> *Prabandhachintāmaṇi*, pp. 56ff. (Bombay.)

<sup>39</sup> *Rās Māla*, p. 64.

heir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the *Navasahasāṅkacharita* (XI, 98) says that "Vākpati placed the earth in Sindhurāja's arms, when he started for Ambikā's town." Strictly interpreted, this sentence would mean that he made his brother Yuvarāja on his death-bed and solemnly appointed him his successor. Considering what we know of Vākpati's manner of death, this view is not admissible. But the passage may indicate that Sindhurāja had become Yuvarāja some time before Vākpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Vākpati's poet-laureate, later held the same position in Sindhurāja's court. He himself says (*Nav. Char. I, 7*):—<sup>40</sup>

"When his majesty Vākpati was about to ascend to heaven, he placed a seal on my song; Sindhurāja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurāja's reign, his various military undertakings, which the *Navasahasāṅkacharita* reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vākpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurāja may have reigned, cannot be determined at present.

The statements of the Udepur *Prasasti* regarding Sindhurāja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailāsa in the Himālayas to Malayagiri in Malabār and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mālvā. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhīma, the king of the Gūrjaras, the lord of Lāṭa, the Karṇāṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title *Kavirāja*, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Śiva and to Viṣṇu-Rāmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhārā was in their possession.

As regards Bhoja's wars, the first was probably one with the Karṇāṭas, *i.e.*, the Chālukya king of Kalyāṇī. For, in an inscription "of the reign of Jayasimha III., dated Śaka Samvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," *i.e.*, that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Mālava." These statements indicate that the king of Mālvā was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Chālukya as successful, and the numerous documents from Jayasimha's reign certainly prove that he

<sup>40</sup> *Ueber das Nav. Char.* p. 6 (586), दिवं विद्यासुर्जनं वाचि सुदानदत्तं वां वाक्पतिराजदेवः । तस्मादुज्जया कविवाच्यवत्तं भिन्नं वां संप्रति सिन्धुराजः ॥

<sup>41</sup> *Indian Antiquary*, vol. V, p. 17; compare also Dr. Bhāṇḍārkar, *Early History of the Dekkan*, p. 60.



cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Mālvā court-poets into a great victory over the Karnaṭas.

This war must have taken place between Śaka Samvat 933 or A.D. 1011-12, the latest known date of Jayasimha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Chālukyas, we hear of a second through Bilhana, who tells us in the *Vikramāṅkadevacharita* (I, 91-94) that Jayasimha's successor, Someśvara II., who ruled from about A. D. 1042-3 to 1068-69, took Dhārā by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhana celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhīma I. (A. D. 1021-22 to 1063-64) is acknowledged by one of the later *Prabandhakāras* of Gujarāt. Merutunga narrates<sup>42</sup> that, while Bhīma was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Anhilvād. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Mālvā, taking with him a *jaya-pattra* or letter of victory. Hemachandra's silence regarding this defeat of Bhīma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the *Prasasti* alludes. Merutunga has several other anecdotes regarding the relations subsisting between Bhoja and Bhīma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lāṭa and the Turushkas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vākpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Siyaka II. and of Vākpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnāth and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Mālvā should have gained a victory over him. I am unable to say who Indraratha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu Śāstras, which all bear the name of the *Mahārājādhirāja* Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known *Sarasvatīkaṇṭhābharana* on poetics and the equally famous *Rājamārtanḍa* on the *Yogasūtra*, the Bombay collections<sup>43</sup> contain two works on *Jyotisha*, the *Rājamārtanḍa* and the *Rājamṛigāṅkakarana*,<sup>44</sup> and the *Samarāṅgana* on architecture.<sup>45</sup> In Tanjore there is the *Vidvajjanavallabha* on *Jyotisha*. The list in the *Prabhāvakacharita*<sup>46</sup> (written about A. D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the *Śrīṅgāramañjarīkathā*, is partly

<sup>42</sup> *Prabandhakintāmaṇi*, p. 80.

<sup>43</sup> No. 356 of the Collection of 1880-81.

<sup>44</sup> Nos. 342 and 343 of the Collection of 1879-80, and No. 108 of 1873-74.

<sup>45</sup> *Ueber das Leben des Jaina Mönches Hemachandra*, p. 63 (251).

preserved in a fragment which I found in 1874 in the *Bṛihajjñānakosha* at Jesalmir.<sup>46</sup> A colophon on fol. 149b runs as follows: इति महाराजाधिराजपरमेश्वरश्रीभोजदेवविरचितायां मृगारमंजरीकथायां पद्मराककथानिका द्वादशी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur *Prasasti* agree very closely with those given in the Nāgpur *Prasasti*, and are perfectly reconcilable with Merutuṅga's story<sup>47</sup> according to which he succumbed to a combined attack of Karṇa of Chedi and of Bhīma I. of Gujārāt, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries<sup>48</sup> and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karṇa worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his *Dvyāśraya Kāvya* about 150 years before Merutuṅga's times, say that Bhīma I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhīma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujārātī writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give as unqualified an assent to Merutuṅga's story as I have done on a former occasion.<sup>49</sup> Neither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's *Navasahasāṅkacharita* about A. D. 1005, and that of Bhoja's war with Jayasimha III. of Kalyāṇī, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the *Navasahasāṅkacharita* about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Samvat 1078 or A. D. 1021-22, by the statement of Berūnī, that Bhojadeva ruled over Dhārā and Mālvā when he wrote his *Indica*,<sup>50</sup> in A. D. 1030, and by the date in the *Rājamarīgāṅkakarāṇa*, Śāka Samvat

<sup>46</sup> I ordered a copy to be made, which, however, has never been sent.

<sup>47</sup> *Prabandhachintāmaṇi*, pp. 117 ff.; K. Forbes, *Rās Māldā*, p. 68 f.

<sup>48</sup> Sir A. Cunningham's *Arch. Surv. Rep.* vol. IX, p. 107.

<sup>49</sup> *Vikramāṅkadevacharita*, p. 23.

<sup>50</sup> See Professor Sachau's Translation of Al-Berūnī's *Indica*, vol. I, p. 191.

964<sup>51</sup> or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhana's *Vikramāṅkadeva-charita*, where he says (XVIII, 96):—

“Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhārā cried as it were to him (Bilhana) in pitiful tones: ‘Bhoja (*is my*) king. He, indeed, is none of the vulgar princes. Woe is to me! Why didst thou not come into his presence?’”

I still believe that the verse means that Bilhana might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhana from Kaśmīr can be placed.<sup>52</sup> And it agrees with this assumption that Kalhana declares, *Rājataranginī*, VII, 259 (Calcutta edition):—

स च भोजनरेन्द्रस्य दानोत्कर्षेण विभ्रुतौ ।  
सूरी तस्मिन्क्षणे तुल्यं दावास्तां कविबान्धवौ ॥

“He (*Kshitipati*) and king Bhoja, famous for their great liberality (*and*) sages, were at that moment both equally the friends of poets.”

The expression “at that moment” refers to the time after the coronation of Kalaśa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhana's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhana's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhana's, it must be allowed some weight. I do not think that the date Vikrama Samvat 1116 and Śaka Samvat 981, assigned to Bhoja's successor Udayāditya in an inscription in the great temple at Udepur, proves anything against this. As Dr. F. E. Hall has stated,<sup>53</sup> the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Sāgaravarman in Vikrama Samvat 1562, Śaka Samvat 1447 (*read* 1427) or Kali Yuga 4607,<sup>54</sup> and it is absolutely worthless for historical purposes.

Regarding Udayāditya our *Prasasti* states merely that he was a Paramāra and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishṇu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

#### TRANSCRIPT.

L. 1. श्री नमः शिवाय ॥

गंगातुसंसिक्तभुजंगमालवाले कलेन्दोरमलांकुराभा ।

यन्मूर्ध्नि नमोहितकल्पवल्गवा भातीव भूत्यै स तवास्तु शंभुः ॥ [१॥]<sup>55</sup>

2. सार्नदनदिकरसुंदरसांद्रनादीनादेन तुंबुहमनोरमगानमानैः ।

[नृत्यं]त्ववस्थमनि[शं] सुरवासवेष्टा यस्याप्रतो भ-

<sup>51</sup> According to my copy of the Jessalmīr MS. it is शाकी वेदतुन्दी -. This is the initial point for the calculations in the *Karāṇa*.

<sup>52</sup> See *Vikramāṅkadeva-charita*, p. 23. According to the *Rājataranginī*, VII, 936, Bilhana left Kaśmīr “during the reign of Kalaśa.”

<sup>53</sup> *Jour. Am. Or. Soc.* vol. VII, p. 35.

<sup>54</sup> I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photographed; the title of the plate should be corrected into—‘Udepur Prasasti of the reign of Udayāditya.’

<sup>55</sup> Metre, Indravajrā. In Pāda 3 शं is blurred and णि abnormal. The reading is therefore not certain.

L. 3.

वतु वः स सिवः शिवाय ॥ [२॥]<sup>56</sup>

मूर्धस्थिता[भ्रसरितो]मयेव संभोरर्णगमंगघटनाङ्गनमाश्रयंती ।  
इङ्गाङ्गनाथवसता

4.

सकलांगतुष्टा पुष्टिं नगेन्द्रतनया भवतां विदध्यात् ॥ [३॥]<sup>57</sup>

गणेशो [व]: सु[खायां]स्तु निघातः परशुः करे ।  
यस्य नम्रघनावद्य-

5.

कंदोच्छ्रित्या इवोद्यतः ॥ [४] ॥<sup>58</sup>

अस्युर्वीधः प्रतीक्षां हिमगिरितनयः सिद्धदंपत्यसिद्धेः  
स्थानं च ज्ञानभाजामभिमत-

6.

फलंदो ऽखर्वितः सो ऽर्जुदाख्यः ।

विष्णामित्रो वसिष्ठादहरत ध[ल]तो यत्न गां तत्प्रभावा-  
ज्जले वीरोग्निकुंडाद्रिपुलनिधनं य-

7.

अकारैक एव ॥ [५॥]<sup>59</sup>

मारयित्वा परान्धेनुमानिन्ये स ततो मुनिः ।

उवाच परमारा — — र्थिवेन्द्रो भविष्यति ॥ [६॥]<sup>60</sup>  
तदन्ववाये ऽखिलयज्ञसंघतृ-

8.

सामरोदाहृतकोर्त्तिरासीत् ।

उपेन्द्रराजो द्विजवर्गरत्नं सौर्यार्ज्जितोत्तुंगनृपत्व[मा]नः ॥ [७॥]<sup>61</sup>  
तत्सूनुरासीदरिराजकुम्भिकंठीरवो

9.

वीर्यवतां वरिष्ठः ।

श्रीवैरसिंहसुतुरर्णवान्तधात्र्यां जयस्तंभकृतप्रशस्तिः ॥ [८॥]<sup>62</sup>  
तस्माद्भूव वसुधाधिपमौलिमालारत्नप्रभाकरचिररं-

10.

जितपादपीठः ।

श्रीसीयकः करकपाणजलोर्ध्वमग्नसत्तुव्रजो विजयिनां धुरि भूमिपालः ॥ [९॥]<sup>63</sup>  
तस्मादवन्तितरुणीनय-

11.

नारविन्दभास्वानभूत्करकपाणमरीचिदीप्रः ।

श्रीवाक्पतिः सतमखानुक्तिसुरंगा गंगासमुद्रसलिलानि पिवन्ति यस्य ॥ [१०॥]

<sup>56</sup> Metre, Vasantatilakā. Read °त्ववग्मं; वेश्या; शिवः. The first consonant of वृत्ति is destroyed and the second looks like ठ; चनिष्ठ is not certain.

<sup>57</sup> Metre, Vasantatilakā. Read शंभीर°; °वसतां.

<sup>58</sup> Metre Anushṭubh. The bracketed letters are almost completely gone. After this verse follows a rude symbolical figure and then another two vertical strokes, indicating that the Mangala is finished.

<sup>59</sup> Metre, Sragdharā. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone. Read °होपत्यसिद्धेः.

<sup>60</sup> Metre, Anushṭubh. Restore परमाराख्यः पार्थिवेन्द्री.

<sup>61</sup> Metre, Upajāti. Read °र्या°. The last syllables look like—रीः.

<sup>62</sup> Metre, Indravajrā. Read वैरिसिंह°.

<sup>63</sup> Metre, Vasantatilakā. Read °शुवु जी.

<sup>64</sup> Metre, Vasantatilakā. Read °सतमखानुक्तवि°.

- L. 12. जातस्तस्माद्देरिसिंहोन्मनात्ता लीको ब्रूते [वञ्चट]स्त्रामिनं यं ।  
शस्त्रीर्ध्वं धारयासेर्षित्व श्रीमन्नारा सूचिता येन राज्ञा ॥ [११॥]<sup>66</sup>  
तस्मा-
13. दम्भुदरिनरेस्वरसंघसेवागर्ज्जर्ज्जोद्वरवसुंदरतूर्यनादः ।  
श्रीहर्षदेव इति श्रीहर्षदेवस्त्रीं जग्राह यो युधि नगादसमप्र-
14. तापः ॥ [१२॥]<sup>68</sup>  
पुत्रस्तस्य वि[भू]षिवाखिलधराभोगो गुणैकास्त्रदं  
सौर्यान्नान्तसमस्तसद्गुविभवाधिव्याधवित्तोदयः ।  
वक्तृत्वो -
15. चकवित्त्वतर्ककलनप्रज्ञातशा[स्त्रा]गमः  
श्रीमन्नाम्पतिराजदेव इति यः सन्निः सदा कीर्त्यते ॥ [१३॥]<sup>67</sup>  
कर्णाटलाटकेरल -
16. चीलशिरोरत्नरागिपदकमलः ।  
यश्च प्रणयिगणार्थितदाता कल्पद्रुमप्रस्थः ॥ [१४॥]<sup>69</sup>  
युवराजं विजित्वाजौ हत्वा तद्वा-
17. हिनीपतीन् ।  
खड्गमूर्ध्निर्गतं येन त्रिपुर्यां विजिगीषुणा ॥ [१५॥]<sup>69</sup>  
तस्मानुजो निर्जितह्वराजः श्रीसिंधुराजो विजयार्ज्ज-
18. तन्त्रीः ।  
श्रीभोजराजोजनि येन रत्नं नरोत्तमाकम्पकद्वितीयं ॥ [१६॥]<sup>7</sup>  
आ कैलासान्मलयगिरितो ऽस्तोदयाद्रिद्वयादा  
भुक्ता पृथ्वी पृथु-
19. नरपतेस्तुत्यरूपेण येन ।  
उन्मूल्योर्ध्वभरगुह[ग]णा लीलया चापयन्वा  
क्षिता दिक्षु क्षितिरपि परां प्रीतिमापादिता च ॥ [१७॥]<sup>71</sup>  
साधितं विहितं दत्तं
20. ज्ञातं तद्यत्न केनचित् ।  
किमन्मत्तविराजस्य श्रीभोजस्य प्रशस्यते ॥ [१८॥]<sup>72</sup>  
चेदीश्वरेन्द्ररथ[तोम]ल[भीमसु]ख्यान्कर्णाटलाटपतिगूर्जरराट्सु-
21. प्कान् ।  
यद्गुह्यमात्रविजितानवल्लो[का] मीला दोष्णां वल्लानि कलयन्ति न [योद्धृ]लो[कान्] ॥ [१९॥]<sup>73</sup>  
केदाररामेस्वरसोमनाथ[सु]डीरकालानलरुद्र-

<sup>66</sup> Metre, Śālinī. The bracketed letters are badly damaged.

<sup>68</sup> Metre, Vasantatilakā. Read °नरेवर°; सेना.

<sup>69</sup> Metre, Śardūlavikrīḍita. Read विभूषिता°; the भू is not recognisable; read श्रीयां; शत्रुविभवाधिव्याधवित्तोदयः.

<sup>70</sup> Metre, Āryā.

<sup>71</sup> Metre, Anuṣṭubh. Read चञ्च जर्ज्जोद्वरी.

<sup>72</sup> Metre, Upajāti.

<sup>73</sup> Metre, Mandākrāntā. The first syllable of गणा is very doubtful; read चापयन्वा.

<sup>74</sup> Metre, Anuṣṭubh.

<sup>75</sup> Metre, Vasantatilakā. The bracketed letters are all more or less doubtful, °सीम° may have been °भीम° or °सीम°.

L. 22.

सत्कैः [1]

सुरात्र[यै]र्व्याप्य च यः समन्ताद्यथार्थसंज्ञां जगतीं चकार ॥ [२०॥]<sup>7</sup>  
 तत्रादित्यप्रतापे गतवति सदनं स्वर्गिणां भर्गभक्ते  
 व्यासा धारैव धात्री रिपुति-

23.

मिरभरैर्मौललोकस्तदाभूत् ।

विश्वस्तांगो निहृत्योद्धटरिपुति[मिरभ]रं खड्गदंडांसुजालै-  
 रन्यो भास्वानिवोद्यन्मुतिसुदितजनात्कोद-

24.

यादित्यदेवः ॥ [२१॥]<sup>75</sup>

येन धरणीवराहः परमारणो[द्धृतो] निरायासा[त्] ।  
 [तस्यैतस्या भू]मेरुहारो वत कियन्मात्रः ॥ [२२॥]<sup>76</sup>  
 [कुंवान्य — ]तवाजिब्रजद्-<sup>77</sup>

## TRANSLATION.

Om, adoration to Śiva!

(Verse 1.) May that Śambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (*standing*) in a basin of snakes sprinkled by the water of Gaṅgā!<sup>78</sup>

(2.) May that Śiva conduce to your happiness, before whom the harlots of the abode of the gods<sup>79</sup> needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchanting songs!

(3.) May the daughter of the mountain (*Pārvatī*) grant you prosperity,—she who, out of jealousy, as it were, of the aerial river (*Gaṅgā*) that rests on Śambhu's head, firmly clings to one half of his body, joining hers (*to his*), and who feels pleasure in every limb when she sees the subjection of her lord!<sup>80</sup>

(4.) May Gaṇeśa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!

(5.) There is in the west a son of the Himālaya, that lofty mountain, called Arbuda (*Ābū*), that gives the desired reward to those possessing (*true*) knowledge, and (*is*) the place where the conjugal union of the Siddhas is perfect.<sup>81</sup> There Viśvāmitra forcibly took from Vasishṭha (*his*) cow. Through his (*Vasishṭha's*) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.

(6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [*kings, called*] Paramāra."

<sup>71</sup> Metre, Upajāti. Read रासिचर. The first syllable of •सुन्दर• is doubtful; समन्ताद्य• looks like समन्ताद्य°.

<sup>72</sup> Metre, Sragdharā. Read विश्वस्तां; •दंडाय°; in the eighth syllable of the last Pāda only the न is quite certain.

<sup>76</sup> Metre, Āryā. The bracketed letters are partly very difficult to recognise.

<sup>77</sup> The bracketed letters are doubtful.

<sup>78</sup> Śeṣha being coiled round Śiva's neck, forms an *ālavāla* or basin which retains the water of Gaṅgā when it flows from the head of the deity. The crescent of the moon on Śiva's head elsewhere is compared with the *bījānkura*, the seed-sprout, of the world; see, e.g., Bhoja's land-grant, *Indian Antiquary*, vol. VI, p. 53, verse 1. Strictly *gaṅgāmbvityādi* qualifies *mūrdhni*.

<sup>79</sup> I.e., the *Apsarases*.

<sup>80</sup> "When she sees the subjection of her lord," i.e., when she sees that, being united with her, he cannot escape and flirt with Gaṅgā.

<sup>81</sup> The verse alludes to the existence of Śaiva *maṭhas*, or monasteries.



(7. 7.) In his line there was Upendrarāja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twice-born and gained high honour of kingdom<sup>82</sup> by his valour.

(8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisimha, who composed his own eulogy by (*erecting*) pillars of victory (*everywhere*) on the earth that is bounded by the four oceans.

(9.) From him sprang the illustrious Śīyaka, a prince (*standing*) in the first rank of conquerors, whose footstool was resplendent and coloured<sup>83</sup> by the rays of the jewels in the diadems of kings,—(*he*) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.<sup>84</sup>

(10.) From him sprang the illustrious Vākpati, a sun for (*those*) water-lilies, the eyes of the maidens of Avanti, (*he who was*) resplendent with the rays of the sword in his hand, who resembled Śatamakha (*Indra*), and whose armies drank the waters of Gangā and of the ocean.<sup>85</sup>

(11.) From him was born Vairisimha, whom the people call by another name, the lord Vajraṭa; by that king famous Dhārā was indicated, when he slew the crowd of his enemies with the sharp edge (*dhārā*) of his sword.<sup>86</sup>

(12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king Khoṭṭiga.<sup>87</sup>

(13.) His son who, (*being*) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (*which he received*) from all foes that were conquered by his bravery,<sup>88</sup> who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the Śāstras, was he who is ever praised by the virtuous as his glorious majesty Vākpati;

(14.) He whose lotus-feet were coloured by the jewels on the heads of the Karnaṭas, Lāṭas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;

(15.) Who, conquering Yuvarāja and slaying his generals, as victor, raised on high his sword in Tripurī.

(16.) His younger brother was the illustrious Sindhurāja, who conquered the king of the Hūnas and who gained glory by his victories. He begat the illustrious Bhojarāja, a jewel without a rival, (*a hero*) who caused the best men to tremble.

(17.) He, who resembled king Prithu, possessed the earth up to Kailāsa, up to the

<sup>82</sup> Or "the honour of exalted kingdom."

<sup>83</sup> "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

<sup>84</sup> For the last phrase compare verse 7 of the *Prasasti* of Hemachandra's grammar, *Ueber das Leben des Jainu Mönches Hemachandra*, p. 66 (234).

<sup>85</sup> "A sun for (*those*) water-lilies, the eyes of the maidens of Avanti," i.e., who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lotuses to open their flowers.—"Whose armies drank the water of the Gaṅgā and of the ocean," i.e., who made victorious expeditions as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

<sup>86</sup> "By that king famous Dhārā was indicated," i.e., smiting the foe with the edge (*dhārā*) of his sword the king indicated that Dhārā belonged to him.

<sup>87</sup> The snake-eater Garuḍa was the cognisance of the Paramāras; see the facsimiles of Vākpati's and Bhoja's land-grants, *Indian Antiquary*, vol. VI, *loc. cit.* *Naga* is given in the *Koshas* as a synonym of *nāga*.

<sup>88</sup> The translation follows the emended reading which I have proposed in the notes to the text.

Malaya hills, and up to the two mountains of the setting and the rising sun; he scattered in (*all*) directions the weighty crowd of earth-supporters,<sup>80</sup> easily uprooting them with the shaft of his bow, and gave highest joy to the earth.

(V. 18.) He accomplished, ordered, gave and knew what (*was*) not (*in the power*) of anybody else; what other-praise can be given to illustrious Bhoja, the poet-king?

(19.) Seeing the Karṇāṭas, the lord of Lāṭa, the king of Gūrajara, the Turushkas, chief among whom<sup>81</sup> were the lord of Chedi, Indraratha, Toggala(?) and Bhīma, conquered by his mercenaries alone, his hereditary warriors<sup>81</sup> thought only of the strength of their arms, not of the numbers of the fighters.

(20.) He made the world (*jagatī*) worthy of its name<sup>82</sup> by covering it all around with temples, dedicated to Kedāreśvara, Rāmeśvara, Somanātha, Sumḍīra(?), Kāla, Anala, and Rudra.

(21.) When that devotee of Bharga (*Śiva*) whose brilliancy resembled that of the sun, had gone to the mansion of the gods, the earth, like Dhārā, was filled with dense darkness, his foes, (*and*) his hereditary warriors became infirm in body. Then arose<sup>83</sup> king Udayāditya, another sun, as it were, destroying the dense darkness, the exalted foes, with the rays issuing from his strong sword, (*and thus*) gladdening the hearts of his people by his splendour.

(22.) Lo! how easy was the rescue of this earth for that Paramāra, by whom the primeval boar was restored without a difficulty.<sup>84</sup>

(23.) . . . . .

## XXIX.—THE NEW INSCRIPTION OF TORAMANA SHĀHA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The present edition of the inscription of Toramāṇa Shāha, or Shāhi, Jaṭvāla has been prepared according to two paper impressions furnished to me by Dr. Burgess. The inscription, which was found at Kura in the Salt Range and is now in the Lahore Museum, is incised on a sandstone slab, measuring 2' 4" by 1' 8", the lower part of which, about six inches in height, has been left blank. The inscription consisted of thirteen lines of unequal length, the first three of which have been seriously injured at both ends, while the right-hand portion of the twelfth and the thirteenth seem to have been obliterated by the writer of the original and to have been partly re-written. A good many strokes are visible on the injured portions. But I do not dare to propose any restoration.

The characters resemble those found in the older Buddhist nail-headed inscriptions

<sup>80</sup> "The weighty crowd of earth-supporters," i.e., numerous powerful kings. The words seem to have been chosen in order to play on the word *urvibhara*, which can mean both 'a prince' and 'a mountain,' and in order to indicate that Bhoja resembled king Prithu who pushed the mountains asunder with his bow.

<sup>81</sup> If my restoration *mukhyān*, 'chief among whom,' is correct, as I think it must be, the author has made a 'bull' which strongly reminds one of the late Sir Cowasji Jahangir's complaint in the Bombay papers that the unfinished Victoria Museum was inhabited "by owls, bats and other vultures." For the Chediśvara did certainly not belong to any one of the nations named in the second compound *karṇāṭetyādi*.

<sup>82</sup> Regarding the technical meaning of *maula* and *bhṛitya* see Kāmandaki, *Nīti Śāstra*; XVIII, 4.

<sup>83</sup> *Jagatī* means both 'the world' and 'a site for buildings.'

<sup>84</sup> In the text there is no finite verb, and the author probably wishes *astī* to be understood.

<sup>85</sup> "By whom the primeval boar was restored," i.e., who restored a temple or statue of Viṣṇu in the boar incarnation. As the king could do that, the feat of the boar, the *bhūmer uddhāraḥ*, the uplifting of the earth out of the waters, was of course a small matter for him.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of *ga* and *śa*, the peculiar angular form of the *sa*, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Rājputāhā. The roundness of *va* is likewise remarkable. The language is the mixed dialect, incorrect Sanskrit strongly modified through the influence of the vernacular Prakrit, which once used to be called the Gāthā dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brāhmins. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Roṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛiddhi, for the teachers of the Māhīśāsaka school.

The donor states (l. 7) that his father was honoured by the lord of Naśchira, either a town or a district, and was the lord or manager of many Vihāras (see note 19 to the translation). The inscription was incised during the reign of the king of kings, the great king Toramāṇa Shāha, or Shāhi, Jaūvla, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second *tithi* of the bright half of Mārgaśīras. This circumstance makes it impossible to accurately fix the age of the inscription. On palæographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramāṇa of our inscription is identical either with the Toramāṇa of the Erāṇ inscription or with the Toramāṇa of Kāśmīr, who is mentioned by Kalhana and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramāṇa bears the title or surname Shāha or Shāhi and receives the epithet Jaūvla which may be a tribal name or a *Biruda*, is, it seems to me, sufficient to prevent the identification with the other Toramāṇas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title *rājā[dhi]rāja*, 'king of kings,' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramāṇa is neither Sanskrit nor Prakrit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish, where *töramān*, *tūramān* or *töremen* means 'a rebel or insurgent'; and he is inclined to connect Jaūvla with *jel*, 'a falcon.' A Laga-Turman is mentioned by Alberūti, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shāhi dynasty of northern India, among whom was Kanik (Kanishka?).

#### TRANSCRIPT.

- L. 1. —[राजा]—राजमहाराजतोरमाणवा[हि]जक — —[भिवर्धमानराज्ये — — संवत्सरे]<sup>1</sup>  
 2. — — — — मे मार्गशिरमासशुक्लद्वितीयायाम् वा[न्द्रमघ] — — — — गग<sup>2</sup>

<sup>1</sup> The letters placed between brackets are very faint and partly doubtful. The first title seems to have been राजाधिराज. वाहि, originally suggested by Mr. Fleet, is plain on the second impression. Probably जकबुद्धामि has to be restored according to a suggestion of Mr. Fleet. I read originally जक — — गग.

<sup>2</sup> The bracketed letters are very doubtful with the exception of the syllable न्द्र suggested by Mr. Fleet.

- L. 3. — — वर — शुचिशास्त्राध्यानाध्ययनभोजचित्तानुकूले प्रदिष्ट — — — — — [न]-  
 4. चचे भगवतो बुद्धस्य देवातिदेवस्य सर्वपापपरिशीलसर्वपुण्यसमुद्गत[स्य]<sup>3</sup>  
 5. तोर्णससारार्णवसत्वानां नारयिता दशबलबलिनचतुर्वैशारद्यचतस्रप्रतिसं[विदा]<sup>4</sup>  
 6. अष्टादशावेणीकाद्भुतधर्मसमन्वागतस्य सर्वसत्ववत्सलमहाकाव्यिकस्य बु-<sup>5</sup>  
 7. द्धप्रमुखचातुर्दिशे भिक्षुसंघे देयधर्मीय विहारप्रतिष्ठापन नक्षीरपतिप्रशस्ता-  
 8. दारितनामधेयविशेषवृद्धिः रोदृजयवृद्धिः अनेकविहारस्वामिनो सत्पुत्रेण यदत्र पुण्यं तद्भवतु  
 9. [मा]तापितो आपायकपोषकचित्रस्य जंबुद्वीपस्य दर्शयितारो अपेभावप्रत्न्यतायास्तु तथा  
 विहारस्वामिनो  
 10. रोटसिद्धवृद्धिः सर्वेषां भ्रातराणां भगिनीनां पत्नीनां पुत्राणां दुहितृणां महाराजतीरमावसाहज-  
 ज्ञः स-  
 11. वेषां देवीनां राजपुत्राणां राजदुहितानां च सर्वसत्वानां अनुत्तरज्ञानावासये अयं पुन विहारस्त्री -<sup>6</sup>  
 12. पकरण चातुर्दिशे भिक्षुसंघे परिग्रहे आचार्यमहीश[सकानां? सादकपु] — — — त्रेण [आचा]  
 13. — — — त — — — — —

## TRANSLATION.

. In the prosperous reign of the king of kings, the great king Toramāṇa Shāhi Jaṇ-; in the..... th year, on the second (*lunar day*) of the bright half of the month of Mārgaśīras. Under the . . . . . Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation . . . . . this appropriate and meritorious gift,<sup>3</sup> the erection of a Vihāra for the congregation of the monks of divine Buddha, the god of gods,<sup>9</sup> freed from all sin and endowed with all holiness,<sup>10</sup> the saviour of beings that have crossed the ocean of births,<sup>11</sup> who possesses<sup>12</sup> the power of the ten powers,<sup>13</sup> who

<sup>3</sup> There is large blank space between ई and वातिदेवस्य.

<sup>4</sup> The second sign of चतुर्वैशारद्य० is injured, and the reading may be चत्वारिवै०. In that case it would be a mistake for चत्वारिवै०. The Anusvāra of प्रतिसंविदा is doubtful and the last two letters are very faint. But the reading is nevertheless certain.

<sup>5</sup> Some strokes are attached to the ई of •वेणीका• which may be meant as a correction, the usual form of the word being वेणिका.

<sup>6</sup> Between अ and अनुत्तरज्ञाना० there are two short strokes — —, as if something had been lost. But the word is complete.

<sup>7</sup> There is a vertical stroke to the left of the यं of आचार्य which either may have been an *ā*-stroke or a continuation of the upright of य. The न of महीशसकानां is abnormal and looks like न. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.

<sup>8</sup> In accordance with the usage of the mixed dialect, the Anusvāras of *deyadharmya* and *vihārapratishṭhāpana* have been left out. With respect to the word *deyadharmya* I accept Mr. Fleet's correction of the translation, *Corpus Inscr. Ind.* vol. III, p. 25, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether it conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' *Vihārapratishṭhāpana*, 'the erection of a Vihāra,' is not an appropriate expression. It ought to have been simply 'a Vihāra.'

<sup>9</sup> The epithet *devātidev*, 'the god of gods,' is regularly applied to Buddha; see, e.g., Minayeff, *Mahāvayupatti*, I, 15.

<sup>10</sup> *Sarvopāpaparīkṣiṇa* and *sarvapuṇyasamudgata* are compounds formed on the model of the classic *agnydhita* for *ihitāgni*, etc.; see Pāṇini, II, 2, 37.

<sup>11</sup> In *tīrṇasasārāṇavasatvānām*, *sasāra* stands for *samsāra*; see above, note 8. *Tīrayitā* ought to be either *tīrayituh* or *tīrayitri* accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.

<sup>12</sup> I read originally *amatvāgatasya*. *Samanvāgatasya* is Mr. Fleet's suggestion.

<sup>13</sup> *Dasabulabalina* is either a new *a*-stem formed from *dasabalin* or a genitive with the omission of the *Visarga*; compare below *mātāpitro* (l. 9). Regarding the ten powers of Buddha see *Dharmasamgraha* (*Anecdota Oxoniensia*, vol. I, part v), No. lxxvi, and Professor Max Müller's notes thereon.

has attained the four subjects of confidence,<sup>14</sup> the four analytical sciences,<sup>15</sup> the eighteen independent conditions,<sup>16</sup> the supernatural condition,<sup>17</sup> who cherishes all creatures and is most compassionate,—of which (*congregation*) Buddha is the chief and which comes from the four quarters of the world,—(*has been made*) by the virtuous son of Roṭṭa-Jayavṛiddhi,<sup>18</sup> the lord of many Vihāras,<sup>19</sup> whose name, praised and honoured by the lord of Naśchira, (*indicates d*) particularly (*great*) prosperity.

Whatever merit (*there is*) in this (*act*), may it be for the attainment of supreme knowledge by (*my*) parents, the instructors<sup>20</sup> of Jambūdvīpa that is famous for nurses and nourishers,—(*their*) share being a preferential one,—<sup>21</sup> moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihāra Roṭa-Siddhavṛiddhi,<sup>22</sup> by all the queens, princes and princesses<sup>23</sup> of the great king Toramaṇa Shāha Jaṭvā<sup>24</sup> (*and*) by all creatures. But this benefaction<sup>25</sup> by a Vihāra (*is*) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahīśāsakas.<sup>26</sup> By the son of Sāddhaka. . . . .

<sup>14</sup> If *chaturvaiśṛadya* is the correct reading, the form *chutu* for *chatur* or *chatur* is Prākṛitic. Regarding the four subjects of confidence, see *Dharmasamgraha*, No. lxxvii. The translation is that of Childers' *Pali Dictionary*, sub voce *veśārājja*.

<sup>15</sup> *Chatasrapratīsamvidā* is a monstrous form for *chatuspratisamvid*, in which the mutilated inflected form of the nominative has been preserved; compare above *tārayitā*. Regarding the four analytical sciences, see *Dharmasamgraha*, No. li.

<sup>16</sup> Regarding the eighteen independent conditions, see *Dharmasamgraha*, No. lxxix.

<sup>17</sup> I translate *adbhutadharmā* according to its etymological sense. The *Dharmasamgraha*, No. lxii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

<sup>18</sup> I take *Roṭṭa*, which stands here before *Jayavṛiddhi* and appears below l. 10 in the form *Roṭa* before the name of the donor *Siddhavṛiddhi*, to be the name of a caste, clan, or family. The case termination of the preceding *viśeṣavṛiddhiḥ* is, of course, utterly wrong. It ought to be *ṛiddheḥ*, as the next following word shows. *Ādārīta* is the perfect past participle of the causative of *ādrī*.

<sup>19</sup> The expression *anekavihārasvāmino*, 'of the lord of many Vihāras,' indicates that Roṭṭa-Jayavṛiddhi superintended several monasteries. The explanation of *vihārasvāmin* is given in Beal's *Life of Hiuen-Tsiung*, int. p. xxvi. See also Flest, *Corpus Inscriptionum Indicarum*, vol. III, pp. 263, 272, note 3.

<sup>20</sup> *Darsayitāro* evidently is to be taken with *mātāpitro* and, like the latter, a genitive of the dual. Its irregular formation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

<sup>21</sup> The translation of *agrebhāvapratyamsatāyās tu* by "(*their*) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." *Agrebhāva* stands for *agrebhava*. Regarding *pratyamsa*, see the Index to the *Divyāvadāna*, ed. Cowell and Neill.

<sup>22</sup> The uninflected base *Roṭasiddhavṛiddhi* has to be taken in the sense of a genitive as the preceding *vihārasvāmino* indicates. The form *bhrātaraṇām* is derived from an *a*-stem *bhrātara*, formed according to the analogy of numerous Prākṛit forms.

<sup>23</sup> The incorrect form *rājaduhitāṇām*, derived from an *d*-stem *duhitā*, is particularly interesting as the correct Sanskrit form *duhitṛiṇām* occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

<sup>24</sup> The nominative *Toramaṇashāhajavāḥ* has to be taken in the sense of a genitive governed by the following genitives.

<sup>25</sup> *Upakaraṇa* stands for *upakaraṇam* and, though a neuter, is connected with the masculine of the pronoun *ayam*. *Puna* is the ancient Prākṛit form for *punaḥ*.

<sup>26</sup> The fact that the Mahīśāsakas, one of the subdivisions studying the Hīnayāna, were settled in the Panjāb, is known from Hiuen-Tsiang's description of the country; see Beal, *Si-yu-ki*, vol. I, p. 121. The meaning of the last sentence seems to be that *all* Buddhist monks shall participate in the use of the Vihāra, but that it is specially made over to the Mahīśāsaka teachers. The Mahīśāsakas formed one of the five branches of the Sarvāstivāda or Vaibhāshika school.



### XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

By G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Pehoa, together with the grant of the horse-dealers, dated [Śrīharsha] Samvat 276, in the reign of king Bhoja (*ante*, p. 184), and was published, together with the latter, by Dr. Rājendralāl Mitra in the *Journal of the Asiatic Society of Bengal*, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed in the wall of a house, in the bazar, belonging to a Siddh,<sup>1</sup> close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archaeological Surveyor in the Panjāb, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karnāl, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummond the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The inscription is now complete, while in the copy used by Dr. Rājendralāl about one third of each line—its left-hand portion—was missing.

Judging from the impression, the slab on which the inscription is incised measures 36 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nāgarī type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed *mātrās* show, however, ornamental additions, similar to those used in the Jhālrapāṭaṇ Prasasti (*Indian Antiquary*, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, *e.g.*, note 10 to the transcript). The language is very good Sanskrit and throughout metrical. As regards the orthography, the constant substitution of *va* for *ba* and the frequent use of the *Jihvāmūliya* and *Upadhmanīya* deserve to be noted, as well as some rather unusual *sandhis*,—*e.g.*, in *samantādyatu* for *samantāddyatu*, line 4; *saśśrīmán* for *sa śrīmán*, line 5; *nirmāṇādvē* for *nirmāṇāddvē*, line 12; *satphalānammramārtih*, line 15; and so forth.

<sup>1</sup> See Cunningham's *Archæological Survey of India Reports*, vol. II, p. 225; and vol. XIV, pp. 101, 102.



The object of the inscription is to record the building, it would seem, of a triple temple of Vishṇu, and it contains a so-called *Prāśasti* or eulogy, as is expressly stated in verse 26. It opens with a *maṅgala* of four verses, verses 1—2 being addressed to Vishṇu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Sarasvatī, which flows near Prithūdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapāla.<sup>2</sup>

The next portion of the poem (verses 6—19) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—

Jāula (verses 6—8).

Vajraṭa, married to Maṅgaladevī (verses 9—10).

Jajjuka, married to Chandrā and to Nāyikā (verses 11—13).

Gogga  
(verse 14).

Pūrṇarāja  
(verses 15—16).

Devarāja  
(verses 17—19).

Regarding Jāula it is said that he was a *rājā*, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of *rājā*. How many generations intervened between him and Vajraṭa, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajraṭa, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jāula's title was probably likewise inherited by his descendants, since Gogga is called *bhūnāthaḥ*, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic *rājā*. If the general description in verses 11—19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemies are highly extolled. Verse 20 states that the three brothers built 'here,' i.e., in Pehoa, temples of Vishṇu, and verse 21 attributes '(that) in the middle' to Gogga, '(that) at the back' to Pūrṇarāja, and '(that) in front' to Devarāja. Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of *one single temple* (*idam āyatanam*). The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyta, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupālavihāra on Mount Girnār.<sup>3</sup>

The next verse (23) gives the name of the architect, Achyuta, son of Rāma, who was a native of Kāmboja, or a Kābulī. Verse 24 enumerates the names of three villages, Yakshapālaka, Gejjara, and Pātala, which were assigned for the *bhoga* of the deity,

<sup>2</sup> Compare the position of the eulogy of king Jayachandra in the Baijnāth Prāśasti, No. II, *ante*, p. 112, which likewise follows immediately after the *maṅgala*.

<sup>3</sup> See Burgess's *Archaeological Surv. Rep. Western India*, vol. II, pp. 169 ff. and Fergusson's *Indian and Eastern Architecture*, p. 232, where the building is called the temple of Vastupāla and Tejapāla. [Other examples occur in the Dekhan, as, for example, the temple of Mānakeśvara at Lakkundi.—J. B.]

*i.e.*, for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with *mu* and contained three syllables.<sup>4</sup> The poet's father was Bhaṭṭa Rāma. The name of the mason (verse 27) who incised the inscription—Alādi-tya—is likewise mutilated; that of his father Durlabhāditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapāla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Siyaḍonī inscription, *ante*, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

1. Bhoja, A. D. 862, 876, and 882.
2. Mahendrapāla or Mahindrapāla,<sup>5</sup> A. D. 903 and 907.
3. His son Kshitipāla or Mahipāla, A. D. 917.
4. His son Devapāla, A. D. 948.

The identity of our Mahendrapāla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj, and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Prāśasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Prithūdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Prāśasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

#### TRANSCRIPT.

L. 1. श्री नमो माधवाय [॥]

याते यामवतीपती शि[खरिषु चामे]षु सर्वात्मना  
ध्वस्ते ध्वान्तरिषो जने विघटिते स्रस्ते च तारागणे ।  
अष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता-  
मेकी यस्त्वपिति प्र-

<sup>4</sup> It may have been *Muktaka*, *Muñjaṭa*, or *Muñjaka*. For the metre requires —○—

<sup>5</sup> This form of the name is due to the influence of the vernacular *Mahindpāl*.





L. 2. धानपुष्पः पायात् वः शार्ङ्गभृत् ॥ [१ ॥]<sup>6</sup> .

दृष्टिः [पायाभिजग]दखिलं शार्ङ्गिणं × कान्तमूर्ते ×  
कान्ता सद्भूस्फुरितसुभगस्त्रिधताराभिरामा ।

उद्यत्तीव्रस्मरजलनिधौ मज्जतश्च श्रीसुखेन्दु-  
स्फारण्योत्स्रा[भव]-

3. [रच]ः क्षीरगण्डस्थलस्य ॥ [२ ॥]<sup>7</sup> .

क्षेत्रं कुरो[र्विविधपापम]लाभिघात-  
दक्षं क्रियादुदयमस्तसमस्ततापम् ।

अद्यासितं मुनिगणैरदितात्मबोध-  
प्रवृत्तगाढतिमिरप्रकटप्रमोदेः ॥ [३ ॥]<sup>8</sup>  
पोत-

4. — — — धौ सुरपथगमने स्थन्दनस्त्राधु[वर्ग]- ,

— — — — तावक्के × प्रलयजलधरस्त्रम्यतत्सान्द्रधारः ।  
नानाव्याधिप्रवन्धप्रचुरतरतम × पङ्कविहङ्गसभानु-  
नीरश्चैतत्समन्ताद्यतु दुरित-

5. [स]ारस्वतं वः ॥ [४ ॥]<sup>9</sup>

यशशक्तः स्वकुल — — — मृदगा

भिन्दान × परवलमानसं समन्तात् ।

सश्रीमाञ्जयति महेन्द्रपालदेवः

शान्तारिश्च शशधरसुन्दरः शरण्यः ॥ [५ ॥]<sup>10</sup>

आसीत्तोमस्तुङ्गवंशति-

6. [लक्ष्मण्डप्र]तापोज्वलो

राजा रंजितसाधुवृत्त[हृदयो दु]र्वृत्तशैलाशनिः ।

नाम्ना जाडल इत्यपूर्वचरितख्यातो दयालंकृति-

स्वात्वालीकिविलोकिताक्षितिपतिव्यापारलब्धोदयः ॥ [६ ॥]<sup>11</sup>

येन ज्ञातिकुलं क-

7. — — — नी]तं परां संपदं

क्षिन्नारातिकरीन्द्रकुम्भशकलै × कृत्वोपहारं भुवः ।

कीर्त्या यस्य च नाकनागनिकरव्यासङ्गतः सङ्गमा-

ह्योन्नतस्फुरदिन्दुसुन्दररुचा स्वस्मिन्बुलीलायितम् ॥ [७ ॥]<sup>12</sup>

प्रतिदिश-

<sup>6</sup> Metre, Śārdūlavikrīḍita. The second, third, and fourth among the bracketed signs, as well as the vowel of the last, be filled up by संसारसि<sup>10</sup>, that in the last perhaps by दुरितगणं चाद.

<sup>7</sup> Metre, Mandākrāntā. In the first Pāda the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. 'भव' in the fourth Pāda is not certain; 'रच' only half visible.

<sup>8</sup> Metre, Vasantatilakā. It seems to me that faint traces of the bracketed letters are visible.

<sup>9</sup> Metre, Śragdharā. The lacuna in the first Pāda must

<sup>10</sup> Metre, Praharshinī. The न of 'सानस' has an ornamental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pāda may perhaps be filled by सद्यप्यीदृश.

<sup>11</sup> Metre, Śārdūlavikrīḍita. The restoration in the first Pāda is purely conjectural.

<sup>12</sup> Metre, Śārdūlavikrīḍita.

- L. 8. [ममरा]णां मन्दिराण्युच्छिताग्र-  
 स्थगितशशधराणि स्फारमारोपितानि ।  
 जगति विततभासा येन दूरं विभान्ति  
 स्वयं इव निरोहुं शङ्खो दिङ्मिताः [८ ॥]<sup>13</sup>  
 तत्संतानमहोदधेऽप्रमुदितप्रोद्यद्भुजङ्गाग्र-

9. या-

हुर्लङ्गाङ्गनमौक्तिकांशुनिकरस्फारीभवत्सम्पदः ।  
 प्रख्यातादजनि स्ववङ्गशतिलकः श्रीवज्रटाण्ड्यऽप्रभुऽ  
 प्राप्ताशेषमनोरथश्च शुभतरव्यापारतुङ्गोन्नतिः ॥ [९ ॥]<sup>14</sup>  
 तस्य स्फुरदिन्दुरुचिः श्रौरेरिव जल-

10. धिकन्यका जाता [1]

नाम्ना मङ्गलदेवी जाया गिरिजिव गिरिशस्य ॥ [१० ॥]<sup>15</sup>  
 तस्मात्तस्याञ्जल्युक्तऽप्रादुरासीदुच्चैश्च शान्तस्तत्सु निर्मलरेषु ।  
 क्रूरऽकेतुर्दुर्धरारातिचक्रे क्रुद्धस्तेनाकुञ्जरद्वानरौद्रे ॥ [११ ॥]<sup>16</sup>  
 तस्य

11. स्फुरन्निशितखड्गनिकृत्तशत्रो-

स्त्रस्तान्धदीननिकरोद्धरणोरुकीर्तः ।  
 सङ्कृत्तरक्तवनितातिलकाङ्गकल्पे  
 कान्ते वभूवतुरुदारशशाङ्गकान्ते ॥ [१२ ॥]<sup>17</sup>  
 एका चन्द्रेति विख्याता द्वितीया नाङ्केति च ।  
 विशि-

12. ष्टगुणनिर्माणाद्दे एव सदनं त्रियः ॥ [१३ ॥]<sup>18</sup>

चन्द्रायास्तमजनि गोमनामधेयो धीराणां धुरि विनिवेशितो विधात्रा ।  
 भूनाथो द्विषदिभकुम्भमेदनिर्यमुक्ताभिर्महितमहीतलश्च शितासिः ॥ [१४ ॥]<sup>19</sup>  
 अ[सु]त [च वि-]

13. चक्षुषं क्षतविपक्षपक्षप्रभं

प्रभाकरकरोत्करं स्ववलसैनिकाभोरुहाम् ।  
 अधर्मपरिपन्थिनं तदनु पूर्णराजं सुतं  
 स्ववंशगगनोदरे तुहिन[दीधितिं नायि]का ॥ [१५ ॥]<sup>20</sup>  
 करत[ल]स्थगिताधरपक्ष-

14. वाऽप्रतनुकान्तिकपोलतलोदरम् ।

सिषिचुरसुजलैर्यदरिस्त्रियस्त्रलितप्रचुरालकजालकाः ॥ [१६ ॥]<sup>21</sup>  
 तस्य भ्राता गुणनिधिरभूत्सोदरो देवराजः

<sup>13</sup> Metre, Mālinī. Only the lower portions of the bracketed syllables are visible.

<sup>14</sup> Metre, Śārdūlavikrīḍita.

<sup>15</sup> Metre, Āryā.

<sup>16</sup> Metre, Śālinī.

<sup>17</sup> Metre, Vasanatatilakā.

<sup>18</sup> Metre, Anuṣṭubh. Read नायिकेति.

<sup>19</sup> Metre, Praharṣinī. The bracketed letters are very indistinct, with the exception of the vowels i and e; the first two look almost like 'नदि'.

<sup>20</sup> Metre, Prithvī. The bracketed letters are indistinct.

<sup>21</sup> Metre, Drutavilambitā. Read 'रु'.



स्फूर्जतेजः प्रविहृतप्रस्फारसेनान्वकारः ।

स्था-

L. 15. नं चान्तेः क्षतकलिमलः क्षितरागादिदीपः

- क्षिण्णायस्तरिव ततस्सत्फलानन्मूर्तिः ॥ [१७]<sup>22</sup>  
नामापि प्रकटतरं निशंभ्यस्य क्रुद्धस्य भुक्तुटितरङ्गितानस्य ।  
दृष्टानां युधि विकसद्दिगाढभासां

16. सखंसे करतलतः कृपाणदण्डः । [१८]<sup>23</sup>

यदास्यसरसीरुहं सरसमर्थिनां पश्यता-  
क्षितान्तमगमत्क्षणात्क्षयमुपद्रवो मानसः ।  
व्यघूर्णत च सन्ममाप्रतिभटङ्गनदन्तिनां  
घटा विघटनोन्मुखी

17. समिति यस्य सद्यः पुरः ॥ [१९]<sup>24</sup>

इत्युद्दामप्रकटितगुणोद्धाररम्या × क्रमेण  
प्राप्तश्रीकाश्च शुभतरधियस्साधुरक्तास्त्रयोपि ।  
विणोस्सौधान्यतुलमहस × कारयामासुरत्र  
वस्तास्ती[व्राह्मवज्र]निधेर्गु[मा-]

18. अन्दवोधैः ॥ [२०]<sup>25</sup>

गोमेन कारितं मध्ये पूर्वराजेन पृष्ठतः ।  
पुरतो देवराजेन घनान्वतमसङ्गिदे । [२१]<sup>26</sup>  
चतुस्समुद्रसीमाकं यावदेतन्महीतलम् ।  
इदमायतनं तावद्दिभातु सदनं त्रियः ॥ [२२]<sup>27</sup>  
धन्वन्तरि[प्र]-

19. तिनिधिश्च्युतसारमूर्ति-

सङ्घन्युरच्युत इति प्रकटाभिधानः ।  
काम्बोजज × प्रभुमन × कमलद्विरेफो  
रामस्य स्रुतिरिह कारयिता वभूव ॥ [२३]<sup>28</sup>  
यक्षपालकनामैको द्वितीयो गेज्जराभिधः ।  
पाटला[स्थ]स्तृती[योपि या-]

20. मो भोगाय कल्पितः ॥ [२४]<sup>29</sup>

अत्रार्यैः क्षानाथैः त्रयोर्थं देहस्य । संसारं दृष्ट्वाचैः कर्तव्या सङ्गुहिः ॥ [२५]<sup>30</sup>  
स्वकुलगगनभ[ानुः] — ॐ — रप्रसक्तः  
श्रुतविनयविदग्धी भटराम × किलासीत् ।  
अक्षत मधुर[वन्धां सु] ॐ — स्तस्य

<sup>22</sup> Metro, Mandākrāntā.

<sup>23</sup> Metro, Praharshini. Read निशंभ्य.

<sup>24</sup> Metro, Prithvi.

<sup>25</sup> Metro, Mandākrāntā. Read विष्णो. The bracketed signs are very indistinct.

<sup>26</sup> Metro, Anushṭubh. Read °तमसङ्गिदे.

<sup>27</sup> Metro, Anushṭubh.

<sup>28</sup> Metro, Vasantatilākā. The last syllable of the first Pāda is not very distinct.

<sup>29</sup> Metro, Anushṭubh. The bracketed syllables have been conjecturally restored.

<sup>30</sup> Metro, Sāvitrī. Read दृष्ट्वाचैः.

L. 21.

सुनु-

सरसललितसाराङ्गोलयेमां प्रशस्तिम् ॥ [२६ ॥]<sup>31</sup>

वभूव सूतधारीत दुर्लभादित्यसंज्ञितः ।

× × × × ∪ — — ∪ त्लादित्येन धीमता ॥ [२७ ॥]<sup>32</sup>

## TRANSLATION.

Om ! Adoration to Mādhava !

(V. 1.) May that chief male (*purusha*) Vishṇu protect you ; he who, alone (*remaining*) sleeps, when the regent of the night (*the moon*) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (*the sun*) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.<sup>33</sup>

(2.) May lovely Vishṇu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(*the eye*) of him who plunges into the ocean of nascent deep love, (*of him*) whose lustre [*is increased by*] the great splendour of Lakshmi's moon-like face, (*of him*) whose cheek is dimpled with smiles.<sup>34</sup>

(3.) May the field of Kuru grant a happiness, free from all pain,—(*that field*) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (*of ignorance*) by gaining the knowledge of the self (*and hence*) are filled with deep joy.<sup>35</sup>

(4.) And may that [*beautiful*] water of Sarasvatī's (*stream*) entirely cut your [*bonds of*] misery—(*that water which is*) a boat [*for crossing the ocean of births*], a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of . . . the virtuous (*and*) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.<sup>36</sup>

(5.) Victorious is his glorious majesty Mahendrapāla, who is able [*to bless*] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.

(6.) There was a king, Jāula by name, the front ornament of the exalted Tomara race, resplendent with [*fiery*] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (*those*) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (*and*) acquainted with truth, who gained prosperity by looking after the affairs of (*his*) sovereign.

<sup>31</sup> Metre, Mālinī. The bracketed letters in the first Pāda have been conjecturally restored ; those in the third are very indistinct, with the exception of the Anusvāra and सु. Read मङ्ग.

<sup>32</sup> Metre, Anushtubh.

<sup>33</sup> The verse identifies Vishṇu, in accordance with the Vaiṣṇava doctrine, with the supreme Brāhman, and describes his condition during the period of the destruction of the world at the end of a kalpa.

<sup>34</sup> This verse seems to refer to Vishṇu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.

<sup>35</sup> Regarding the sanctity of Kurukshetra, see, e.g., Manu, II, 19, where, just as here, it is called the Brahmarshideśa, the country of the Brāhmaṇical sages. It is mentioned here, because it includes Pehoa, the place where the temple was built.

<sup>36</sup> I take समन्तादात् in the fourth Pāda to stand for समन्तात् and दात्, just as निर्माणात् in verse 13 line 12 stands for निर्माणात् and ते. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

(7.) He conducted his relatives to highest prosperity . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (*Gaṅgā*), since it clave to the heavenly elephants and united with the sky.

(8.) That (*man*), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (*and*) they look from afar like posts fixed (*by him*) at the quarters of the horizon in order to set limits to his fame.

(9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,<sup>37</sup> sprung a lord, called the illustrious Vajraṭa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

(10.) He wedded a wife, charming like the glittering moon, called Maṅgaladevī just as Śauri (*Vishṇu*) (*took*) the daughter of the ocean (*Lakshmi*) and Giriśa (*Śiva*) the daughter of the mountain (*Pārvatī*).

(11.) He begot by her Jajjuka, who (*was*) exceedingly peaceful among good men who are free from envy, (*but*) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

(12.) He (*Jajjuka*), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.

(13.) One was famed as Chandrā and the second as Nāyikā; being created out of the most excellent virtues, they were both abodes of happiness.

(14.) From Chandrā was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

(15.) And afterwards Nāyikā bore a clever son, Pūrṇarāja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (*that is pure*) like the sky.

(16.) The wives of his foes, covering their lips, (*red*) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.

(17.) Devarāja, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armics of his foes, by a sudden burst of his brilliant courage, (*he who was*) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.<sup>38</sup>

<sup>37</sup> In order to make the translation less cumbersome, I have not given the second meanings of प्रसुद्धिप्रदीपङ्गाय and दुःख. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of भुज्ज, 'an intimate of a king' (not a dissolute intimate of a king), see the smaller St. Petersburg Dictionary, *sub voce*.

<sup>38</sup> The double meanings of शिवश्चाय and सत्त्वानन्दमूर्ति have been intentionally omitted.

(18.) When the proud (*foes*) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (*warrior*) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

(19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.

(20.) These three (*brothers*), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Viṣṇu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.

(21.) (*The temple*) in the middle has been built by Gogga's order, (*that*) at the back by Pârṇarâja's, and (*that*) in front by Devarâja's, in order to destroy the dense, deep darkness.

(22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śrī.<sup>39</sup>

(23.) A man of Kâṃboja descent, the son of Râma, whose famous name is Achyuta, was here the overseer (*kârâyitâ*), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.<sup>40</sup>

(24.) One village called Yakshapâlaka, a second named Gejjara, and a third named Pâtâla, have been assigned for the enjoyment (*of the god*).<sup>41</sup>

(25.) With respect to this (*gift*), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition<sup>42</sup> for the welfare of their bodies.

(26.) There was, indeed, a Bhaṭṭa Râma, the sun of his sky-like race, attached to . . . , learned and modest; his son, Mu . . . made in play (*as it were*) this sweetly composed, graceful eulogy that is full of sentiment.

(27.) Here was a mason named Durlabhâditya. [*His son*], wise . . . âlâditya, [*has engraved it.*]

<sup>39</sup> The meaning probably is that the poet wishes the temple to shine in its original splendour (*Śrī*) until the end of the kalpa.

<sup>40</sup> As Dhanvatari is the Indian Asklepion, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. मन्त्र × कर्मसहितः, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादकर्मसहितः which did not fit the metre, and means, like the latter, 'an obedient servant.'

<sup>41</sup> 'For the enjoyment (*of the god*),' i.e., for the temple-service.

<sup>42</sup> I.e., future kings must not resume the grant.

## XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription<sup>1</sup> is said to have been found at Bilhari, the Balihri<sup>2</sup> or Bilheree of the maps, Indian Atlas, quarter-sheet No. 70<sup>3</sup> S.E., Latitude 23° 48' North, Longitude 80° 19' East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before;<sup>4</sup> and it is now in the Nagpur Museum.

The inscription consists of 33 lines which cover a space of about 6' 3" broad by 3' high, and are surrounded by a raised edge all the way round. With the exception of one or two *aksharas* at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 30 and 40 *aksharas* have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is  $\frac{3}{4}$ ". The characters are Nāgarī of about the eleventh century; they were well and carefully written by Nāi, the son of the *karanika* or writer of legal documents Dhīra, and skilfully engraved by Nonna, the son of the artisan Saṃgama (verse 86).

The language is Sanskrit; and, excepting the introductory *om om namaḥ Śivāya*, the words *api cha* and *kiñcha* in lines 1 and 19, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrīnivāsa, the son of Sthirānanda; the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thīra (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrīnivāsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in *visarppat-saurya*-, line 14; *kīrttis=Saivāgama*-, line 20; and *śhoḍasikā*, line 31. Instead of *anusvāra* we have the dental nasal in the interior of simple words in *vanśa*, lines 3, 21, and 29; *vidhvansa*, line 4; *uttansa*, line 6; *mānsa*, line 9; *tapānsi tejānsi*, line 20; *hansa*, line 28;—and at the end of words before a sibilant, *e.g.*, in *sansāra*, line 24 (twice); *evan=sambhavatsu*, line 6; *itthan=sadvandi*-, line 13, etc. Frequently a final *m* has been left unchanged before an initial *v*, *e.g.*, in *°ḍamvaram=vah* and *°tām-vibhrati*, line 3; *bhuvam=vilebhe*, line 8; *yam=vīkshya*, line 14, etc.;—and final *n* has remained unchanged before *j* and *ś* in *bhagavān=jyotsnām*, line 16, and *gunān=śakshyati*, line 26. The dental nasal has been wrongly changed to the lingual in *dhenur=ṇṇanu*, line 15, and it has been wrongly retained in *vairāgyena*, line 21. Before *r*, *t* has been

<sup>1</sup> The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the *Jour. As. Soc. Beng.* vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, *Archaeological Survey of India*, vol. IX, pp. 80 and 102-105. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

<sup>2</sup> See Grant's *Gazetteer of the Central Provinces*, p. 23, and the *Imperial Gazetteer of India*, second ed., vol. II, p. 13.

*Jour. As. Soc. Beng.* vol. XXX, p. 322.

frequently doubled, e.g., in *śvetātapatrāyitam*, line 1; *nettrād=Attrer=ddharittrī*, line 8; *Dattāttreya*, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in *ujvalimā*, line 3; *ujvalam*, lines 28 and 30; *°lasadyu°* (for *°lasad-dyu°*), line 1; *āsīdvishad°* (for *āsīd=dvishad°*) and *prochchhalajvāld°* (for *prochchhalaj-jvāld°*), line 4. Lastly, the syllable *ri* has been used instead of the vowel *ṛi* in *dripta*, line 12, and in *satyādrītas*, line 14. As instances of wrong grammatical forms, I may point out *akṛita*, used in a passive sense (for *akāri*) in verse 54, and the masculine *°srakchandānādīn* in verse 62, wrongly employed instead of the neuter *°srakchandānādīni*.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent *prāśasti*, and that this original *prāśasti* was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohalā, the wife of (the Chedi ruler) Keyūravārsha, erected a temple of Śiva at which the inscription may be supposed to have been put up; that she endowed this temple with (the revenues of) the villages Dhaṅgaṭapāṭaka, Poṇḍī, Nāgabala, Khailapāṭaka, Vīdā, Sajjāhālī and Goshṭhapālī; and that she also gave the villages of Nipāniya and Ambipāṭaka to the sage Īśvaraśiva, a disciple of Śabdaśiva, who again was a disciple of Pavanaśiva (verses 40-45). Nohalā was a daughter of Avanivarman, a son of Sadhanva and grandson of Simhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyūravārsha was a son of the prince Mugdhatuṅga (verse 18), who was a son of Kokkalladeva (verse 12), described as a descendant of Arjuna (Kārtavīrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Kṛishṇarāja in the south and Bhojadeva in the north; and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pāli from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmanarāja,—from which it is clear that the prince Keyūravārsha, who is spoken of in the preceding, was surnamed Yuvarājadeva. Lakshmanarāja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalā to certain sages whose spiritual lineage is detailed in verses 48—58. On his warlike expeditions he is said to 'have reached the shores of the western ocean, where he worshipped Śiva at the famous temple of Someśvara<sup>4</sup> or Somanātha in Gujarāt; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kāliya which had been obtained from the lord of Odra, and which subsequently

<sup>4</sup> The same story is told of Yuvarājadeva, the father of Kokalla, in the Karaubel inscription of Jayasimhadeva. See *Indian Antiquary*, vol XVIII p. 215.



was by Lakshmanarāja likewise dedicated to Someśvara (verses 59—63). His son was Śaṁkaragaṇa (verse 64), and the younger brother of this prince was Yuvarājadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes:—

- (1.) Kokkalladeva; supported Kṛishṇarāja in the south and Bhojadeva in the north.
- (2.) His son Mugdhatunga; wrested Pāli from the lord of Kosala.
- (3.) His son Keyūravārsha-Yuvarājadeva; married Nohalā, the daughter of the Chaulukya Avanivarman.
- (4.) Their son Lakshmanarāja; defeated the king of Kosala and worshipped Someśvara in Gujarāt.
- (5.) His son Śaṁkaragaṇa.
- (6.) His younger brother Yuvarājadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarājadeva and father of Gaṅgeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Kṛishṇarāja and Bhojadeva, who are spoken of as his contemporaries, are the Rāshtrakūṭa Kṛishṇa II., whom we know to have married a daughter of Kokkalla,<sup>5</sup> and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom<sup>6</sup> we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmanarāja opens by glorifying a place Kadambaguhā (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayūra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, and Vimānapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohalā. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripurī has been identified with the village of Tewar near Jabalpur, and Saubhāgyapura probably is the town of Sohāgpur in the Hoshangābād District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Rājasekhara, whom in my account of the Siyaḍonī inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

<sup>5</sup> See Fleet, *Dynasties of the Kanarese Districts*, pp. 57 and 35-36.

<sup>6</sup> See *ante*, p. 171.

his name is mentioned here,' shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohālā, Pōṇḍī has by Sir A. Cunningham<sup>8</sup> been identified with the village of Pōṇḍī which still exists 4 miles to the north-west of Bilhari, and that, according to the same authority, Khailapāṭaka most probably is now represented by Khailwāra, 6 miles east-north-east of Bilhari.

### TEXT.<sup>9</sup>

L. 1.

श्री<sup>10</sup> [॥<sup>x</sup>] श्री नमः शिवाय ॥

पायाहः स समस्तमंगलनिधिः शशीर्जटाजूटको

य[स्मिं]लोललसद्यु(द्यु)मण्डलगलशब्दाकिनीवारिभिः ।

गाढग्रन्थिनिपीडितोरगपतिप्रस्फारफुल्लफणा-<sup>11</sup>

भीमव्यावृतवक्त्रमावृतधृतैः श्वेतातपत्रायितं ॥<sup>12</sup>—[1].

अपि च ॥

अव्याहृतचूडस्य लोचनार्चिभूतः शिखा [॥<sup>x</sup>]

मित्रमेष अरस्येति दग्धं विधुमिवोद्गता ॥<sup>13</sup>—[2].

यं खेलाय षडाननः शिश्रुतया कृत्वा अहं मार्गति

ग्रंथो यच्च

2.

दुरोदरैः पुरभिदो देव्या समं दीव्यतः ॥(1)

केलीकीपकथासु येन तनुते हेतिक्रियां पार्ष्वती

पायाहः स जटावनैककुसुमं शार्ङ्गः सुधादीधितिः ॥<sup>14</sup>—[3].

दिक्षु प्रेक्षाभियोगप्रवलितवलनाविभ्रमाकाण्डचण्डे-

र्दोर्दण्डानां प्रकामप्रथिमभिरनिलैर्दूरमुत्सारितासु ।

किंच प्रस्फारचारीनमदवनिवशाद्ग्रीणि याते महत्ता-

मव्यादव्याहतेच्छं त्रिपुरविजयिनस्ताण्डवाडम्ब(म्ब)र-

3.

श्वः<sup>15</sup> ॥<sup>16</sup>—[4].

वन्धेत्<sup>17</sup> सोमसंभूतौ वाचं निक्षिपता मया [॥<sup>x</sup>]

हन्त हस्तैरुपक्रान्ता मोहेन वियतो मितिः ॥<sup>18</sup>—[5].

वाचासुख(स्व)लिमापि नास्ति यदि मे तत्कीर्त्तमानोद्धते-

रस्मादेव महीयसः शशभृतो वंशासु सम्यत्स्थिते [॥<sup>x</sup>]

यद्वा पश्य निसर्गकालिमसुवोप्याशेभदानच्छटाः

शीरोदन्वति किञ्च सङ्गतिभृतस्तच्छायतास्त्रिभ्रति<sup>19</sup> ॥<sup>20</sup>—[6].

<sup>7</sup> Notwithstanding Dr. Hall's somewhat guarded statement to the contrary, Rājasekhara had nothing to do with the composition of this inscription.

<sup>8</sup> Sir A. Cunningham's *Archaeological Survey of India*, vol. IX, p. 104.

<sup>9</sup> From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Originally ° पतिः प्र°; but the sign for *visarga* is struck out.

<sup>12</sup> Metre, Śārdūlavikrīḍita.

<sup>13</sup> Metre, Śloka (Anuṣṭubh).

<sup>14</sup> Metre, Śārdūlavikrīḍita.

<sup>15</sup> Read ° र वः; वाङ्मर is ordinarily used as a masculine noun.

<sup>16</sup> Metre, Śragdharā.

<sup>17</sup> Read वंशेन.

<sup>18</sup> Metre, Śloka (Anuṣṭubh).

<sup>19</sup> Read ° दा विभ्रति.

<sup>20</sup> Metre, Śārdūlavikrīḍita.

मेजादजेर्बिरिजीधवलनसुहृदां धाम धामासुदं च-

ल्लोकालोकं यदा-

L. 4.

य प्रभवमतलिनध्वान्तविध्वंसहेतुः<sup>21</sup>

सोयं सीमाभिधानस्तिलकयति कला मौलिसस्यैव शब्धो-

रक्षादेव प्रवृत्तः किमपरमयमप्यन्वयो ईदृश्यानां ॥<sup>22</sup>—[7].

अस्मिंश्च वन्द्यतमताङ्गमिते बु(बु)धाद्यैराद्यैर्नृपैर्नृपतिरङ्गुन इत्युदारः ।

आसीद्वि(हि)षद्विपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाच्छुरितदीर्घदिगन्तरालः ॥<sup>23</sup>—[8].

ज्वा(ज्वा)लामालिक-

5.

रालितेन करिषा देवाधिपः क्षाप्यगात् ।

लीलोक्तालित[श]<sup>24</sup>र्षपर्वतपतेस्तस्यापि लङ्कापते-

यंश्चैरव्यवसायिनो यदभवत्स्थितिप्रमाणं हि तत् ॥<sup>25</sup>—[9].

दत्ताप्तेय इति प्रकामकमलालीलायितानाम्यदं

यो देवस्य सुतप्रतिश्रुतिवचःप्रीत्या यमन्वयहीत् ।

के वा तद्गुणवर्णने वयमहो किं फलुभिर्जस्थिते-

र्म्ह्ये सापि च वाग्वपुर्भगवती तच्च स्फुटं सुहति ॥— [10].

अथ ततस्ततस्तत्पुरुषव्रतव्रततिपर्वततः कति ना-

6.

भवन् ।

तरुणतारकराजपराजयव्यसनि(न)कीर्त्तिभुवः पतयो भुवः ॥<sup>26</sup>—[11].

तेष्वेवमभवत्सु<sup>27</sup>क्रममनु मनुजाश्चर्यतामादधानो

धन्यानामेकसीमा समुपनतमहीमण्डलाखण्डलाभः ।

जातः कीकक्षदेवो दलदहितलतादाहदावायमानो

मानोत्तमस्य<sup>28</sup> यस्य त्रिभुवनवलयव्यापनोभूषतापः ॥<sup>29</sup>—[12].

भुवनविजयहेतोर्भूक्तमर्यादयादसदनलडितलोलैर्यद्वलैस्त्वलङ्घिः<sup>30</sup> ।

अतलिनतरभारभ्रशदुर्वी-

7.

विषीदत्फणफलककलापो भोगिभर्त्ता व(व)भूव ॥<sup>31</sup>—[13].

श्यामाशङ्किभिराकुलैर्विजघटे चक्राङ्गयानान्द्वये-

रब्धोदागमविभ्रमेण विदधे लास्योत्सवः केकिभिः ।

भग्नालीकमकाण्ड एव च दृश्यामाभ्येन लेभे पदं

यस्तेनारजसि क्रमादवनितस्तारापथे सुप्य(व्य?)ति ॥<sup>32</sup>—[14].

वेलावनप्रणयिसैन्धवरे च यच्च मज्जन्निराकुलकुलाद्रिनिभैरिभेन्दैः ।

संभ्रान्तमन्दरगिरेस्समयस्य तस्य कालाह(ह)होः स्मरणमाय निधिर्ज्ञानां ॥<sup>33</sup>—[15].

[यत]-

<sup>21</sup> Read ° विध्वंस °.

<sup>22</sup> Metre, Sragdharā.

<sup>23</sup> Metre, Vasantatilaka.

<sup>24</sup> Originally श्रा, altered to श.

Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>25</sup> Metre, Drutavilambita.

<sup>26</sup> Read तेष्वेव सन्ध °.

<sup>27</sup> Read मानोत्तमस्य.

<sup>28</sup> Metre, Sragdharā.

<sup>29</sup> Read ° यद्वलैस्त्वलङ्घिः.

<sup>30</sup> Metre, Mālinī.

<sup>31</sup> Metre, Śārdūlavikrīḍita.

<sup>32</sup> Metre, Vasantatilaka.

अ वैभ्यस्तटस्माददाने दानेऽसेनागजभक्षणेन ।

जित्वा कृत्वां येन पृथ्वीमपूर्वहीतिस्तन्महद्मारोप्यते स्म ।

व(ब)भूव तस्मादथ सुगुह्यस्तुगुह्यस्त्रिलोक्यामपरो न यस्मात् ५

शय्या संग्रामलक्ष्मणाः परव(व)लपरिघः पल्लवः कोपवल्याः<sup>88</sup>

प्रेयो दर्पस्य मित्रं सुचरितंसलि-

लस्येन्द्रनीलप्रणालः ।

मासीदस्यासिरेव प्रधानपरिकरारम्भिणः प्रीतिपात्रं ॥<sup>39</sup> -[19].

गङ्गात्कर्व्वड्डाकिडिम्बं(म्बं) मुखवि(वि)लविलसत्समुखोल्कासुखोल्कं ।

रौद्रं यो धाम<sup>41</sup> वि(बि)भ्रत्प्रतिसमरमिति द्वेषिचक्रचकार ॥<sup>42</sup>—[20].

**अव-**

चयविचलद्वधकरायद्विगुणितविद्रुमपल्लवा व(ब)भूवुः ॥<sup>49</sup>—[21].

इह हरति भुजङ्गसौरभं<sup>44</sup> भूरुहाणामिति मलयसमीपे यद्विचाराः प्रचेदः ॥<sup>45</sup>—[22].

निरन्तरोद्भासितवैरिधामा धामाधिकः खड्गपतिर्य आसीत् ॥<sup>49</sup>—[23].

क्रीडाशैलतटीविहारहरिणो लाटीललाटाइदः ।

**काश्मी-**

रोविहितस्मरव्यतिकरस्तस्मात्कलिङ्गाङ्गना-

सद्धान्व्यसनी स नीतिनयनः केयूरवर्षोभवत् ॥<sup>47</sup>—[24].

सैन्यैर्यस्य युगान्तकेलिकलनैर्हत्तप्रयाणैरपि ।

न प्रोद्धतिमवाप पांशुपटलं भूयोगृहीतद्विष-

इ(इ)न्द्रीन्द्रवहद्विलोचनपयःपूरुषतायां भुवि ॥ -[25].

<sup>43</sup> Metre, Sragdharā.

<sup>43</sup> Metre, Pushpitâgrâ.

<sup>44</sup> Originally भुज्जीखोरमं, but the sign for *ī* is struck out.

46 Metre, Mălini.

<sup>40</sup> Metre, Upajāti.

<sup>47</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>41</sup> This word is quite clear in the impressions.

यस्ययति प्रकटपाटितकुम्भिकुम्भसुक्ताफलप्रचयवाहसुवाह देवः । .  
भूयोनिपीतदृढपीडनवेगवान्तविद्वेषिकीर्त्तिकणकीर्णमिवासिदण्डं ॥<sup>48</sup>—[26].

भा कैलासाद-

L. 12.

नलसलसत्पार्ष्वतीकेलिव(ब)न्वी-

रा च प्राचक्षिखरिवरति भास्वदुन्नासभूमेः ।

पाराखेतोस्तदनु पयसामा प्रतीचोपि पत्यु-

र्यस्वेनानामहितनिहितानन्ततापः प्रतापः ॥<sup>49</sup>—[27].

प्रेखत्विप्रसु[र]<sup>50</sup>प्रघातविगलत्कीलाललोलीलस-

हेतालीकरयन्पीडनवशन्नश्रुत्कपालास्थिभिः ।

यस्तस्तार सविस्तरं रणभुवः कोपोत्कटाभिर्द्रु(द्र)व-

<sup>51</sup>द्रुतहेषिशिरोभिरज्ज्व(ज्ज)रचरीनेज्जिभागाच्चितैः ॥<sup>52</sup>—[28].

देवो रुद्रावतारस्त्रिभुवनभवनीस्तम्भनो देव एव

त्यागी देवः प्रमाद्यनृपति-

13.

नियमने नैगडन्दाम देवः ।

<sup>53</sup>इत्यन्तइन्द्रिन्द्रैरविरलविलसच्चाटुवाटं वदन्नि-

र्यस्यास्थानस्थितानामसममसुहृदां विव्यथे चित्तवृत्तिः ॥<sup>54</sup>—[29].

भरद्वाजो नाम च्युतकलुषदोषसमभ[व]-

द्य ए[क]सर्वेषामुपशमधनानामधिपतिः ।

तदीयास्तेजस्तः कृतकलशवासाद्यदभव-

त्स वै भारद्वाजस्त्रिभुवनचमत्कारिचरितः ॥<sup>55</sup>—[30].

क्षैलोक्यावधि यस्य कीर्त्तिलडितं लक्ष्मोद्य वाञ्छावधि-

र्यत्कोपः प्रलयोपपन्नमहिमा श्रापेन चापेन च ।

व[र्ण्य]म्वा<sup>56</sup> नयविक्र-

14.

मैकजलधेः किन्तस्य यस्याभव-

क्षीलाखर्वित[श]<sup>57</sup>र्वगर्वगरिमा शिष्यसुभद्रापतिः ॥<sup>58</sup>—[31].

कोदण्डताण्डवनपण्डितवा(वा)हुदण्डमुहण्डकाण्डभरखण्डितपाण्डुसैन्यम् ।

यज्जीव्य<sup>59</sup> विक्षतविपक्षपराजयाशस्त्याद्रि(द्रु)तस्त तपसोपि सुतश्चाल ॥<sup>60</sup>—[32].

अथाचेपात्तेन द्रुपदविपदर्थोद्धतधिया

यदात्तं श्रापाभस्तरलितकराव(ब)ह्नुलुकम् ।

पुमानासीत्तस्मिन्विजय इव साक्षादनु च तं

कुलं चौलुक्यानामनगुणंसीम प्रवहते ॥<sup>61</sup>—[33].

विभवति च वि[स]र्प्य[त्सौ(च्छौ)]र्यसौन्दर्यव-

<sup>48</sup> Metre, Vasantatilaka.

<sup>49</sup> Metre, Mandākrāntā.

<sup>50</sup> This *akshara* originally was ब, but the vowel appears to have been struck out.

<sup>51</sup> Read ° हुह °; this alteration may have been made already in the original.

<sup>52</sup> Metre, Śārdūlavikrīḍita.

<sup>53</sup> Read इत्यं स °.

<sup>54</sup> Metre, Śragdharā.

<sup>55</sup> Metre, Śikharinī.

<sup>56</sup> Read वचर्ष्यं वा.

<sup>57</sup> Originally शी, altered to श.

<sup>58</sup> Metre, Śārdūlavikrīḍita.

<sup>59</sup> Read यं वीज्य.

<sup>60</sup> Metre, Vasantatilaka.

<sup>61</sup> Metre, Śikharinī.

L. 15.

र्यचितिधरपरिपाटीसूचिते तच्च गोप्ते

रचितचटुलचापाकृष्टिकृष्टाहितशीरभवद्वनिवर्मा विश्वविख्यातकर्मा ॥<sup>62</sup>—[34].

पितामहो यत्स्वस्तु सिंहवर्मा पिता च यद्दीवरसधन्वः ।

जगत्प्रतीवातिशयोक्तुनैव महानुभावत्वमतोपि यत्तु ॥<sup>63</sup>—[35].

यस्य त्यागस्सकलजनतापास्तदारिद्र्यमुद्रो

वेलाव(ब)न्धुचितिधरदरीचारितारिः प्रतापः ।

ईष्टे स्पष्टम्<sup>64</sup> यदि<sup>65</sup> गणनान्तङ्गुणानां विधातु-<sup>66</sup>स्वाचान्नेनुर्ण(र्ण)नु भगवती भारती यस्य वक्ष्या ॥<sup>67</sup>—[36].

ब्रह्मणीमिव भूभृतां परिहृढी

16.

लक्ष्मीमिवाभ्योनिधिः

कालिन्दीमिव भास्करस्य भगवन्मन्यो(न्मन्यो)स्त्रामिवाभ्येक्षुतः ।

वैदेहीमिव जानकः क्रतुविधिः श्रीनोदलेत्यद्भुतं

कन्या नाम ललाम तान्<sup>68</sup> सुषुवे सामन्तचिन्तामणिः ॥<sup>69</sup>—[37].

भर्तुः पुलीमतनयेव मरुत्तणानां च्छा(छा)येव दष्टतमसां महसाच्च पत्युः ।

देवस्य सा रतिरिवेक्षुशरासनस्य केयूरवर्षमृपतेर्हयिता व(व)भूव ॥<sup>70</sup>—[38].

देव्या तया मदजलच्छटयेव दन्ता वा(वा)लप्रवा(वा)लसतयेव तटः पयोधेः ।

पुष्पत्रियेव च तरुस्तडितेव मेघः शोभां स

17.

कामपि व(व)भार नरेन्द्रचन्द्रः ॥ —[39].

निर्मापितन्मुक्तसङ्गतये<sup>71</sup> तयेदमभ्रङ्गवाप्रशिखरखलितोष्णरश्मि ।

देवस्य मन्दिरमुमाप्रणयैकव(व)न्धो[:\*] स्थानाकृति स्वयशसामिव चक्रवालम् ॥ —[40].

आकाशयानक्रमस्वेदितानामङ्गोधिनाथस्य तुरङ्गमाणाम् ।

फेनाम्बु(म्बु)भिर्बिम्बनिषिध्यमाना मन्ये समुद्गन्ति न यत्पताकाः ॥<sup>72</sup>—[41].

विटङ्गभागेषु वृ(वृ)हत्सु यस्य वर्षासु तुङ्गामलसारकस्य ।

आश्लेषवत्यो नवमेघमालाः पारावतालीतुलनाम्बुहन्ति<sup>73</sup> ॥ <sup>74</sup>—[42].

. आसीन्माधुम[ते]-

18.

यः पवनशिवस्तमनु जयति शब्द(ष्ट)शिवः ।

ईश्वरशिवः पुनाति च तस्यान्तेवासिताम्मुक्तती<sup>75</sup> ॥ <sup>76</sup>—[43].

तस्मै तपोनिधानाय निपानीयाम्बि(म्बि)पाटकौ ।

दत्तौ विद्याधनत्वेन ग्रामावग्राम्यया तया ॥<sup>77</sup>—[44].

धङ्गटपाटकपोष्णीनागव(व)ला[:\*]खैलपाटको वीडा ।

सज्जाहली च दत्ताः स्मरारये गोष्ठपाली च<sup>78</sup> ॥—[45].<sup>62</sup> Metre, Mālinī.<sup>63</sup> Metre, Upendravajrā.<sup>64</sup> Read स्पष्टं स.<sup>65</sup> Read परिगणना(?)<sup>66</sup> Read °णानां विधातुं वाचा °.<sup>67</sup> Metre, Mandākrāntā.<sup>68</sup> Read तत् स.<sup>69</sup> Metre, Śārdūlavikrīḍita.<sup>70</sup> Metre, Vasantatilaka ; and of the two next verses.<sup>71</sup> Read निर्मापितं मुक्तं °.<sup>72</sup> Metre, Indravajrā.<sup>73</sup> Read ° तुलनां वदन्ति.<sup>74</sup> Metre, Upajāti.<sup>75</sup> Read ° वासितां मुक्तती.<sup>76</sup> Metre, Āryā.<sup>77</sup> Metre, Śloka (Anushtubh).<sup>78</sup> Metre, Āryā.



ख्यातः श्रीबुवराजदेवकृपतेस्त्वामभूद्रूपतिः

श्रीमन्नक्षत्रराज कर्जितमहा भाषानिवाभ्युन्नतः ।

भूद्रुपतिगिरीभिरङ्गिष्वयोर्यसेविताः श्री[चि]-

L. 19.

[ताः]

कामं यः कमनीयसुन्दरगुणैर्बभूवैर्जिगाय करम् ॥<sup>79</sup>—[46].

यस्याहवे दृढनिपीडितखण्डकोटिनिर्हारितारिकारिकुम्भसमुद्भवेन ।

वीरश्रियः क्षितितले विततचतुष्कं सुप्तादलेन ननु कीर्तिवधूस्वकार ॥<sup>80</sup>—[47].

किञ्च ॥

सा कदम्ब(म्ब)गुहा मान्धा यन्नासीत्सिद्धसन्ततिः ।

तस्याः पुनरभूद्रुपदो बद्रगन्धुर्मुनीश्वरः ॥<sup>81</sup>—[48].

तन्न प्रभावमहनीयतमस्य तस्य शिष्योभवज्जगति मत्तमयूरनाथः ।

निःशेषकल्मषमधीमपहृत्स्व येन सङ्ग्रामित[म्यु]र-

20.

महो नृपतेरवन्तेः ॥<sup>82</sup>—[49].

तस्मादभूद्रुवनमण्डनतामवाप्तो भूपालमौलिमणिकान्तिभिरर्चिताङ्घ्रिः ।

श्रीधर्मशम्भुरुचितामलकान्तकीर्त्तिसौ(शै)वागमासु(सु)निधिपारमितस्तपोभिः ॥<sup>83</sup>—[50].

अस्मात्सदाशिवः शिष्यस्तपोराशिरभूद्रूपैः ।

<sup>84</sup>यत्पादद्वयम्वन्धमर्चितं शेषराङ्गभिः ॥<sup>85</sup>—[51].

अस्मादभूद्रुमाधुमतेयनामा<sup>86</sup> शिष्यः सुधामा फलमूलवृत्तिः ।

तपांसि तेजान्ति<sup>87</sup> च यन्न वासमनन्धसंक्रान्तिगुणेन चक्रः ॥<sup>88</sup>—[52].

अस्माच्चूडाशिवः शिष्यो वन्दनीयतमोभवत् ।

21. कर्मजालमलं येन नीतमस्त्रं सुसुश्रूणा ॥<sup>89</sup>—[53].

अथ सकलगुणानामाकरस्तस्य शिष्यो हृदयशिवसमाप्तो यद्यशोद्यापि वरुण्यं ।

नृपसुकुटनिविष्टैर्यस्य माणिक्यचक्रैरङ्गत चरणमूलं कान्तमेकान्तवन्द्यम् ॥<sup>90</sup>—[54].

विद्यानां निलयेन येन सुधिया सत्यव्रतेनाधिकां

श्रीमन्माधुमतेयवन्धवितता<sup>91</sup> कीर्त्तिचिरं वर्जिता ।

किञ्च स्मा चमयाम्बु(म्बु)दः समतया मर्यादयाभ्योनिधि-

र्वैराग्येन(ण) जितः स्वरः स भगवान्कास्त्रास्यदं न [सु]तेः ॥<sup>92</sup>—[55].

22. किं स्तूयतेसौ सुनिपुङ्गवोद्यवा श्रीचेदिचन्द्रो नृपतिः कृतादरः ।

सङ्कृतदूतप्रहितैरुपायनैः प्रदर्श्य भक्तिविविधनानिनाय<sup>93</sup> यम् ॥<sup>94</sup>—[56].

श्रीमन्नक्षत्रराजोपि तस्मै सुतपसे स्तूयम् ।

मठं श्रीवैद्यनाथस्य भक्तियुक्तः समार्पयत् ॥<sup>95</sup>—[57].

<sup>79</sup> Metre, Śārdūlavikrīṭita. The reading श्रीबुवराजदेवकृ-  
पतेस् in the first line of this verse is quite distinct and  
certain, and is not ° वृपतिस् °. See also below, note on the  
translation of verse 46.

<sup>80</sup> Metre, Vasantatilaka.

<sup>81</sup> Metre, Śloka (Anuṣṭubh).

<sup>82</sup> Metre, Vasantatilaka; and of the next verse.

<sup>83</sup> Read यस्य पादद्वयं बन्ध °.

<sup>84</sup> Metre, Śloka (Anuṣṭubh).

<sup>85</sup> Originally ° नातेय °, altered to ° नतेय °.

<sup>86</sup> Read तपांसि तेजान्ति.

<sup>87</sup> Metre, Upajāti.

<sup>88</sup> Metre, Śloka (Anuṣṭubh).

<sup>89</sup> Metre, Mālini.

<sup>90</sup> Read ° वंशवितता.

<sup>91</sup> Metre, Śārdūlavikrīṭita.

<sup>92</sup> Read ° भक्तिं विविधा °.

<sup>93</sup> Metre, Vamśastha.

<sup>94</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

स्त्रीकृत्यापि मुनिर्भूदो मठं श्रीनौहलेष्वरम् ।

अधोरशिवशिष्यस्य साधुवृत्तस्य दत्तवान् ॥ —[58].

अथ स विहितकृत्यचेद्दिनाथः समर्थः करितुरगसमयः शक्तसामन्तपत्तिः ।

दिशमतिश-

L. 23. यरम्यां सम्प्रतस्थे प्रतीचीमहितजनितभीतिर्दुर्बिवारप्रचारः ॥<sup>95</sup>—[59].

समरकृतविकारान्विभ्रमेण प्रहृत्य प्रणतनृपतिदत्तोपायनैर्वर्धिताश्वः ।

हृदयनिहितवित्तैरर्थिनां पूरिताशो जलनिधिजलखेलं सैन्यचक्रं चकार ॥ —[60].

निमज्ज्य यो रत्ननिधौ श्रीमान्सोमेश्वरं शनैः ।

अभ्यर्च्य काञ्चनैः पद्मैरथा न्यस्तु न्यवेदयत् ॥ <sup>96</sup>—[61].

जित्वा कोसलनाथमोङ्गनृपतेरासक्तु यः कालियो

रत्नस्वर्णमयः स येन विहि-

24. तस्थोमेश्वराभ्यर्चनम् ।

दत्त्वा(च्चा) यः करिवाजिशुभ्रवसनस्रक्चन्दनादीभ्युनः

<sup>97</sup>सम्भारमशान्तयेतिविनतस्तुष्टाव तुष्टः प्रभुः ॥ <sup>98</sup>—[62].

असारं सम्भारं<sup>99</sup> य इह मनुते कोपि नृपति-

स्त्वदंघ्रिध्यानत्वा विगलिततमास्तत्त्व(च्च)निरतः ।

न तस्य श्रीभूयो विह्व[ति]कृतये जन्मविरहा-

दिति ध्यानाविष्टः शिवमहसि चित्तं विहितवान् ॥ <sup>1</sup>—[63].

श्री[श]ङ्करगणस्तस्मादभूभूमौश्वरो महान् ।

यत्पादद्वन्द्वमहं द्विषन्निरपि सेवितम् ॥ <sup>2</sup>—[64].

संख्येसंख्यविपक्ष-

25. पञ्चदलनव्यासङ्गि खड्गव्रतं

यस्यासीद्दृढसाहसस्य सततन्दानं जनानन्दकृत् ।

रूपेणाप्रतिमो मनोभवभवं दर्पं जहारोद्धतं

यः सर्वज्ञ च सर्वकालमवनीनाथः स्तुतः कोविदैः ॥ <sup>3</sup>—[65].

यत्पादद्वयपद्मसङ्ग विततं भूतेरभूद्विषितं

भूपानां नमतां किरीटविकटप्रान्तस्वरत्नांशुभिः ।

वज्जीरजनिधिसमाश्रितवती<sup>4</sup> लक्ष्मीः क्रमेणागता

वीरश्रीरपरैव यस्य नृपतेः कौक्षेयधाराश्रया ॥—[66].

तस्य श्रीयुवराजदेव-

26. पतिर्भाता कनीयानभू-

भूपैर्यश्वरणारविन्दपतितैर्भृङ्गैरिवा[ङ्ग?]स्थितम् ।

यः सत्यव्रतसत्त्व(च्च)सूक्तिवसतिः श्रीविक्रमैकाग्रयः

प्रायस्तस्य न सज्जनोपि सकलान्वक्तुं गुणान्श्र(ञ्च)क्षति ॥ —[67].

<sup>95</sup> Metre Mālinī; and of the next verse.

<sup>96</sup> Metre, Śloka (Anuṣṭubh). The akṣhara in brackets was originally यो.

<sup>97</sup> Read संसार<sup>0</sup>.

<sup>98</sup> Metre, Śārdūlavikrīḍita.

<sup>99</sup> Read संसारं. The akṣhara प of the word सृष्टि was

originally omitted, and is engraved below the line. And the akṣhara ति of विह्वति<sup>0</sup> may have been altered to त.

Metre, Śikharinī.

<sup>2</sup> Metre, Śloka (Anuṣṭubh).

<sup>3</sup> Metre, Śārdūlavikrīḍita; and of the next six verses.

<sup>4</sup> Read<sup>0</sup> निधिं समाश्रितवती.

दंष्ट्राकोटिविपाटनोपवदनः क्रूरसरो<sup>८</sup> भासुरी

नेत्रप्रान्तविकीर्णकोपबधिरः पादप्रचारायुधः ।

\* येनाक्रम्य भुजेन भूमिपतिना लाङ्गूलव(व)ङ्गमो

• दैत्यो व्याघ्रवपुर्हतोतिभयदः शस्त्रीभृता पाणिना ॥—[68].

कन्दर्पोभिनवः पुर-

L. 27. . निम्नयनप्रीतिप्रदीप्यन्वया

यः कालः करवालकोटिविहृतखूलेभङ्गभस्त्रलः ।

चिच्छं यच्च सरस्वतीकृततरतिः श्रीकण्ठपूजापर-

क्षातुर्व्यर्णविचारचारुचतुरो यथार्थचिन्तामणिः ॥ —[69].

यस्योत्तु(त्तु)ङ्गजजन्मज्जनगलहानाम्बु(म्बु)भिर्भिन्निन्नितं

रेवावारि विविक्ततित्तमुचितस्त्रानेन तन्वीजनः ।

संप्राप्योरनितम्ब(म्ब)ताडनवशब्दस्तास्तावीचीचयं

सहृदं<sup>९</sup> अरसौरभेण महता निर्व्याजमायोजितः ॥—[70].

रामाणां कु-

28. चमण्डलेषु नियतं हारप्रकारक्रमा-

त्संपूर्णं शशिमण्डले च विमले ज्योत्स्नाच्छलेनोज्ज्वलम् ।

मन्ये<sup>९</sup> मानसवारि यस्य वितते हस्तावलीविभ्रमा-<sup>९</sup>

द्वास्त्राशेषमुमापतेस्तु वसती विश्रान्तिमागाद्यशः ॥ —[71].

संपूज्य देवमीशानम्बिभवैः<sup>१०</sup> स्त्रैर्यथोचितैः ।

यथागमं यथाशास्त्रं स्तोत्रम्विहितवाङ्मयः<sup>११</sup> ॥ <sup>१२</sup>—[72].

अविचलितमनीभिर्यैस्त्वमीश क्षितीशैर्विभवविहितकृत्यैरिष्यसे ते कृतार्थाः ।

य इह कृतवि-<sup>१</sup>

29. कारा मन्मथैकान्तचिता(त्ता) भवति वरद तेषां संपदुष्मादहेतुः<sup>१३</sup> —[73].

समदकरिघटाभिः किं किमङ्गाङ्गनाभिर्भूतशयनलीलां भावयन्तीभिराभिः ।

कनकतुरगवासोरजजातैर्क कृत्यं न हि भवति भवानीवल्लभस्वार्चनं चेत् ॥ —[74].

भवति नृपतिवन्द्ये<sup>१४</sup> जन्म पृथ्वी च भोग्या श्रुतमुचितविचारचारुरूपप्रभावः ।

समरविजयसंपत्तस्य यो निःप्रपञ्चचरणयुगलमूलं<sup>१५</sup> संश्रितः शङ्करस्य ॥ —[75].

[किमिह]

30. व(व)ङ्गभिरुत्तैर्जाय सर्वस्य हेतुर्भवतु भवति नित्यं भक्तियोगो ममैकः ।

सकलसुखविशेषाद्यच्च पीयूषवर्षः स्वयमनुभवगम्यो जायते त्वत्प्रसादात् ॥ —[76].

भूपन्नययशोराशिवर्णनं प्रथमं कृतम् ।

श्रीमता श्रीनिवासेन श्रीस्विरामन्दसूनुना ॥<sup>१६</sup> —[77].

<sup>८</sup> Originally क्रूरःसरो, but *visarga* struck out.

<sup>९</sup> The व of नेत्र was originally omitted and is engraved below the line.

<sup>१०</sup> The second and third *aksharas* of this word are somewhat indistinct, but the two signs for *anusvāra* are quite clear.

<sup>११</sup> Originally मान्ये, altered to मन्ये.

<sup>१२</sup> Read इह<sup>०</sup>.

<sup>१३</sup> Read 'ज्ञान विभवैः'.

<sup>१४</sup> Originally स्त्रीस्य<sup>०</sup>; read स्त्रीच विहि<sup>०</sup>.

<sup>१५</sup> Metre, Śloka (Anuṣṭubh).

<sup>१६</sup> Metre, Mālinī; and of the next three verses.

<sup>१७</sup> Read<sup>०</sup> वंश.

<sup>१८</sup> Read निःप्रपञ्च<sup>०</sup>.

<sup>१९</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

भूपतीनां त्रयाणां तु कीर्त्तिकीर्त्तनमुज्ज्वलम् ।  
 विहितं [स]ज्जनेनाथ सुधिया धीरसूनुना ॥ —[78].  
 पत्तनमण्डपि[का]यां ॥  
 लवण[स्य खण्डिकायां(?)षो]-<sup>17</sup>

L. 31.

[ड]सि(शि)का घाणके च[षोड]<sup>18</sup>षोडसि(शि)का ।  
 तैलस्य मासि मासे दिनमनु च यु[गा]युगे च पौरस्तु ॥ <sup>19</sup>—[79].  
 पूगफलमरिचशुण्ठीप्रभृतिषु भाण्डेषु भ[र]कपौरस्तु ।  
 वीथीं प्रति च कपहीं द्यूतक[प]र्हास्तु<sup>20</sup>शाकवार्त्ताकम् ॥—[80].  
 रसवणिजामादायस्तृणपूलकधी[र्म]रादि यत्किञ्चित् ।  
 दत्ते करी चतुष्टयमङ्ग तुरङ्गो ह्यनु पौराणाम् ॥ —[81]  
 यद्दद[न्य]हानं किमपि च विद्याधनन्तदुद्दिष्टम् ।  
 य[च्च?] . . . . . <sup>21</sup>:[पुण्यश्री?]-

32.

[की?]र्त्तयः प्रवर्तन्ते ॥—[82].  
 यच्च च श्रीनोहलेखरमठे श्रीमदघोरशिवा[चा]र्योभूत् ॥  
 क्वचिद्वि[ज्ञात]तिः क्वचिदपि च शाकाभ्यवहतिः  
 क्वचिन्मूलाहारः क्वचिदपि स कदांच तु(बु)भुजे ।  
 परं ज्योतिः शैवं विगलितरजस्कान्धतमसं  
 न्वि(वि)चिन्वन्ती यातो विषविषयवे[ग]स्य कलनाम् ॥ <sup>22</sup>—[83].  
 तेनेयं प्रशस्तिः सङ्गतिमानीता ॥ श्रीमन्निपुरी[सौ]भाग्यपुरलवणनगरदुर्लभपुरविमान[पु?]र

33.

. . . <sup>24</sup>[भि?]: काष्ठ[व?]षः प्रत्यहमथ रक्षितः समानेयः ।  
 [दिव] . . . . . [चारा?]-[चारु?]दारुणि ॥ <sup>25</sup>—[84].  
 सुस्निष्टव(ब)न्धघटना विस्मितकविराजशेखरस्तुत्या ।  
 चास्तामियमाकल्पं कृतिश्च कीर्त्तिश्च पूर्वा च ॥ <sup>26</sup>—[85].  
 कायस्थश्रीसीरुकास्य ॥  
 करणिकधीरसुतेन तु नार्द्धनान्ना प्रशस्तिरालिखिता ।  
 सत्सूत्र[धा]र[स]ङ्गमतनूजनोन्नेन चोत्कीर्णम् ॥ —[86].  
 स्वकी[य?] . . . . . <sup>27</sup>

<sup>17</sup> The *aksharas* in these brackets are doubtful, particularly the three last.

<sup>18</sup> The two *aksharas* in brackets appear to have been struck out.

<sup>19</sup> Metre, Giti; and of the next three verses.

<sup>20</sup> The *akshara* च was originally omitted, and is engraved below the line.

<sup>21</sup> Here about five *aksharas* are illegible in the impressions.

<sup>22</sup> Metre, Śikharipi.

<sup>23</sup> Here about nine *aksharas* are illegible.

<sup>24</sup> Here two or three *aksharas* are illegible.

<sup>25</sup> Metre, Āryā (P).

<sup>26</sup> Metre, Āryā and of the next verse.

<sup>27</sup> Here about fourteen *aksharas* are illegible in the impressions.

## TRANSLATION.

Om !

Om ! Adoration to Śiva !

• (*Vérse* 1.) May Śambhu's matted hair, that store of all blessings, protect you!—(*that hair*) on which the ever-moving waters of the Mandākinī, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot!

Moreover:—

(2.) May the flame of the fire of the eye of the moon-crested (Śiva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love!

(3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you!—that (*moon*) which the six-faced (Kārttikeya), child as he is, lays hold of and seeks to play with; which is the stake when the destroyer of Pura is playing at dice with Devī; (*and*) which Pārvatī uses as a missile, when in jest she is talking angrily!<sup>28</sup>

(4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires!—(*that dance*) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions!

(5.) Applying my speech to this family which is descended from the moon, I, alas! vainly attempt to measure the sky with my hands.

(6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith?

(7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokāloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Śambhu's head; from the moon too sprang, need I say more? this race of the Haihayas.

(8.) And in this (*race*) which was rendered an object of reverence by (*those*) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.

(9.) What became of that lord of Lankā even,<sup>29</sup> who with ease had coaxed Śarva and the lord of the mountains, when he ventured on hostility with him,—(*that lord of Lankā, before whom*), the lord of the gods went, nobody knew where, on his elephant,

<sup>28</sup> The noun *क्षेत्र* is generally feminine (*क्षेत्र*). I am doubtful about the meaning of the word *क्षेत्र*, which I have translated by 'stake.' Both *क्षेत्र* and *क्षेत्र* are given as synonyms of *क्षेत्र*.

<sup>29</sup> See, e.g., *Vishṇupurāṇa*, Wilson's translation, p. 417: 'Rāvaṇa . . . was taken prisoner by Kārtavīrya (Arjuna), and confined like a tame beast in a corner of his capital.' *Matsyapurāṇa*, adhy. 43; *Hārivaṃśa*, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (*Ravana's*) broad chest,—that indeed truly tells *his* renown.

(*Verse* 10.) Of him whom the divine Dattātreyā,<sup>30</sup> that home of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

(11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(*rulers*) renowned for their zeal in defeating kings who were (*like*) newly risen Tārakas?<sup>31</sup>

(12.) Among them who thus came one after another, was born, filling men with wonder, Kokkalladeva, supremely fortunate (*and*) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (*and*) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.

(13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.

(14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravāka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.

(15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.

(16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (*the trees*), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.

(17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)<sup>32</sup> that well-known Kṛishṇarāja, and in the quarter of Kuvera<sup>33</sup> Bhojadeva, a store of fortune.

(18.) From him then was born Mugdhatuṅga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own?<sup>34</sup>

(19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (*the destruction of*) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.

(20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

<sup>30</sup> Dattātreyā was an incarnation of Viṣṇu. See *Bhāgavatapurāṇa*, IX, 23, 23.

<sup>31</sup> Tāraka was a Daitya who was conquered by Indra.

<sup>32</sup> i.e., in the south.

<sup>33</sup> i.e., in the north. Compare *Raghuvamśa*, XV, 103.

<sup>34</sup> If I understand the verse rightly, the word *विजय* in the second line is superfluous; and *सम्* with prep. *वि* is employed in an unusual sense.



and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of skulls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(Verse 21.) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

(22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.

(23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pāli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.

(24.) From him was born that observer of prudent behaviour, Keyūravārsha, who fulfilled the ardent wishes of the minds of the women of Gauḍa, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Kaṛṇāṭa, (and) ornamented the foreheads of the women of Lāṭa; who engaged in amorous dalliance with the women of Kaśmīr, (and) was fond of the charming songs of the women of Kalinga.

(25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crowds of captive women of enemies who again and again were made prisoners.

(26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (*the king's*) firm grasp.

(27.) Up to the Kailāsa, the intensely lustrous friend of Pārvati's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.

(28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(*with heads*) which were honoured with the eager glances of the eyes of the damsels of heaven, (and) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.

(29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—

(30.) There was (*a sage*), free from the blemishes of sin, Bhāradvāja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhāradvāja (Droṇa) whose conduct roused the wonder of the three worlds.

(*Verse 31.*) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Suphadrâ, who with ease humbled the great pride of Śarva, was his disciple?

(32.) Even that son of Dharma,<sup>35</sup> minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how *he*, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pāṇḍava army.

(33.) Now, in the water, of which in the act of cursing he had taken up a handful<sup>36</sup> with his trembling hand, angrily intending to bring misery on Drupada for the insult (*offered by him*), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.

(34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (*and*) whose deeds became famous in the universe.

(35.) He greatly excelled in the world already by the fact that Simhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.

(36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (*and*) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (*only*) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.

(37.) As the lord of mountains begat Rudrāṇī, the ocean Lakshmi, the glorious Sun Kālindī, the son of Atri<sup>37</sup> the moon-light, and Janaka's sacrificial rite Vaidehī,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohalā.—

(38.) As the daughter of Puloman (*was the wife*) of the ruler of the divine hosts, and as Chhāyā (*was*) of that lord of darkness-dispelling light, (*and*) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyāravarsha.

(39.) And as the elephant (*is beautified*) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.

(40.) To secure (*the merit of*) pious deeds, she built for the god, who is the sole object of Umā's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;

(41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

<sup>35</sup> *i.e.*, Yudhishtira; compare *Sisupālavadha*, II, 9. Yudhishtira retired from the contest before his teacher Droṇa.

<sup>36</sup> The original has *chuluka*, from which is here derived the name *Chaulukya*. Compare Mr. Fleet's *Dynasties of the Kanarese Districts*, p. 17.

<sup>37</sup> *i. e.*, the moon.

(*Verse 42.*) and on the broad pinnacles of which, lofty and spotless as it is,<sup>38</sup> the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—

(43.) There was (*a sage*), the Mādhumateya Pavanaśiva; after him flourished Śabdaśiva; his teaching again is sanctified by his disciple, the pious Īśvaraśiva.

• (44.) To him, a store of penance, the cultivated (*queen*) gave the two villages Nipāṇīya and Ambipāṭaka, as a reward for his learning.

(45.) And to the enemy of Smara she gave Dhaṅgaṭapāṭaka, Poṇḍī, Nāgabala, Khailapāṭaka, Vīḍā, Sajjāhālī and Goshṭhapālī.—

(46.) From her was born to the illustrious lord of men Yuvarājadeva the famous prince, the illustrious Lakshmaṇarāja, like the sun, elevated (*and*) endowed with mighty splendour; the lustre of whose feet,<sup>39</sup> a seat of fortune, was revered by the exalted heads of sovereigns, (*and*) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.

(47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

Moreover:—

(48.) Worthy of honour is that Kadambaguḥā<sup>40</sup> where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, Rudraśambhu.

(49.) On account of his might to be highly revered in the world, he there had a disciple, Mattamayūraṇātha, who, when he had removed every stain of impurity, became possessed, oh! of the town (?) of the prince Avanti.

(50.) After him came the holy Dharmaśambhu, who became an ornament of the world, (*and*) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Śaiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.

(51.) His disciple was, rich in austerities, Sadāśiva, whose venerable pair of feet was worshipped by princes with the rays of their diadems.

(52.) After him came his disciple, named Mādhumateya, full of radiance (*and*) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).

(53.) He had a most venerable disciple, Chūḍāśiva, who, striving after final liberation, swept away the impurity consequent on actions (*performed in previous births*).

(54.) Then (*came*) his disciple, named Hṛidayaśiva, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered<sup>41</sup> lustrous by the collections of jewels in the diadems of princes.

<sup>38</sup> I can find no suitable meaning for the word सारक, at the end of the first line.

<sup>39</sup> In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute यस्माच्चिन्ताः for यस्सेविताः. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.

<sup>40</sup> Dr. Hall has already shown that Kadambaguḥā, a prince Avanti, or Avantivarman, the town Mattamayūra (*and*, I may add, the sage Sadāśiva) are mentioned in a long inscription at Ranod, badly edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—*Archæol. Survey of India*, vol. II, p. 305.

<sup>41</sup> In the original, चकृत is used wrongly instead of the passive form चकारि.

(*Verse 55.*) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (*and*) true to his vows, still further increased the renown spread over the illustrious Mādhumatēya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (*and*) the god of love by his freedom from passion?

(56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?

(57.) The illustrious Lakṣmaṇarāja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanātha.

(58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghoraśiva.—

(59.) Now, when he had performed (*this*) deed, the powerful Chedi lord marched, with all his elephants and horses, (*and*) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (*and*) difficult to be obstructed in his progress.

(60.) Having valorously struck down (*adversaries*) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (*before him, and*) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.

(61.) Having bathed in the sea, the illustrious (*prince*) then worshipped Someśvara with golden lotuses; but he also presented something else.

(62.) After defeating the lord of Kosala, he made the (*effigy of*) Kāliya,<sup>42</sup> wrought of jewels and gold, which was obtained from the prince of Oḍra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (*gifts*), the prince, to get out of the toils of this life, humbly praised (*the god*), full of joy:—

(63.) “Whenever a prince, freed from darkness by prostrating himself at your feet (*and*) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (*the bondage of*) birth.”—Absorbed in such meditation, he fixed his mind on Śiva’s glory.

(64.) From him was born the great ruler, the illustrious Śaṅkaragaṇa, whose incomparable pair of feet was worshipped even by adversaries;

(65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;

(66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (*before him*); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince’s sword.

<sup>42</sup> Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kāliya which was destroyed by Kṛishṇa, and to hang them about the neck of images of Śiva.

(*Verse 67.*) His younger brother was the illustrious prince Yuvarājadeva, on whose lotus-feet princes have indeed bent down, like bees (*alighting on them*). Of one who (*like him*) is an abode of devotion to truth, of goodness and friendly speech, (*and*) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.

(68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (*men*) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.

(69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvatī, he was eager to worship Śrīkaṇṭha,<sup>43</sup> and, clever in discriminating between the four castes, he was a gem to grant the desires of (*all*) suppliants.

(70.) When young women at their customary bathing plunged into the clear bitter water of the Revā, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.<sup>44</sup>

(71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Mānasa lake as a graceful row of swans,—has yet found rest in the abode of Umā's husband.

(72.) After worshipping the god Īśāna with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (*this*) hymn of praise :—

(73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons!"

(74.) "What is the use of arrays of ruddy elephants? What the use of women, the promoters of amorous dalliance? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavānī."

(75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Śaṁkara."

(76.) "Why need I make many words, oh Lord? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."—

(77.) The great fame of the first three princes has been described by the illustrious Śrīnivāsa, the son of the illustrious Stīrānanda.

<sup>43</sup> Or, 'eager to worship the neck of Śrī.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

<sup>44</sup> The word रज्ज् of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.



(*Verse 78.*) And the bright eulogy of the renown of the three (*other*) princes has been afterwards composed by Sajjana, the intelligent son of Thira.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the *maṇḍapikā*<sup>46</sup> of the town, for the benefit of the monastery and its occupants, certain articles and taxes, —salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohaleśvara<sup>46</sup> where there was the holy preceptor Aghoraśiva,—

(83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes eating roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Śiva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment<sup>47</sup>;—

(*there*?) he had this eulogy put up. The glorious Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, Vimānapura (?) . . . . .

(84.) . . . . . every day they<sup>48</sup> shall bring, guarded, . . . . .

(85.) May this composition, the several parts of which are well-joined, (*and*) which would deserve praise (*even*) from the wonder-struck poet Rājaśekhara, last to the end of the world, as well as the preceding<sup>49</sup> eulogy!

Of the Kāyastha, the illustrious Śiruka.<sup>50</sup>

(86.) The eulogy was written by Nāī, the son of the writer of legal documents Dhīra; and engraved by Nonna, the son of the excellent artisan Saṅgama.

. . . . .

<sup>46</sup> On *maṇḍapikā* see the Śyāḍoṇī inscription, *ante*, p. 166; the same inscription also contains the words युग or युगा, and घ्रायक — घ्रायक 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are खण्डिका(?), वीडनिका, युगायुगे, भरक in भरकपीर, कपदी घृतकपदीषु.

<sup>46</sup> *i. e.*, Śiva worshipped in the temple which was built by Nohalā.

<sup>47</sup> One would expect to read विषयविषय, instead of विषयविषय.

<sup>48</sup> *i. e.*, perhaps, the inhabitants of the town mentioned in the preceding.

<sup>49</sup> *i. e.*, the eulogy of the first three princes.

<sup>50</sup> I am unable to construe this genitive with either the preceding or the following verse. Perhaps Śiruka was the writer who originally wrote the eulogy of the first three princes.



## XXXII.—THE CINTRA PRAŚASTI OF THE REIGN OF SARANGADEVA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

A copy of the subjoined *Prasasti* was first published in Murphy's *Travels in Portugal* (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the *Memoranda of the Archaeological Survey of Western India* (Bombay, 1879), p. 104, with a restoration of the Sanskrit text by the late Dr. Bhagvānlāl Indrajī and a short summary of the contents, promising at the same time to give a full translation in the *Indian Antiquary*. The latter unfortunately never appeared. Dr. Bhagvānlāl's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvānlāl failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone is now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanātha or Devapattana in Sorath. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28; and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroyed or become indistinct here and there. The alphabet is the common Nāgarī of the thirteenth century, which shows only a few archaic forms, e.g., the initial *i* consisting of two circles and a semicircle, the *gha* with three vertical strokes, the *ba* consisting of a *va* with a dot in the centre of the loop, and a free use of the *prishṭhamātrā*. In the top-line the medial *i* and the *anusvāras* show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskrit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarātī words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskrit dictionaries. As regards the spelling, it must be noted that, though *ba* and *va* are distinguished, we find instead of *Bṛihaspati* always *Vṛihaspati* and for *vīṭaka* always *bīṭaka*. The inscription contains a *Prasasti* (verse 75), composed in honour of the consecration of five Lingas which a Śaiva ascetic, called Tripurāntaka, erected at Somanāthapattana or Devapattana, or Prabhāsa, the famous Śaiva Tirtha in Sorath (Kāthiāwād), now usually called Verāval. The poem opens with a *Maṅgala* consisting of three verses, 1—3, which are preceded by a short prose invocation of Śiva. The first two verses are addressed to Śiva and the third to Gaṇeśa. Next follows the genealogy of the Chaulukya kings of Gujarāt, who were descended from the Vyāghrapallīya or Vāghelā branch, founded by Dhavala.

(Verse 4.) "The victorious, illustrious Viśvamalla, a head-jewel of princes, adorned (formerly) the Chaulukya race, he whose scimitar, though it had only two edges, his enemies (seeing it) from afar, regarded as (a thunderbolt) with a hundred edges."

(Verse 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Nārāyaṇa."

(6.) "The glorious lord Vaidyanātha (*Śiva*), whose might destroys the misfortune of the torment of the world; placed in him, the ornament of the whole Kshatriya-race, a portion of his Self; and he who had taken the vow of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."

(7.) His consort was Nāgalladevi, who clave to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (*the moon*) through his brilliant light.

(8.) "That king, the prowess of whose arm took rest (*only when it reached*) the boundaries of the quarters of the horizon, whose younger brother was Pratāpamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was overshadowed by a single parasol."

(9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratāpamalla, to be his successor, he enjoyed (*in Svarga*) banquets of ambrosia and the nectar of the lips of the celestial maidens."

(10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dāmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."

(11.) "After that guiltless man, an incarnation of Kṛishṇa, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."

(12.) "Victorious is the issue of his body, his majesty Śāraṅga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Gūjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (*equal to that*) of Śāraṅghara."

(13.) "Through his power he in battle reduced the powers of the Yādava and the Mālava lords, just as the lord of birds formerly (*overcame*) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vāghelās. First we learn that the full Sanskrit name of the first king of this race, who in the *Prabandhas* is usually called Viśala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Āhavamalla, Yuddhamalla (Jodhmalla), Prithivimalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Viśala is the Prākṛit representative, is either an abbreviation from it, formed *bhīmavat* with the addition of the affix *la*, or a corruption of Viśvamalla like *Budraṭa* for *Budrabhaṭṭa*, *Mammaṭa* for *Maḥimabhaṭṭa* and *Jaiyaṭa* for *Jayabhaṭṭa*, in which the last letter *la* does duty for the second part of the compound, *malla*.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratāpamalla, and that the

[illegible]







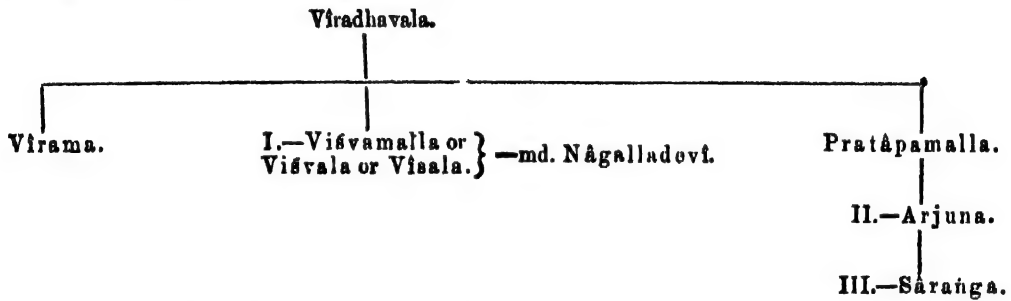






second Vāghelā king Arjuna was the son of the latter. The *Prabandhas* known to me, which notice the Vāghelā kings, speak only of an elder brother, Virama, whom Vastupāla removed in order to secure for Viśvamalla the succession to the throne of Dholka. The works, in which Arjuna's name occurs, *e.g.*, the *Vichārasreṇi*, Dr. Bhandarkar's anonymous Fragment, and the *Pravachanaparīkshā*, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, *i.e.*, his first queen, was Nāgalladevi. With respect to Sāraṅga, finally, we are told that he defeated the Yādava and Mālava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yādava foe of Sāraṅga must have been Rāmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Mālava, with whom Sāraṅga fought, is ascertainable from the authentic lists hitherto published.

The pedigree of the first Vāghelās stands now, if we include Viśvamalla's father Viradhavala, as follows:—



The next following portion of the inscription, verses 14-39, is devoted to a description of the spiritual family of Tripurāntaka, the benefactor of the Tīrtha of Somanātha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarāt, by the words *itaś cha*, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭāraka Śrī-Lakuliśa, in order to bestow favour on the universe.

(15.) "And in order to favour the offspring of Ulūkā,<sup>1</sup> who long were deprived of sons in consequence of a curse of their father, he came to and dwelt at Kārohaṇa, the forehead, as it were, of the earth,<sup>2</sup> an ornament of the Lāṭa (country).

(16.) "In this (place) appeared, in order to fulfil particular Pāśupata vows, four pupils of his, called Kuśika, Gārgya, Kauruśa and Maitreya.

(17.) "Afterwards the race of these ascetics, which grew up in four (branches), adorned the earth that is bounded by the four oceans.

<sup>1</sup> I take *ulūkabhātān* in the sense of *ulūkodbhātān*, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take *viputrakān* as a proper name, for which proceeding there is no authority.

<sup>2</sup> The translation strictly follows the text. But I believe the poet meant to say "an ornament of the Lāṭa country, which latter resembles the forehead (*lalāṭa*) of the earth." For the play with *lāṭa* and *lalāṭa* is a very common one, while the comparison of Kārohaṇa with *lalāṭam uru* is unintelligible.

(Verse 18.) "Through the succession of high-minded men who were favoured by those (*four*) arose the glorious . . . ka, possessing boundless wealth.

(19.) "An abbot (*sthānādhipa*), called Kārttikarāśi, who resembled a conglomerate (*rdśi*) of austerities in (*human*) shape, and who took away the sins of his (*spiritual*) dependants by merely looking at them, became an ornament of Gārgya's line.

(20.) "(*Next*) arose compassionate Vālmīkirāśi, who owed his (*spiritual*) birth to the favour of that (*Kārttikarāśi's*) lotus-hands,<sup>3</sup> and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (*arrangement and marks*) were pure like his mind.<sup>4</sup>

(21.) "He graciously appointed a young ascetic, called Tripurāntaka, to be the awakener of the virtuous;<sup>5</sup> even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.

(22.) "That pupil of Vālmīkirāśi, of appropriate name, called Tripurāntaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gārgya branch of the Lakulīśa-Pāśupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some *Maṭha*<sup>6</sup> in Gujarāt. Possibly the place where they resided may have been Kārohaṇa. But this is not certain; for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a *Maṭha* or sanctuary was established *there* by the spiritual descendants of the four pupils of Lakulīśa.<sup>7</sup> But in any case it is indisputable that Kārohaṇa in Lāṭa or Central Gujarāt was the head establishment of these Śaivas, because Śiva is said to have there become incarnate as Lakulīśa. Kārohaṇa is, it would seem, the modern Kārvāṇ on the Miyāgām-Dabhoi railway; this village was according to its *Māhātmya* formerly called Kāyavirohaṇa or Kāyārahun (*Kāyārohaṇa* ?),<sup>8</sup> and was according to tradition the place where Mahādeva, who had been born as Nakulēśvara in the family of a Brāhmaṇ of Ulkāpurī, or Avākhal, re-assumed his divine shape.<sup>9</sup> It is "one of the four oldest and most famous seats of the worship of Śiva," and is situated in the district which used to be called Lāṭa. The words *Lakulīśa* and *Nakulīśa* are two vicarious forms, of which the former is possibly the older one,<sup>10</sup> though the latter one is that commonly used in Sanskrit literature. The doctrines

<sup>3</sup> *I.e.*, who received the Śaiva initiation at Kārttikarāśi's hands.

<sup>4</sup> *I.e.*, who preached well and performed many pilgrimages.

<sup>5</sup> *I.e.*, to be preacher and head of the Śaiva community.

<sup>6</sup> *Sthāna* has both meanings.

<sup>7</sup> The use of a verb equivalent to *abhūt* for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaraticism.

<sup>8</sup> Though I consider the identity of Kārohaṇa and Kārvāṇ to be certain, I do not mean to say that the two names are identical. With respect to the word *Kārvāṇ*, I adhere to the opinion, expressed in the *Indian Antiquary*, vol. XVIII, p. 176, and consider Kārohaṇa, like Kāyavirohaṇa, as an attempt at finding a Sanskrit equivalent for the Gujarāt word.

<sup>9</sup> See the *Bombay Gazetteer*, vol. VII, pp. 19-20, and pp. 550-551. Ulkāpurī is possibly a mistake for Ulākapurī, and the *Māhātmya* may still contain a dim reminiscence of the myth narrated in verse 14. The *Gazetteer* gives the name of Śiva as Nekleshvar or Nukleshvar, corruptions of the form Nakulēśvara, which occasionally occurs instead of Nakulīśvara.

<sup>10</sup> Regarding the substitution of *na* for *la* and of *la* for *na* see Kuhn, *Beiträge zur Pāli-Grammatik*, pp. 38 and 44; Homachandra, I, 230, 257; Beames, *Comparative Grammar*, § 248; Hoernle, *Grammar of the Gaudian languages*, § 111. My reasons for considering *Lakulīśa* as the older form are, (1) that the change of *la* to *na* is more common than that of *na* to *la*; (2) that *Lakulīśa* can be easily explained as a compound of *lakulī*, *e.*, *lakulī*, and *īśa*, 'the lord wearing the staff,' *i.e.*, the *khaṭvāṅga*.

of the Nakulīśa Pāsupatas are explained at length in Śāyaṇa's *Sarvadarśanasamgraha*, pp. 108ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujarāt was considered to be the country where the sect arose and that Kārohana—Kārvāṇ claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archæological exploration of the site of Kārvāṇ will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kārttikarāśi, the first historical head of these Pāsupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurāntaka's pilgrimage was first directed to the Himālaya, where he visited Kedāra, i.e., Kedārnāth in Garhwāl, and there worshipped Śiva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayāga, modern Allāhābād, at the confluence of the Gaṅgā and Yamunā (verse 26). From Allāhābād he wandered to the Śrīparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinātha. This mountain, which seems not to be identical with the Southern Śrīparvata or Śrīsaila, must lie, if the order of the places visited is correctly given, south of Allāhābād and north of the Narmadā. For the next verse (28) informs us that Tripurāntaka afterwards bathed in "the waters of the Revā which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmadā he turned to the Godāvarī (verse 29) and visited Tryambaka, i.e., Trimbak near Nāsik. Still continuing to travel southwards, the pilgrim reached Rāmeśvara and the bridge of Rāma (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhāsa, where the river Sarasvatī flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (*ganḍa*) Brihaspati, who is visibly the husband of Umā,<sup>11</sup> made him an Ārya and appointed him sixth Mahattara.

(35.) The Chāturjātaka,<sup>12</sup> who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurāntaka exactly were, whether *Ārya* and *Mahattara* refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

<sup>11</sup> This phrase has a double sense. It means that the name of Brihaspati's wife was Umā, and that he was an incarnation of Śiva.

<sup>12</sup> This must be the title of a high local official. For, below (verse 65) occurs the expression *Śrīmachchāturjātaka*, the illustrious Chāturjātaka; verses 64 and 70 speak of *Chāturjātakapādāḥ*, the feet of, i.e. the worshipful, Chāturjātaka. According to verse 60-61 he issued an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of *pān-supārī* at the Sivarātri festival. Literally the word means 'connected with, i.e. ruling, the four castes'; the technical sense may either be 'prefect, governor' or 'Nagarasethi,' a kind of hereditary lord mayor. In the Somnāthpattan Prasasti (*Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. III, p. 9) we hear (verse 22) of *chāturjātakalokāḥ*, which term has been translated erroneously by 'men of the four castes.'



Somnāthpattan *Prasasti* (*Wiener Zeitschrift*, loc. cit., p. 8), Bhāva Brihaspati received the same honours from king Jayasimha-Siddharāja. The *gandā* Brihaspati, who honoured Tripurāntaka, is of course not, as Dr. Bhagvānlāl suggests. (*Mem. Arch. Surv. West. Ind.*, No. 9, p. 104), the *gandā* Bhāva Brihaspati, who was the contemporary of Jayasimha and of Kumārapāla. For these two kings reigned between Vikrama Samvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Brihaspatis are clearly distinguished from each other by the statements regarding their wives. Bhāva Brihaspati was married, according to verse 35 of the Somnāthpattan *Prasasti*, to Mahādevī, daughter of Sodhala, and our Brihaspati to Umā (below, verse 43). The name Brihaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanātha at Devapattana or Prabhāsa.

The honours which Tripurāntaka received induced him to realize the hopes of the Chāturjātaka and to spend considerable sums on the Tirtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a *torana* supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the *mandapa* or hall of the temple of Someśvara, close to the splendid old water-clock (*ghaṭikālaya*),<sup>13</sup> and on the site<sup>14</sup> of Śrīkaṇṭha-Pañchamukha, i.e., five-headed Śiva, surnamed Śrīkaṇṭha. The first of these temples (verse 41) was built for the welfare of Tripurāntaka's mother Mālhanā and called Mālhanēśvara. The second (verse 42) was dedicated to Umāpati and erected in the name of the priest Brihaspati, who was the husband of Umā. The third, called Umeśvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurāntakeśvara and a Rameśvara, were named after the founder and his wife (verse 44). The five statues,<sup>15</sup> a Gorakshaka (Gorakhnāth), a Bhairava, an Āñjaneya (Hanuman), a Sarasvatī, and a Siddhi-Vināyaka (Ganeśa), were placed in the *antarālas* of the five temples. The *torana* finally was erected "on the space (*bhūparisare*) before the northern gate of these (five temples)." This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Someśvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurāntaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and *koshas*, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnāth and of other Śaiva establishments in Kāṭhiāvād

<sup>13</sup> *Ghaṭikālaya* is the modern Gujarātī *ghaṭiāl*, the usual term for any kind of timepiece.

<sup>14</sup> The text has *°vāsam adhiṣṭhitāni*, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. *Vāsa* seems to correspond here to the Jaina term *vasahikā*, the 'precincts' of a sacred building.

<sup>15</sup> The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Sarasvatī or a Ganeśa,' etc., he usually means images of these deities. [*Antarāla* is the second *Mandapa* of a temple, between the *ardhamandapa* and the shrine.—J. B.]



and Gujarât. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows:—

(Verse 47.) “In order to cleanse the gods daily—two *kāvaḍis*<sup>16</sup> of water and a broom of *Zizyphus jujuba*<sup>17</sup> for sweeping the buildings—<sup>18</sup>

(48.) “Both these (*things*) must be procured<sup>19</sup> (and used) by a particularly clever pupil (*baṭuka*) in return for the use of the *naivedya* food<sup>20</sup> and of the money (*allotted*) for his monthly expenses.<sup>21</sup> (*These verses form*) a couplet.

(49.) “He (*Tripurāntaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight *drammas* for (*the purchase of*) sandal-wood in the *mapāraka*.<sup>22</sup>

(50.) “The guild of the gardeners shall furnish daily two hundred white roses (*śatapattra*) and two thousand fragrant oleander blossoms (*kaṇavīra*).<sup>23</sup>

(51.) “He assigned in the *parikshipaṭṭa* six *drammas* for the monthly expenditure in order to procure . . . a pure *vedikā*.<sup>24</sup>

(52.) “Two *māṇakas*<sup>25</sup> of husked rice (*choshā*)<sup>26</sup> and one *māṇaka* of *Phaseolus mungo* (*mudga*), four *karshas*<sup>27</sup> of clarified butter, and as much oil for the lamps.<sup>28</sup>

(53.) “Five betel-nuts of good quality—(*all this*) was provided by that constant man, a judge of the merits of others, daily in the store-house.<sup>29</sup> (*These two verses form*) a couplet.

(54.) “He who is attached to the performance of meritorious works, caused to be provided even here<sup>30</sup> every month two *maṇas*<sup>31</sup> of fragrant gum (*guggula*) for the time of offering incense.

<sup>16</sup> *Kāvaḍi* is apparently the Gujarâtî and Marāṭhî *kāvaḍ*, which means the same as the Sanskrit *vīradha*, ‘a bamboo or pole for carrying burdens,’ in this case pitchers which are attached to the ends by ropes. Two *kāvaḍis* of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the Liṅga.

<sup>17</sup> *Kolīnī* I take as an equivalent of *kolamayi*, made of *kola* or branches of the *Zizyphus jujuba*.

<sup>18</sup> *Jagatī* has here the meaning *vāstu*, given for the word in the *Vaijayantī* of Yādavaprakāśa. Compare also the vernacular *jago*, *jagyā*, ‘place, spot,’ etc.

<sup>19</sup> The verb *kṛi* is used here, just as in Gujarâtî and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by ‘procure,’ ‘assign,’ etc. The meaning is here that the *Baṭuka* or Chelā is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.

<sup>20</sup> *Naivedya* food are the offerings, destined for the meals of the deities, which are invariably made over to the temple-servants. See *Ind. Ant.*, vol. XII, pp. 317ff.

<sup>21</sup> Regarding the allowance for the Chelā, see below, verse 61.

<sup>22</sup> I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.

<sup>23</sup> *Kaṇavīra* is the Prākṛit and vernacular form of Sanskrit *karavīra*. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.

<sup>24</sup> I am unable to give a full translation of this verse, as I do not understand the words *dhāṭivāha* and *parikshipaṭṭa*. *Parikshī* may be the Sanskrit for the modern *Pārikh* or *Pārakh*, a kind of money-changer.

<sup>25</sup> *Māṇaka* was, according to Beruni, *Indica*, vol. I, p. 166, in Somnāth, a measure equal to five *maṇā*. The word may be connected with Gujarâtî *māna*, ‘a large earthen jar.’

<sup>26</sup> *Choshāḍḍ* is a bad spelling for Gujarâtî *chokhāḍ*, ‘husked rice.’

<sup>27</sup> According to some authorities a *karsha* is equal to two *tolās*. If it had the same value in Kāthiāvāḍ, the quantity is equal to eight *tolās*. At present ghi and oil are sold by the *tolā* of 110-180 grains according to local custom.

<sup>28</sup> The singular *dīpāya* is probably used loosely for the plural. The lamps are required for the *Ārātrika* in the morning and evening.

<sup>29</sup> I have left out in the translation the word *sthitake*, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the *kośhas* accessible furnish any clue to its meaning. May it mean ‘in perpetuity?’

<sup>30</sup> “Even here,” i.e., in the store-house.

<sup>31</sup> A *maṇa*, now commonly called a *maund*, is equal to about 40 pounds, or, if *kāchā*, to 20 pounds.

(Verse 55.) "The *Mēhara*<sup>32</sup> shall give daily fifty leaves of . . . . betel pepper for the preparation of *bīṭakas*.<sup>33</sup>

(56.) "That which thus has been provided for the offerings in the sacred place (*the temples*) must be fetched by the *Paśupāla*<sup>34</sup> from the store-house of glorious [*Somanātha*]<sup>35</sup> and be given (*by him to the person performing the worship*).<sup>36</sup>

(57.) "One *māṇaka* of rice (*choshā*) and two *pallikās*<sup>37</sup> of *Phaseolus mungo*, as well as two *karshas* of clarified butter, and so forth, must be daily given (*by the keeper of the store-house*) to the *Paśupāla* for the offerings.<sup>38</sup>

(58.) "[*Even this*] must be daily given for the *Naivedya* offering; then that food must be carefully cooked by the pupil (*baṭuka*).

(59.) "After performing the declaration of purpose (*samkalpya*), the *Paśupāla* must give that *Naivedya* and the *bīṭakas* to the pupil who performs [*the worship*].<sup>39</sup>

(60.) "He (*Tripurāntaka*), the most excellent of the virtuous, caused one *dramma* to be assigned daily (*from the revenue*) in the custom-house (*maṇḍapikā*) by an edict (*śāsana*) of the *Chāturjātaka*.<sup>40</sup>

(61.) "Even *there*<sup>41</sup> this noble-minded man caused nine *drammas* to be assigned [*monthly*] for the maintenance of the pupil (*baṭuka, who serves the temples*).<sup>42</sup>

(62.) "Fifteen *drammas* must be given every month to the *Paśupāla*, who comes to perform incomparable worship [*according to the law*].<sup>43</sup>

(63.) "For this purpose he (*Tripurāntaka*) placed every month fifteen *drammas* in the treasury (?) of the worshipful *Chāturjātaka*.<sup>44</sup>

(64.) "Rejoicing in his heart, he purchased for money from the worshipful *Chāturjātaka* three excellent shops and presented (*them as an endowment for his temples*).

(65.) "The best among these, the illustrious *Chāturjātaka*, who wears the

<sup>32</sup> The *Mohara* probably belonged to the Kāthiāvād caste called *Mer* in the *Bombay Gazetteer*, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurāntaka's temples, and received an allowance from him, though none is mentioned specially.

<sup>33</sup> A *bīṭaka* is the little three-cornered parcel of ground arecanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called *pān-supārī*.

<sup>34</sup> *Paśupāla* means usually 'a herdsman.' If the word is to be taken here in that sense, it is difficult to understand how a herdsman was connected with the Śaiva worship. I suspect that it is the title of a Śaiva priest connected with the worship of Śiva, the Paśupati.

<sup>35</sup> If the restoration *Somanātha* is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.

<sup>36</sup> The person to whom the materials are to be given is the Śaiva pupil; see verses 58-59.

<sup>37</sup> A *pallikā* must be a small measure, as the mung is only used for seasoning the rice.

<sup>38</sup> The materials were of course intended for the daily *Naivedya* of the five gods. Regarding the translation of *iti* by 'and so forth,' see the note to verse 59.

<sup>39</sup> Compare above, verse 48. The mention of the *bīṭakas* shows that the enumeration of the materials in verse 57 is not complete, and that the word *iti*, which is added at the end, really means 'and so forth.'

<sup>40</sup> The meaning is that Tripurāntaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the *śāsana* with his pure self-acquired wealth. Regarding *maṇḍapikā*, 'a custom-house,' see *ante*, pp. 7 and 117. I have again omitted the word *sthitake*.

<sup>41</sup> 'There,' i.e. (*from the revenue*) in the custom-house.

<sup>42</sup> The pupil is the person mentioned above in verses 48, 58-59. The word *sthitake* has been omitted also in the translation of this verse.

<sup>43</sup> The *Paśupāla* is no doubt the person mentioned above in verses 58-59, and below in verse 69.

<sup>44</sup> The translation of *sammilitapottake* by 'in the treasury' is merely tentative. I take *pottaka* to be an adaptation of the Persian *foṭāh*, which occurs in Gujarātī as *potuṭh* and means "the total of the village taxes." *Sammilitapottaka* would thus mean 'the place where the village taxes were collected,' i.e. the treasury. The Persian word occurs also in Marāṭhī, where *potuṭh* denotes *inter alia* simply 'the treasury.'

garland of the faith in the god (*Śiva*), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (*required*) for the worship.<sup>45</sup>

(Verse 66.) "The merchants<sup>46</sup> too assigned from each shop one *dramma* in order to provide the *pavitraka* and the *vistarana* at the festivals on the full-moon days of Chaitra and Bhādrapada.<sup>47</sup>

(67.) "At the Śivarātri (*festival*) the betel-nuts for the *bīṭaka* of the Chāturjātaka<sup>48</sup> must be furnished by the store-house (*of the temple of Somanātha*) and the leaves by the Mehara.

(68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (*of*) soft (*garments*)<sup>49</sup> in the three royal processions<sup>50</sup> of the glorious lord Somanātha.

(69.) "After the *Paśupālaka* has first worshipped these five temples according to the manner (*prescribed*) for (*the worship of*) divine Someśvara, he shall afterwards ascend the stairs (*leading to the temple*) of the glorious deity.<sup>51</sup>

(70.) "He (*Tripurāntaka*) gave to the worshipful Chāturjātaka a *dharmasthāna*<sup>52</sup> for repairing what may have been broken or have fallen (*into disrepair*) on the full-moon days of Chaitra and of Bhādrapada.

(71.) "As he procured this *dharmasthāna*, and this grant<sup>53</sup> (*śāsana*) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."

(72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (*gandā*) Rāṇaka Bṛhaspati and an ornament to the bank of king Śāraṅga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrī."

After a further general eulogy of Tripurāntaka in verses 73-74, we learn from verse 75 that Dharaṇidhara, son of Dharmidha, was the author of our *Prasasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (*mantrin*) Vikrama, the son of Pārṇasimha, and that it was incised by the artist (*śilpin*), i.e., the mason Pūṇasīha, the son of Nāhaḍa. According to the colophon the consecration of the (*five*) Liṅgas<sup>54</sup> took place on Monday, the fifth lunar day of the bright half of Māgha, Vikrama Samvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Śāraṅga ruled for 20 or 22 years until 1296-97 A.D.

<sup>45</sup> This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 60.

<sup>46</sup> I translate *mahājanaḥ* by 'the merchants' in accordance with the usual acceptance of *mahājan* in Gujarātī.

<sup>47</sup> I have left out the word *viśeṣasthītaka*, which I understand as little as the technical meaning of the words *pavitraka* and *vistarana*, which have not been translated.

<sup>48</sup> It is customary to offer *pān-sudrī* to officials or heads of towns and villages on the occasion of great festivals.

<sup>49</sup> The translation of *yugāḥ* by 'pairs (*of garments*)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Śivarātri, to which the rule of course refers. In Gujarātī the word *yuga* has always the masculine gender.

<sup>50</sup> *Rājapāṭikā* is frequently used in the *Prabandhas* in this sense.

<sup>51</sup> This rule, too, no doubt refers to the Śivarātri.

<sup>52</sup> *Dharmasthāna* must here mean 'land or money assigned for a religious purpose' according to the analogy of *devasthāna*, which in the modern vernaculars commonly means 'land or payments of money in support of a temple'; see, e.g., Molesworth, *Marāṭhī Dictionary*, *sub voce*.

<sup>53</sup> I.e. probably that mentioned above in verses 60-61.

<sup>54</sup> As there were five temples, there must have been five Liṅgas.

## TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ।  
 इति स्थितं चिन्मयमात्मवेदिनः समाधिमास्थाय विलोकयन्ति यं ।  
 स चित्तसंतापमपाकरोतु वः स्तनंधयश्चेतमयूख-
2. भूषणः ॥ [१ ॥]<sup>66</sup>  
 शैलात्मजोरसिजशृंगकुरंगनाभि-  
 पद्मावलीतलिनतल्यशयालुपाणिः ।  
 पीयूषभानुकलिकाकलितावतंसो  
 देवः शिवानि वि-
3. तनोतु दिवानिशं वः । २ [॥]<sup>66</sup>  
 त्रैलोक्यमंगलमनंगरिपोरपत्य-  
 मंकूरितैकदशनोत्तसदाननश्रीः ।  
 देवः प्रपद्य हृदयैकपदीं कपदीं
4. भूयादनेकपसुखः सुखसंपदे वः । ३ [॥]  
 श्रीविश्वमङ्ग इति भूपतिमौलिरत्नं  
 चौलुक्ववंशमवतंसयति स्र जिष्णुः ।  
 यस्य द्विधारमपि
5. संयति मंडलाग्र-  
 मारादमंस्त शतधारमरातिवर्गः । ४ [॥]  
 आबद्धमूलमभितः क्षितिपा[द्रि]जात-  
 सुमूलयन् कुलिशवंशभुवा भुजेन ।  
 सत्व-
6. स्र यः किमपि धाम जनेन राज-  
 नारायणेति जगदे जगदेकनाथः । ५ [॥]<sup>67</sup>  
 यस्मिन्नात्मकलां व्यधत्त सकलक्षत्रावतंसं जग-  
 त्तापव्यापदपा-
7. करिण्डमहिमा श्रीवैद्यनाथः प्रभुः ।  
 शस्त्रैस्तेन चिकित्सितास्तदुचितं विश्वोपकारव्रत-  
 स्नातेन प्रतिभूभुजामपि हृदः प्रौढा मदग्रन्थयः । ६ [॥]<sup>68</sup>
8. नागहृदेवीति बभूव यस्य जाया जयश्रीरिव देहवद्धा ।  
 तथा स राजा सुतरां बभासे भासेव देवो हरिणांकमूर्तिः । ७ [॥]<sup>69</sup>  
 आशांतविश्रांत-
9. भुजप्रतापः प्रतापमहावरजः स राजा ।  
 स्वपौरुषोत्कर्षरसातिरेकादेकातपद्मां बुभुजे धरित्रीं । ८ [॥]  
 श्रीविश्वमङ्गः स्वपदेभिषिच्य प्रताप-

<sup>66</sup> Metre, Vamśasthā.<sup>67</sup> Metre of verses 2-5, Vasantatilakā.<sup>68</sup> The fourth consonant of क्षितिपाद्रि<sup>o</sup> is completely gone; the first and second syllables of जगदे are blurred.<sup>69</sup> Metre, Śārdūlavikrīḍita.<sup>70</sup> Metre of verses 7-9, Upajāti.

- L. 10. मल्लाम्बजमर्जुन सः ।  
 साकं सुधापाकममुक्त [नाक]नितं विनीनामधरासुतेन । ८ [H]<sup>60</sup>  
 राकानिशाकरसनाभिगुणाभिरामो  
 दामोदराग्र इव वि-
11. क्रममांसलश्रीः ।  
 भूपास्तमीलिसणिरर्जुनदेवनामा  
 कामार्जुनीमिव धनानि धरामदुग्ध । १० [H]<sup>61</sup>  
 हस्ते विधाय कदनाय दुराग्रयानां  
 दाना-
12. वधूतसुरशास्त्रिणि भूमिचक्रं ।  
 यः स्नेहदारचरितैरनघः प्रजानां  
 रक्षां चकार किल चक्रधरावतारः । ११ [H]  
 तस्यांगभूर्जयति गूर्जरराज्य-
13. लक्ष्मी-  
 संभोगकंदलितसौख्यनिमग्नचेताः ।  
 क्षीणीसमुच्चरणकेलिरसोत्तरंगः  
 सारंगदेव इति शार्ङ्गधरानुभावः । १२ [H]<sup>62</sup>  
 शुधि यादवमा-
14. लवेश्वरावकृत क्षीणबली बलिन यः ।  
 पृथुविग्रहधारिणौ पुरा पतंगेद्रो गजकच्छपाविव । १३ [H]<sup>63</sup>  
 इतश्च ।  
 भट्टारकश्रीलकुलीशमूर्त्त्या तपः-
15. क्रियाकांडफलप्रदाता ।  
 अवातरद्विभ्रमनुग्रहीतुं देवः स्वयं बालसृगांकमौलिः । १४ [H]<sup>64</sup>  
 अनुग्रहीतुं च चिरं विपुत्रकानुलूकभूतानभिशाप-
16. तः पितुः ।  
 ललाटमूर्त्त्या इव लाटभूषणं समेत्य कारोहणमध्युवास यः । १५ [H]<sup>65</sup>  
 अवतैरुच्यतारः पाशुपतव्रतविशेषचर्यार्थं ।  
 इह कुशिकगा-
17. र्ग्यकौरुषमेत्रेया इति तदंतसदः । १६ [H]<sup>66</sup>  
 ततस्तपस्विनां तेषां चतुर्षां जातिरुन्नता ।  
 भुवं विभूषयामास चतुर्ष्वसुद्रितां । १७ [H]<sup>67</sup>  
 एतैरनुष्ट-

<sup>60</sup> Read 'ममुक्त'; the syllables 'ममु' are blurred; नाक almost entirely gone.

<sup>61</sup> Metre of verses 10-12, Vasantatilakā. The eighth letter of the third pāda and the second and third of the fourth are not quite distinct.

<sup>62</sup> The first syllable of 'निमग्न' is indistinct.

<sup>63</sup> Metre, Vaitāliya.

<sup>64</sup> Metre, Upajāti.

<sup>65</sup> Metre, Vamśasthā.

<sup>66</sup> Metre, Āryā.

<sup>67</sup> Metre of verses 17-18, Anuṣṭubh. The sixth and seventh syllables of verse 17 are blurred.

L. 18. हीतानामन्येन महाकन्या ।

निःसीमवैभवं श्रीम × × × × कमित्यभूत् । १८ [I]

गार्ग्येयगोत्राभरणं ब्रह्म स्थानाधिपः कार्तिकराशिनामा ।

19. मूर्त्तस्तुपोराशिरिवाश्विदानामालोकमात्रेण हरश्चघनि । १९ [II]<sup>68</sup>

तेन स्वहस्तकमलानुगृहीतजम्बा

वाल्मीकिराशिदियाय दयालुचेताः [I]

20. वापीं च तीर्थपदवीं च सदा पदानां

न्यासैः स्वचित्तविमलाङ्ग[ति]भिः पुनः । २० [II]<sup>69</sup>

तेनानुगृह्य समकेति सतां प्रबोध-

कारी तपोधनयुवा त्रि-

21. पुरांतकेति ।

साक्षाद्भवति विबुधाः किल तद्विधानां

हस्तांबुजेन दृष्टोपि कृतप्रतिष्ठाः । २१ [II]

वाल्मीकिराशेः सुगृहीतनाम्नस्तस्यैष शिष्यस्त्रि-

22. पुरांतकेति ।

तीर्थांतरालोकनकौतुकेन पवित्रयामास दिशश्चतस्रः । २२ [II]<sup>70</sup>

पूर्वं तपस्विगृहिणीसृष्टणीयमूर्त्ति-

र्यो देवदारुविपिने वि[जहार]

23. देवः ।

आशावधूलवणिमानमनुग्रहीतुं

तीर्थावगाहनमिषेण चचार सोयं । २३ [II]<sup>71</sup>

समाधिपूतेन हृदंबुजेन यः — ७ यि — ७ ७ — ७ — ७ [I]

24. ततः शुचिब्रह्मसरःसरोजैरानर्च्य केदारपदारविंदे । २४ [II]<sup>72</sup>

जगद्गुरुं चेतसि यः प्रपद्य यागेश्वरं मूर्त्तमि — ७ — ७ [I]

७ — ७ — — ७ ७ —

25. प्रसादसंपत्तिलभ्यानि तपःफलानि । २५ [II]

मिथी मिलज्जङ्गुकलिंदकन्यातरंगहस्तोपहृतैः पयोभिः ।

ससर्ज यस्याजि ७ — ७ — — ७ ७ —

26. षः पाद्यमिव प्रयागः । २६ [II]

प्रदक्षिणोक्तस्य सतां प्रदीपः श्रीपर्वतं यः किल सर्वतोपि ।

श्रीमङ्गिनाथस्य विलोकनेन कृतार्थ — — ७ ७ — ७ —

27. स्ते । २७ [II]

प्रेम्णालितानि कलसोद्भवपादमुद्रा-

निःकल्मषाकृतिषु विन्ध्यगिरेः शिलासु ।

<sup>68</sup> Metre, Indravajrā. The last three syllables of the verse are indistinct.

<sup>69</sup> Metre of verses 20 and 21, Vasantatilakā. The bracketed syllable is only half visible.

<sup>70</sup> Metre, Upajāti.

<sup>71</sup> Metre, Vasantatilakā. The second and third bracketed syllables are half visible.

<sup>72</sup> Metre of verses 24-27, Upajāti.



रवाजलानि गजराजविगाहलीला-

— — — — —

- L. 28. . . वास्यपि यः सिधेवे । २८ [॥]<sup>73</sup>  
 मोदावरीतीरविहारिणीभिर्वनस्त्रलीनामधिदेवताभिः ।  
 कृतार्थयन्त्रध्वजदृक्पयोजं यो. जंगमस्यैवक — — — । २९ [॥]<sup>74</sup>  
 29. ततः श्रमाहैतरसाभिरामे रामेश्वरं चेतसि चिंतयन् यः ।  
 ददर्श संकाधिपकालरात्रेः प्रस्थानवीथीमिव सेतुलेखा । ३० [॥]<sup>75</sup>  
 श्रीदेवपूजनसम-  
 30. स्तवनस्तनीनां  
 नेत्रारविंदसुकुतेरिव सानुबंधैः ।  
 तीर्थावगाहनधिया दिशि पश्चिमाया  
 मायातवानुपश्रमायतनं कृती यः । ३१ [॥]<sup>76</sup>  
 सरस्वती-  
 31. सागरसंप्रयोगविभूषिताभोगमथागमस्यः ।  
 सोमेशचूडावलमानवालचंद्रप्रभासंवलितं प्रभासं । ३२ [॥]<sup>77</sup>  
 इह महीतलतीर्थविगाहना-  
 32. दखिलतीर्थमयीं दधदाकृतिं ।  
 भुवनभूषणभूतमभूषय-  
 नगरमिंदुकलाभरणस्य यः । ३३ [॥]<sup>78</sup>  
 इह साक्षादुमाकांतः श्रीमान् गंडहस्ततिः ।  
 33. आर्यमेनं विनिर्माय षष्ठं चक्रे महत्तरं । ३४ [॥]<sup>79</sup>  
 स्थानकं निजविशुद्धचरित्रैश्चरिष्यति महत्तर एषः ।  
 इत्यवेत्य सुसुदे हृदि चातुर्जातके-  
 34. न गुणजातरसेन । ३५ [॥]<sup>80</sup>  
 अस्ति श्रीत्रिपुरांतकीधि विबुधश्रेणीकिरीटोपल-  
 ष्ठायापद्मवलालितपुष्पिकमलः कासां गिरामध्वनि ।  
 यस्योद्दामचरि-  
 35. त्रवैभवनिधेरेषा कियंतं गुण-  
 ग्रामं धारयतु स्वकुक्षिकुहरक्रोडे वराकी श्रुतिः । ३६ [॥]<sup>81</sup>  
 धनानि कामाधिकवामलोचनाविलोचनप्रांचलचं-  
 36. चलानि यः ।  
 ददौ महादौस्थ्यनिपीडितात्मने सतां प्रपन्नार्तिहरा हि संपदः । ३७ [॥]<sup>82</sup>  
 आस्थितस्य पुरुषोत्तमभूय कामजन्मनि समाहितबुधैः ।  
 य-

<sup>73</sup> Metro, Vasantatilakā. Read प्रेषीलितानि; कलश्रीह्व<sup>०</sup>; निष्कलपा<sup>०</sup>.

<sup>74</sup> Metro, Upajāti. The end of the verse probably was जंगमस्यैवकमासपादः ।

<sup>75</sup> Metro, Upajāti.

<sup>76</sup> Metro, Vasantatilakā.

<sup>77</sup> Metro, Upajāti. Read वास<sup>०</sup>.

<sup>78</sup> Metro, Drutavilambita.

<sup>79</sup> Metro, Anushtubh. Read षष्ठं.

<sup>80</sup> Metro, Svāgatā. Read चरिष्यति.

<sup>81</sup> Metro, Śārdūlavikrīḍita.

<sup>82</sup> Metro, Vamśasthā.

- L. 37. स्य पुण्यघटितस्य रमेति प्रेयसी भुवनभूषणमास्ते । ३८ [॥]<sup>83</sup>  
 सरस्वतीमौलिशयालुकेतकीपलाशलक्ष्मीसहपांशुकैलयः ।  
 महात्मनी यस्य म-
38. शीघ्रला गुणा दिगंगनानामवतंसतां ययुः । ३९ [॥]<sup>84</sup>  
 सीमेश्वरायतनमण्डपमुत्तरेण  
 श्रीभाजि जीर्णघटिकांलयसंनिधाने ।  
 श्रीकण्ठपंचमुखवा-
39. समधिष्ठितानि  
 येनाक्रियंत कृतिनायतनानि पंच । ४० [॥]<sup>85</sup>  
 मातुर्माल्णदेव्या [यः] श्रेयसे माल्णेश्वरं ।  
 सतामध्येयमहिमा तन्मध्ये निरमरपय-
40. त् । ४१ [॥]<sup>86</sup>  
 उमापतेरायतनं नाम्ना गण्डहृदयतेः ।  
 कृती कृतयुगाचारः कारयामास तत्र यः । ४२ [॥]  
 श्रीहृदयतिभार्याया उमायाः स्नाघजन्मनः ।  
 श्रेय-
41. से यः सतां सीमा निरमासीदुमेश्वरं । ४३ [॥]  
 इह स्वनाम्ना त्रिपुरांतकेश्वरं महत्तरश्रीत्रिपुरांतकी व्यधात् ।  
 प्रियाभिधानेन मनोरमं श्रिया रमा-
42. पतिः संविदधे रमेश्वरं । ४४ [॥]<sup>87</sup>  
 गोरक्षकं भैरवमांजनेयं सरस्वतीं सिद्धिविनायकं च ।  
 चकार पंचायतनान्तराले बालेन्दुमौलिस्थितमानसो
43. यः । ४५ [॥]<sup>88</sup>  
 आत्मबाहुयुगसौहृदांचितस्तभसौरभशुभं सुतोरणं ।  
 दूरमस्तदुरितस्तदुत्तरद्वारभूपरिसरे चकार यः । ४६ [॥]<sup>89</sup>  
 सम्प्राप्त्वा देवा-
44. नां कावडिद्वयमंभसः ।  
 सम्प्राप्तां जगत्याश्च कोलिनी प्रतिवासरं । ४७ [॥]<sup>90</sup>  
 कर्त्तव्यमेतदुभयं बटुकेन पटीयसा ।  
 स्वमासपाठकद्रव्यनैवेद्या-
45. शीपयोगतः । ४८ शुभं ।  
 श्रीखण्डहेतोः शशिखण्डमौलिपुरानुकूल्येन मपारके यः ।  
 द्रव्यांश्चकार प्रतिमासमष्टावष्टापदोत्सर्गनिसर्गपूतः । ४९ [॥]<sup>91</sup>

<sup>83</sup> Metre, Svāgātā. Read पुरुषोत्तमभूयः.

<sup>84</sup> Metre, Vamśasthā.

<sup>85</sup> Metre, Vasantatilakā.

<sup>86</sup> Metre of verses 41-43, Anuṣṭubh. The bracketted syllable is indistinct.

<sup>87</sup> Metre, Vamśasthā. The anuvāra of रमेश्वरं is not distinct.

<sup>88</sup> Metre, Upajāti.

<sup>89</sup> Metre, Rathoddhatā.

<sup>90</sup> Metre of verses 47-49, Anuṣṭubh.

<sup>91</sup> Metre, Upajāti.

- L. 46. दातव्यं मासि[क]वेष्ट्या शतपत्रशतद्वयं ।  
नवीनकचवीराणां द्वे संहस्त्रे च नित्यशः । ५० [II]<sup>92</sup>  
• भाटीवाहाय वाटीभ्यो षष्ठीतुं शुचि[वेदि]कां ।  
• चक्रे परी-  
47. क्षिपदे यः षड् द्रव्यान्मासपाटके । ५१ [II]  
माणकद्वितयं चीषा मुहानामेकमाणकं ।  
• घृतं कर्षाच्च चत्वारस्तैलं दीपाय तादृशं । ५२ [II]  
जात्यानि पञ्च  
48. पूगानि स्थितके स्थितिशालिना ।  
कीष्टागारे गुणत्रेण प्रत्यहं येन चक्रिरे । ५३ युग्मं ।<sup>93</sup>  
इहैव धूपवेष्ट्यर्थं गुणुलस्य मणद्वयं  
यः पुष्पेषु समा-  
49. सक्तः प्रतिमासमकारयत् । ५४ [II]  
पत्र — — च पञ्चाशत् पत्राणि फणिवीरुधां ।  
मेहरेण प्रदेयानि नित्यं बीटकहेतवे । ५५ [II]  
पशुपालेन तदे-  
50. वं धर्मस्थानीपहारसंबन्धं ।  
श्री — — — कीष्टागारादानीय दातव्यं । ५६ [II]<sup>94</sup>  
चीषा माणकमेकं निर्वापे पक्षिकाद्वयं मुहानां ।  
नित्यं घृतकर्षौ द्वाविति  
51. पशुपालाय दातव्यं । ५७ [II]  
[इद] × × ∪ दातव्यं नित्यं त्रैवेद्यहेतवे ।  
ततस्तद्वत् बटुना पचनीयं प्रयत्नतः । ५८ [II]<sup>95</sup>  
पशुपालेन संकल्प्य तत्रैवे-  
52. द्यं सबीटकं ।  
बटुकाय प्रदा[तव्यं] — — [कर्म]विधायिने । ५९ [II]<sup>96</sup>  
मंडपिकायां स्थितके चातुर्जातकशासनात् ।  
प्रत्यहं यः सतां सीमा द्रव्यमेकमका-  
53. रयत् । ६० [II]  
अत्रैव कारयामास प्र — — सुदारधीः ।  
स्थितके यो नव द्रव्यान् बटुकशासहेतवे । ६१ [II]<sup>97</sup>  
पूजामप्रतिमां कर्तुं प्रतिमासमुपेयुषः ।

<sup>92</sup> Metre of verses 50-55, Anushtubh.

<sup>93</sup> The bracketted letters are very indistinct, and not certain. The second sign of षष्टे (verse 51) is not quite distinct. Read बीष्टागारि.

<sup>94</sup> Metre of verses 56-57, Āryā. The lacuna has probably to be filled up, as Dr. Bhagvanlal proposes, by "सीमनाप" Read बीष्टागारि.

<sup>95</sup> Metre of verses 58-64, Anushtubh. The lacuna has probably to be filled up by इहैव प्रदातव्यं. Read नेवेद्यं.

<sup>96</sup> Probably पूजाकर्मविधायिने to be read.

<sup>97</sup> The lacuna has to be filled up by writing प्रतिमाससुदारधीः.

- L. 54. देयाः पंचदश द्रव्याः पशुपालस्य [धर्म]तः । ६२ [H]  
चातुर्जातकपादानां यः संमिलितपोत्तमे ।  
ततः पंचदश द्रव्यान् प्रविभासं व्यधत्त यः । ६३ [H]  
हृष्टानि
55. यो विशिष्टानि त्रीणि प्रीणितमानसः ।  
चातुर्जातकपादेभ्यो विस्तेनादाय दत्तवान् । ६४ [H]  
तेषां मध्यादुत्तमं हृष्टमेकं देवश्रद्धामालिना मालिकेभ्यः ।
56. नित्यं पूजापुष्पजातोपहारैः श्रीमश्चातुर्जातकेन प्रदत्तं । ६५ [H]<sup>98</sup>  
चैत्रीमहे भाद्रपदीमहे च पवित्रकं विस्तरणं च कर्तुं ।  
महाजनोपि प्रतिहृष्ट-
57. मेकं द्रव्यं विशेषस्थितके चकार । ६६ [H]<sup>99</sup>  
कोष्टागारेण पूगानि मेहरेण दलानि च ।  
शिवरात्रौ प्रदेयानि चातुर्जातकबीटके । ६७ [H]<sup>1</sup>  
श्रीसीमनाथप्रभु-
58. राजपाटिकात्रये त्रिभिर्हृष्टवणिग्भिरात्मना ।  
स्रग्मालिकेराणि युगाच्च कोमलाः सदा विधेयानि विशुद्धबुद्धिभिः । ६८ [H]<sup>2</sup>  
अमूनि सोमेश्वरदेवरीत्या
59. संपूज्य पंचायतनानि पूर्वं ।  
अनेन पश्चात्पशुपालकेन श्रीदेवपाट्यामधिरोहणीयं । ६९ [H]<sup>3</sup>  
चैत्रीभाद्रपदीभग्नपतितोद्धारहेतवे ।
60. तकपादेभ्यो धर्मस्थानमदत्त यः । ७० [H]<sup>4</sup>  
स्त्रीपार्जितेन शुचिना विभवेन धर्मस्थानं च शासनमिदं च विनिर्ममे यः ।  
तेनास्य कीर्त्तननिबद्धयशः-
61. पताका राकासृगांकधवलकृतिदललास । ७१ [H]<sup>5</sup>  
श्रीगंडराणकहृष्टस्यतिकीर्त्तनस्य सारंगभूपतिसरस्तटभूषणस्य ।  
यः श्रीविलासगृहमा-
62. यतनस्य मध्ये स्वात्मीयदेवकुलिकां रचयांचकार । ७२ [H]  
तादृक् विशेषशुचिताधिगमाय संस्तुतिषु बिभ्रति यदीयगुणानजज्ञं ।  
पुष्पांति
63. सिंधुतनयाद्दयाधिनाथनाभीसरोरुहमृणालसनाभितां ये । ७३ [H]<sup>6</sup>  
निर्व्याजभक्तिरसवासितविश्वनाथमाबिभ्रतः सरिदभीकगभीरमतः ।

<sup>98</sup> Metre, Śālinī. Read पूजापुष्पं.<sup>99</sup> Metre, Upajāti.<sup>1</sup> Metre, Anuṣṭubh. Read कोष्टागारेण.<sup>2</sup> Metre, Indravamśā.<sup>3</sup> Metre, Upajāti.<sup>4</sup> Metre, Anuṣṭubh.<sup>5</sup> Metre of verses 71-75, Vasantatilakā.<sup>6</sup> Read तद्विषयं; संस्तुतिषु.

- L. 64. एतस्य शारदतुषारमयूखसेखानिःकल्मषाणि चरितानि जगत्पुनन्ति । ७४ [I]<sup>7</sup>  
 सोमार्कवक्त्राश्चिमंडलतो निपीय पीयूषवत्सखितानि सुभा-  
 65. . पितानि ।  
 एषा प्रशस्तिरनवद्यपदार्थबन्धा धंधात्मजेन विदधे धरणीधरेण । ७५ [II]  
 एनां लिखेख मंत्रो विक्रम-इति पूर्वसिंहतनुजन्मा ।  
 उ-  
 66. दंतकयदय शिखी नाहडतमयस पूषसीह इति । ७६ [II]<sup>8</sup>  
 श्रीरूपविक्रमसं १३४३ वर्षे माघशुद्ध ५ सोमे लिंमप्रतिष्ठासहो-  
 च्छवः<sup>9</sup> समजनि ॥

XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA,  
 DATED SAMVAT 1207.

By G. BÜHLER, PH.D., LL.D., C.I.E.

This *Prasasti* forms part of the finds which Dr. A. Führer made at Mathurâ<sup>1</sup> in January and February 1889. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression; the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Nāgarī characters which somewhat resemble those of the Deval *Prasasti*. Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Maṅgala* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of *va* for *ba* must be noted and the dropping of the middle *ja* in *ujvala*, of *cha* before *chha*, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows :—After a short prose invocation of Gaṇapati, follows the *Maṅgala*, which contains one verse addressed to the same deity, and two in honour of Viṣṇu—Kṛiṣṇa. The conclusion of the *Maṅgala* is indicated by the words: "Thus even first." Next we have (verse 4) the encomium of a

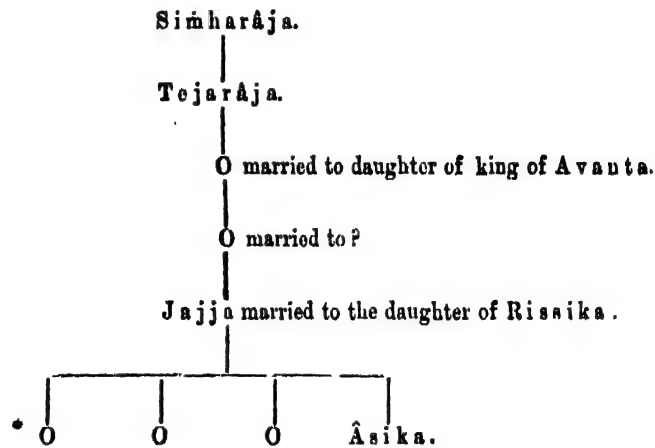
<sup>7</sup> Read °निष्कल्मषाणि.

<sup>8</sup> Metre, Giti.

<sup>9</sup> Read प्रतिष्ठासहोचवः.

<sup>1</sup> Regarding his Jaina inscriptions see the *Vienna Oriental Journal*, vol. III, pp. 283ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Simharāja. His son (verse 7) was the illustrious Tejarāja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' i.e., probably Avanti or Mālvā. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Āsika.' The information, conveyed in these verses, may be thus given in tabular form:—







L. 4.

नः [1] .

समस्तभुवनाकारः कमलचक्रभूषाकारः

धृतामरमहाभरः तु[ण]वदुद्धृतस्माधरः ॥ [३]<sup>9</sup>

इति प्रथममेव ॥

शास्त्रा — — — — —

5.

कलप्रोद्दामदिग्मण्डलः

ज्ञाघः पा[न्य]समाश्रयो द्विजकुलैः संसेव्यमानोधिकं ।

द्योणीमण्डलमण्डनं बहुतरप्र[ख्यात]प्रवर्धक[म]

— — — — —

6.

ज्ञतः क्षितितले राजन्यवंशो महान् ॥ [४]<sup>9</sup>

सौज[न्यामृत]वारिधिर्गु[रुगुणघा]मप्रकामावधिः

श्रीमान्धर्मनिधि[र्न]यैकनिपुणक्षु[ष्टा] — — — — —

7.

तत्राभूत्कलिकालकल्मषमपीप्रक्षा — — — — —

— — — — — श्रीसिंहराजाद्वयः ॥ [५]<sup>10</sup>

दानेन ल[क्ष्म]ीर्विनयेन विद्या

— — — — —

8.

क्षिः क्षमया च शक्तिः [1]

सत्येन स — — — — —

— — — — — [॥ ६]<sup>11</sup>

— — — — — नयोद्धतमतिः श्रीतेजराजाद्वयः

सद्वर्धक — —

9.

शुचिर्गुरुगुणघाही विवेकार — ।

— — — — —

— — [र्य]धभुजङ्गमो न तरली यो नायकोपि स्फुटं ॥ [७]<sup>12</sup> .

10.

तस्मात्सूनुरजायतो ज्वलतरप्र — — — — —

— — — — — [र्ण] रतः]

विहङ्गाक्षितपूर्त्तिकल्पविटपी न्यायै-

11.

कनिष्ठः परं ॥ [८]<sup>13</sup>

शंभुः शैलसुतामिव — — — — —

— — — — — [रिव] स्रोतस्त्रिनीं जाह्नवी ।

शीतांशुः किल

<sup>9</sup> Metre, Prithvi. Read °भरलु°.<sup>10</sup> Metre, Śārdūlavikrīḍita. The last syllable of the third pāda is only half visible.<sup>11</sup> Metre, Śārdūlavikrīḍita. Only the upper parts of the bracketted syllables are visible.<sup>12</sup> Metre, Indravajrā.<sup>13</sup> Metre, Śārdūlavikrīḍita. Before नयोद्धतमतिः stands a letter which looks like ण and before that remnants of a sign like नृ. The reading may have been तस्मात्सूनुरजायतो ज्वलतरप्रः, which, as the poet shows, would be a mistake for तस्मात्सूनुरजायतो नयोद्धतमतिः. Complete the second pāda by writing सद्वर्धकरतः.<sup>14</sup> Metre, Śārdūlavikrīḍita. The fourth missing pāda is probably that noted in the margin; see below, line 30.

- L. 12. रोहिणीमिव सुनिर्गन्धा गि[रा] — — —  
 — [॥ १०]<sup>14</sup>  
 . × × × × — — — — — जज्जः सज्जनभूषणं ।  
 . रामो दश-
13. रथेनैव कौ[स]ल्यायासु[दा] — — — [॥ ११]<sup>15</sup>  
 —  
 . — [ताशाः] परिच्छेत्तुमीशः [१]  
 नक्षत्रा-
14. लीं दिवि गणयितुं कीदृशीभि — — —  
 — [॥ १२]<sup>16</sup>  
 — वाप्य वृष्टिं  
 पक्षं किलैकं विम-
15. लं करोति [१]  
 जज्जः पुनर्भूतल — — — — —  
 — [॥ १३]<sup>17</sup>  
 — धर्मे मतिः  
 दानेभ्यासविधिः प-
16. रोपकतये कार्यं गुरुणा [व] — [१]  
 —  
 — सुमतेः किं किं न लोकोत्तरं ॥ [१४]<sup>18</sup>  
 का-
17. यः परोपकृतिभिः सुकृ[ती] — — —  
 — [१]  
 — [शि]न  
 सत्येन वागपि च येन कृता कृता-
18. र्या ॥ [१५]<sup>19</sup>  
 श्रीमान्निष्किकनामधेयविदि[तो] — — — — —  
 — [१]  
 — नीलाचारविभूषणां शुभगुणां भर्तृव-
19. तां सम्मतां  
 तस्यां [पुत्र]चतुष्टयं समभव — — — — — [॥ १६]<sup>20</sup>

<sup>14</sup> Metro, Śārdūlavikrīṭita. Verse 9 is apparently that on the margin, which is given below at the end of the inscription.

<sup>15</sup> Metro, Anuṣṭubh. The verse may be completed by writing in the beginning तस्यास्य ससुपत्री and at the end सुदारपीः ॥

<sup>16</sup> Metro, Mandākrāntā. • The third pāda may be completed by writing कीदृशीभिः समर्चः .

<sup>17</sup> Metro, Indravajrā or possibly Upajāti.

<sup>18</sup> Metro, Śārdūlavikrīṭita.

<sup>19</sup> Metro, Vasantatilakā.

<sup>20</sup> Metro, Śārdūlavikrīṭita. Read at the beginning of the third pāda श्रीलाचार.

— — — — —

— — — — — [दि]जगुरुचितभक्तियुक्तः [1]

गाभीर्य-

L. 20. सत्यनयदान[तिवे]कवुद्धिः

श्रीआसिका — — — — — [॥ १७]<sup>21</sup>

— — — — — [विज्ञा]य गोष्ठीजनैः

सार्द्धं वर्गधुरां चिरा-

21. य वहता जल्लेगी निर्मापितं ।

विष्णोर्हर्म्यमनस्य — — — — —

— — — — — पटं शुभ्राभमभ्रंलिङ्गं ॥ [१८]<sup>22</sup>

सौधः सैन्य-

22. वमन्धकान्तकजटाजूटाटवीनाटक-

क्रीडादुर्लभं — — — — —

— — — — — [सु]चिरं फणीश्वरफणारत्नांकुराणां चि-

23. — — — — — [1]

— — तावदिहास्तु मन्दिरमिदं लक्ष्मीपतेः शाश्वतं

— — — — — [॥ १८]<sup>23</sup>

x x x x [जधम्नी]ह रामस्तिलहस्य नन्दनः ।

पेहचि[त्ति]क

24. — — — — — [शो] धणिकात्मजः ॥ [२०]<sup>24</sup>

मंगपुत्रो नारदश्च जासि[काजाहवा]त्मजः ।

टीलसूनुर्वसंतश्च कलस्यात्मजधनुकः ॥ [२१]<sup>25</sup>

सोभरात्मा महीपालः

25. x x x x — — — वः ।

फुल्लारी सडसंभूतः देवरो माधवात्मजः ॥ [२२]

सोढलो रामपालस्य सेल्हणो राजिकोद्भवः ।

एते गोष्ठीं समागम्य पुत्रपौत्रादि

26. — — — — — [लि]काः ॥ [२३]

[अथा]तो लिख्यते वृत्तिर्देवदेवस्य चक्रिणः ।

संप्रदत्ता नरेन्द्रेण पुरवासिजनेन च ॥ [२४]

हे गृहे वीथयः षट् च वाटिका देवहेतवे ।

गोष्ठी-

<sup>21</sup> Metre, Vasantatilakā.

<sup>22</sup> Metre, Śārdūlavikrīḍita. In the first pāda the bracketted syllables are uncertain, in the second the anusvāra of वर्गधुरा, in the fourth the anusvāra of पटं.

<sup>23</sup> Metre, Śārdūlavikrīḍita. [The verse seems to consist of five pādas.—E. H.]

<sup>24</sup> Metre of verses 20—26, Anuṣṭubh.

<sup>25</sup> The bracketted letters in verses 20 and 21 are mutilated and uncertain.

L. 27. [प्र]वृत्तिरक्षस्य भानोभानरसादिका ॥ [२५]

यं [त्रे] यंने पलो — १—१ चा —, — पुष्पमालिकात् ।

• मापकाश्च चतुर्थीसो यः क[चि]न्मापको भवेत् ॥ [२६]<sup>28</sup>

• यः क[चि]त् ह-

28. रते वृत्तिं न ददाति च मानवः ।

स गच्छेन्नरकं घोरं यावदाभ्रातसंग्रवः ॥ [२७]<sup>29</sup>

अस्याः [प्र]शस्तेः कर्तारौ बुधौ पालकुलद्वरौ ।

च[न्त]व्यं सर्ववितुधैर्नूनान्य — — —

29. तः ॥ [२८]

संवत् १२०७ का[र्तिक]पौर्णमास्यां महाराजाधिरा[जश्रीमद्वि]जयपालदेवविजयराज्ये उत्कीर्णा  
सोमलसूत्र[धारिण] ॥<sup>28</sup>

— — — — रोमणिर्बिमलधीर्धीरः सतां संमतः ॥ ३०<sup>29</sup>

अ[व]न्तराजतनयां भार्यां समुदवहसती ।

तस्यां स जनयामास × × × × — — — ॥ × [९]

#### XXXIV.—THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

BY VAJESHANKAR G. OJHĀ, Esq., AND G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the *Vadnagar Prasasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojhā, Esq., of Bhāunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the *Indian Antiquary*, vol. X, p. 160, is incised on a stone slab in the Arjun-Bārī near the Sāmela tank at Vadnagar. To judge from the impression it measures 35½ inches in height by 32 inches in breadth, and contains 46 lines of badly engraved, ordinary Nāgarī characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. But all the faults in the first verses are apparently due to the negligence of the

<sup>28</sup> Probably चतुर्थीसो to be read.

<sup>29</sup> Probably यावदाभ्रातसंग्रवः is meant. The fourth syllable might also be read भू. The phrase is of course incorrect.

<sup>30</sup> The श्री of श्रीमद्वि is faintly visible, and I believe the lower part of श्री.

<sup>31</sup> I am at a loss to say what this figure means. The pāda belongs without doubt to verse 8, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrīpāla's eulogy on the rampart of Nagara-Ānandapura, built in Vikrama Samvat 1208, by the Chaulukya king Kumārapāla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Samvat 1689. Śrīpāla's poem opens with a prose invocation to Śiva and a *maṅgala* addressed to Brahman (verse 1). The next seventeen verses (2—18) give an account of the origin of Chulukya, the *heros eponymos* of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarāt. The list agrees with those known from other sources :—

1. Mūlarāja.
2. His son Chāmunda.
3. His son Vallabharāja.
4. His brother Durlabharāja.
5. Bhīmadeva.
6. His son Karna.
7. His son Jayasimha-Siddharāja.
8. Kumārapāla.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest *Prabandha*, Hemachandra's *Dvayāśrayakāvya*. Of Mūlarāja we hear (verse 5), that "he made the Fortuna of the kingdom of the Chāpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards, and servants." This statement agrees with that contained in Mūlarāja's land grant (*Indian Antiquary*, vol. VI, p. 192), where it is asserted that "he conquered the province watered by the river Sarasvatī through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarāt by conquest, not, as the *Prabandhas* narrate, by the treacherous murder of the last Chāpotkaṭa, his near relative. Verse 6 speaks of a successful war, waged by Chāmunda, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhīmadeva and his son Karna were at feud with its rulers. With respect to Vallabharāja the inscription asserts (verse 7), that he made an inroad into Mālava, which the *Kīrtikaumudī* (ii, 11), the *Sukritasamkīrtana* (ii, 13), and some later *Prabandhas*, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisimha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharāja, we are told, conquered Lāṭa, which feat is not mentioned in the other sources. Usually the annexation of central Gujarāt to the Chaulukya kingdom is ascribed to Mūlarāja. Equally interesting is the fact that our *Prasasti* (verse 9) ascribes to Bhīmadeva the conquest of Dhārā. This likewise agrees with the statements of the *Kīrtikaumudī* (ii, 17-18), of the *Sukritasamkīrtana* (ii, 17-19), and of the later *Prabandhas*, which assert that Bhīma caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its



importance. The passage regarding Jayasimha-Siddharāja (verses 11-18) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Mālava, *i.e.*, Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrīpāla, just as Hemachandra in the *Dvyāśraṇakāvyā*, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18, referring to Kumārapāla, highly extol his two well-known victories over Arṇorāja, the king of the North (verse 17), *i.e.*, of Śākambharī-Sāmbhar in Rājputānā, and over the ruler of Mālava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumārapāla's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless it is important to learn from our *Prasasti* that they were finished before Vikrama Saṁvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Nāṁdol grant, that Arṇorāja had been conquered before Vikrama Saṁvat 1213. Now we learn that the rising in Mālava, which Jayasimha had formerly annexed to Gujarāt, was also subdued five years earlier.

Verses 19—29 contain the praise of the ancient Brāhmanical settlement of Nagara or Ānandapura and of the rampart with which Kumārapāla surrounded it, as well as a wish for the duration of the latter. Ānandapura, which now is usually called Vāḍnagar, or in Sanskrit Vṛiddhanagara, lies in the Kherālu subdivision of the Kadi district, belonging to the Gaikovād of Baroda.<sup>1</sup> The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (*Si-yu-ki*, vol. II, p. 268). Somewhat later its name appears in the Valabhī land grants, and it is probably this Ānandapura where Śīladitya VI. Dhṛubhaṭa issued his *śāsana* of (Gupta)-Saṁvat 447.<sup>2</sup>

As is well known, it is the original home of the Nāgaras, the most important section of the Brāhmaṇs of Gujarāt, whose great influence with the princes of Gujarāt is attested by credible testimony since the tenth century.<sup>3</sup> Considering the early importance of the place, it is rather astonishing that, as the *Prasasti* asserts, it had no walls until the reign of Kumārapāla.

Verse 30 gives the author's name, and informs us that Śrīpāla was adopted as a brother by Jayasimha-Siddharāja and bore the title *Kavichakravartin*, 'an emperor among poets.' Śrīpāla is frequently mentioned in the *Prabandhas* as Jayasimha's poet-laureate. The *Prabhāvakacharitra* (xxii, 206-8) names the *Vairochanaparājaya* as his chief composition, and asserts that he wrote *Prasastis* for the Durlabharājameru and for the Rudramahālaya in Śrīsthāla-Siddhapura. Merutunga in the *Prabandhachintāmani* (pp. 155-6) speaks of his eulogy of the famous Sahasraliṅga tank, excavated by Jayasimha near Aṇhīlvād-Pāṭaṇ. A verse of his is quoted by Śārṅgadhara in the *Pad-dhati*, cxxxiii, 7 (No. 3789, ed. Peterson). From our *Prasasti* we learn that he continued to hold his office under Kumārapāla. His successor was, according to Rājasekhara's *Prabandhakosha*, his son Ratnapāla.

<sup>1</sup> *Bombay Gazetteer*, vol. VIII, p. 624ff.

<sup>2</sup> *Indian Antiquary*, vol. VII, p. 81, and *Corpus Inscript. Ind.*, vol. III, p. 171ff.

<sup>3</sup> Bhāṇḍārkar, *Report on Sanskrit MSS.* of 1883-84, p. 20.

The writer of the *Prabasti* was the Nāgara Brāhmaṇ, Paṇḍit Vālaṇa, and the date V. S. 1208, Āśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Nāgara Joshi Viṣṇuji, son of Veni, i.e., Venilāla or Venidāsa, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjuna-bārikā, i.e., the Arjun-Bāri, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

## TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ॥  
 ब्रह्माद्वैतधिया सुसुद्धभिरभिध्यातस्य ब्रह्माक्षरे-  
 रिच्छाशक्तिमभिष्टवीमि जगतां पत्युः श्रुतीनां निधेः ।  
 या व्यापारित-
2. संवत्सरेः स्वसमयं ब्रह्मापिडैर्नवैः ।  
 क्रीडन्ती मणिकंदुकैरिव स स्वकंदमाह्लादते ॥ १ ॥<sup>4</sup>  
 गीर्वाणैर्वीतगर्वं दनुजपरिभवात्प्रार्थितस्त्रायकार्थं ।  
 वेधाः संध्या
3. नमस्यन्नपि निजचुलुके पुण्यगंगाबुधपूर्णे ।  
 सद्यो वीरं चुलुक्पादयमसृजदिमं येन कीर्त्तिप्रवाहैः  
 पूतं त्रैलोक्यमेतन्नियतमनुहंरत्येव हेतो फलं श्रीः ॥ २ ॥<sup>5</sup>
4. वंशः कोपि ततो बभूव विविधाश्चर्यैकलीलास्यदं ।  
 यस्माद्भूमिभृतोपि वीतगणिताः प्रादुर्भवन्त्यन्वहं ।  
 छायां यः प्रथितप्रतापमहतीं धे विपन्नोपि सन् ।  
 यो
5. जन्यावधि सर्वदापि जगतो विश्वस्य दत्ते फलं ॥ ३ ॥<sup>6</sup>  
 वंशस्यास्य यशःप्रकाशनविधौ निर्मूल्यमुक्तामणिः ।  
 क्षोणीपालकिरीटकल्पितपदः श्रीमूलरा-
6. जो ऽभवत् ।  
 यो मूले कलिदावदग्धनिखिलन्यायाद्रमोत्पादने ।  
 यो राजैव करैः प्रकामशिशिरैः प्रीतिं निनाय प्रजाः ॥ ४ ॥<sup>7</sup>  
 यस्यापोत्कटराजराज्यकमलां स्व-
7. छंदवंदीकृतां  
 विहङ्गांधवविप्रबंदिष्टतकव्यूहोपभोग्यां व्यधात्  
 यत्स्वप्नाश्रयिणीं तदा श्रियमलं युद्धस्फुरद्विक्रम-  
 क्रोताः सर्वदिगंतरक्षितिभुजां

<sup>4</sup> Metre of verse 1, Śārdūlavikṛīṭa. Read: स्वसमये; ब्रह्मापिडैर्नवैः; सदा स्वकंदमा.

<sup>5</sup> Metre, Śragdharā. Read संध्या; मनुहंरत्येव हेतोः.

<sup>6</sup> Metre of verses 3—27, Śārdūlavikṛīṭa. Read दधे विपन्नोपि.

<sup>7</sup> Read मूलं; आयाद्रमोत्पादने; करैः.

- L. 8. लक्ष्म्यखिरं मेजिरे ॥ ५ [II]  
 सुसुस्तस्व बभूव भूपतिलक्ष्मामुंडराजाद्वयो  
 यज्ञं ध्वजपदानगंधपवनाघ्राणेन दूरादपि ।  
 विभ्रस्यस्यदगंधभम्भक-
9. रिमिः श्रीसिन्धुराजस्तथा ।  
 नष्टं क्षीणीपतिर्यथास्य यशसां गंधोपि निर्नाशित ॥ ६ [II]<sup>9</sup>  
 तस्माद्भक्तभराज इत्यभिधया क्षमापालचूडामणि-  
 10. यज्ञे साहसकर्मनिमित्तचमत्कारक्षमामंडलो  
 यत्क्षीपानलजुंभितं पिशुनया तत्प्रयाणश्रुति-  
 क्षुब्धस्मात्तवभूपचक्रविकसन्मालि-
11. यधूमोहमः ॥ ७ [II]<sup>10</sup>  
 श्रीमद्भुभराजनामनृपतिर्भातास्य राज्यं दधे ।  
 शृंगारेपि निषिषधीः परवधूवर्गस्य यो दुर्लभः ।  
 यस्य क्रोधपरामृणस्य किमपि  
 भूवह्मरी भंगुरा
12. सद्यो दर्शयति स्म लारवसुधाभंगस्वरूपं फलं ॥ ८ [II]<sup>10</sup>  
 भीमोपि द्विषतां सदा प्रणयिणां भोग्यत्वमासेदिवान् ।  
 क्षीणीभारमिदं बभा-
13. र नृपतिः[.] श्रीभीमदेवो नृपः ।  
 धारापंचकसाधनैकचतुरैस्तद्वाजिभिः साधिता ।  
 क्षिप्रं मालवधक्कवर्त्तिनगरी धारेति को विस्मयः ९ [II]  
 त-
14. क्षाद्भूमिपतिर्बभूव वसुधाकर्णावतंसस्फुर-  
 त्क्षीर्त्तप्रोणितविश्वकर्णविवरः श्रीकर्णदेवाह्वयः ।  
 येन व्याप्रथितस्वनं श्रुतशरं धर्मं पुर-
15. स्कुर्वता ।  
 न्यायज्ञेन न केवलं रिपुगणः कालोपि विह्वलः[.] कलिः ॥ १० [II]<sup>11</sup>  
 दृष्ट्यस्मात्तवभूपबंधनविधित्वाखिलक्षमापति-  
 भैक्षयाकृष्टवितोर्णदर्शनशिव
16. [मू]त्तप्र[भ]ावोदयः ।  
 सद्यः सिद्धरसानृणीकृतजगद्गीतापमानस्थिति-  
 र्जज्ञे श्रीजयसिंहदेवनृपतिः सिद्धाधिराजस्ततः ॥ ११ [II]<sup>12</sup>  
 वय्या वेश्म रसा-

<sup>9</sup> Read क्षीणीपतेर्यथा ; निर्गर्भितः .

<sup>10</sup> Read °जज्ञे ; °निर्मित° ; पिशुनयत्येतत्प्रयाण° .

<sup>11</sup> Read श्रीमद्भुभराज° ; निषिषण° ; क्षीणीपराजस ; क्षाट° .

<sup>12</sup> Read वसुधाकर्णावतंसः .

<sup>13</sup> Read °जिही सूर° ; सद्यः ; °जगद्गीतापमान° ; °नृपतिः ; सिद्धाधिराजस्ततः . The bracketted letters are not very distinct.

- L. 17. तलं च विलसद्गोगि[त्वं प्राविशन्] ।  
 — [सं]भोक्तुम — ि — उ — उ — उ — चत्वाणि रक्षांसि च ॥  
 यः क्षीणीधरयागिनीं च सुमहाभोगां सिधेवे चिरं  
 हेला-
18. सिद्धरसाः स[दा] क्षितिभुज — — उ — — उ रे १२ [॥]  
 — — तीतवितीर्षदाननिवहैः संपन्नपुण्योच्चयः ।  
 क्रीडाक्रांतदिगंतराल-
19. [सकल] — — उ — — उ — [॥]  
 — — — उ — उ — उ — उ — — — उ — — —  
 — — — उ — उ — उ — उ — — — उ — — — [॥ १३ ॥]<sup>13</sup>  
 — — —
20. कुलभूप — उ — उ — उ — — — त्वलंब उ —  
 क्रीडाक्रीड इवोद्धार वसुधां देवाधिदेवाभ्या ।  
 देवः [सोय] कुमारपालवृपतिः श्रीराज्यचूडाम-
21. क्षि-  
 — — गर्दवतीर्णवान् हरिरिति ज्ञातः प्रभावाञ्जनैः ॥ १४ [॥]<sup>14</sup>  
 अर्षोराजनराधिराजहृद[ये] क्षि[ष्टै]कवाणत्रजा-  
 श्रयोतल्लोहिततर्प-
22. णादमदयश्चंडी भुजस्थायिनी ।  
 हारालंबितमालवेश्मरशिरः पद्मेन यस्याहर-  
 क्षीलापंकजसंग्रहव्यसनिनीं चौलुक्वराजान्व-  
 यः ॥ १५ [॥]<sup>15</sup>
23. श्रद्धाचारनवावतारसरणिः संधर्मकर्मक्रम-  
 प्रादुर्भावविशारदो नयपथप्रस्थानसार्थाधिपः ।  
 यः संप्रत्यवतारयन् क-
24. तयुगं योगं उ — संघयन्  
 [म]न्ये संहरति स भू[मि]वलयं कालव्यवस्थामपि ॥ १६ [॥]<sup>16</sup>  
 प्रत्यू — उ — खंडितांगुलिद[लै]ः पर्युक्तस[त्पल्ल]-
25. वी  
 नष्टोदीच्यनराधिपोष्णितसितहृद्वैः प्रसूनोज्ज्वलः ।  
 क्षिप्रप्राच्यनरेन्द्रमालिकमलै प्रीत्यफलद्योतित  
 छाया दूरमवर्जयन्निज-

<sup>13</sup> Owing to the bad preservation of verses 12—13 I do not think it advisable to propose any emendations.

<sup>14</sup> The lacuna in pāda 4 has probably to be filled up by यैः सः.

<sup>15</sup> Read "त्रजं; चंडी". The bracketted letters are not quite certain.

<sup>16</sup> Read सधर्म; कलेश्चयन्.

L. 26. • कुले यस्य प्रतापद्रुमः ॥ १७ [॥]<sup>17</sup>

आचारः किल तस्य रक्षणविधिविधेयनिर्नायित-

• प्रत्यहस्य फलावलीकिशकुनज्ञानस्य मं[द्वान्]-

• 27. • यः ।

देवीमंडलखंडिताखिलरिपोर्युद्धं विनोदात्सवः ।

श्रीसीमेश्वरदत्तराज्यविभवस्याडंबरं वाहिनी ॥ १८ [॥]<sup>18</sup>

• राजानेन च भुज्य — ७ ७

28. भगा विश्वंभरा विस्मर-

द्रव्यद्योतितवारिराशिरशनां शीताद्रिविधस्तनीं ।

एता भूषयदस्त्रिकुंडलमिव श्रुत्याश्रयं हृता

विभ्रा[णा] ७

29. गराह्यं हिजमहास्थानं सुवर्णोदयं ॥ १९ [॥]<sup>19</sup>

आह्वय्यादि ऋषिप्रवर्त्तितमहायज्ञक्रमोत्समितै-

रूपैर्दत्तकरावलंबनतया पादव्यपेक्षाश्रुतः ।

30. धर्मोत्रैव चतुर्युगेऽपि कलिनानंदः परिस्रंदते

तेनानंदपुरेति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [॥]<sup>20</sup>

आश्रातहिजवर्गवेदतुमुलैर्बाधिर्यमारापि-

31. तः

शश्वतोमहुताशधूमपटलैराध्यव्यथा लंभितः ।

नानादेवनिक्तेतनध्वजशिसाघातैश्च खंजीकृतो

यस्मिन्नय कलि स्वकालविहितोत्सा-

32. ह्यपि नोत्सर्पति ॥ २१ [॥]<sup>21</sup>

सर्पहिप्रवधूजनस्य विविधालंकाररत्नांशुभिः

स्त्रोराः संततगीतमंगलरवैर्वाचालतां प्रापिताः ।

अस्तांतीत्सवलक्ष्मण-

33. विभात्कर्षप्रकाशस्थितौ

मार्गा एव वदन्ति यत्र नृपतेः सौराज्यसंपन्नं ॥ २२ [॥]<sup>22</sup>

अस्मिन्नाकराक्षमापहिजजनस्त्राणं करोत्यध्वरे

रक्षां शांतिकपौष्टिकै वितनुते

34. भूपस्य राष्ट्रस्य च ।

मा भूतस्य तथापि तीव्रतपसो बाधेति भक्त्या नृपो ।

<sup>17</sup> It looks as if in the first illegible word there were a syllable in excess. Read 'पौष्कृत'; 'नौलिकमले'; प्रुषत् or शुषत् ;  
द्योतित-आयाः.

<sup>18</sup> Read 'विधिर्वि'; 'ज्ञानं तु'; विनोदीत्सवः.

<sup>19</sup> Read भुज्यमानसुभगा; 'रत्नैः'; 'स्त्रोरा'; एवा; तिष्ठति; नकराह्वयं.

<sup>20</sup> Read 'कलिता'.

<sup>21</sup> Read 'अश्वान'; 'आरोपितः'; 'शिसाघातैश्च'; 'खंजीकृतः'; 'कालीपि'.

<sup>22</sup> Read 'विभवीत्कर्ष'.

वप्र विप्रपुराभिरक्ष[ण]कृते निर्मापयामास सः ॥ २३ [॥]<sup>23</sup>

अस्मिन्वप्रगुणेन तोय-

L. 35.

निलयाः प्रीणन्ति लोकं जलैः

कामं चैत्रभुवोपि वप्रकलितास्तन्वन्ति धान्यश्रियं ।

एवं चैतसि संप्रधाय सकलब्रह्मोपकारेक्षया ।

चक्रे वप्रविभूषितं

36.

पुरमिदं चौलुक्यचूडामणिः ॥ २४ [॥]<sup>24</sup>

पादाक्रांतरसातलो गिरिरिव स्नाधो महाभोगतः

शृंगारीव तरंगिणीपतिरिव स्फारोदयद्वारभूः ।

उ-

37.

त्सर्पत्कपिशोर्षको जय इव क्रव्यादनाथद्विषां

नारीवर्ग रावेष्टकांत[रु]चिरः सालोयमालोक्यते ॥ २५ [॥]<sup>25</sup>

भोगाभोगमनोहरः पण्यशतैरुत्तुंग-

38.

गतां धारयन्

यातः कुंडलितां च यज्ञपुरुषस्याज्ञावशेनागतः ।

रत्नस्वर्णमहानिधिं पुरमिव त्रातुं स शेष स्थितः

प्राकारः सुधया सितोप-

39.

लशिराः संलक्ष्यते हत्वान् ॥ २६ [॥]<sup>26</sup>

कामं कामसदृष्टिपूरकरमारामाभिरामाः सदा ।

स्वच्छंदस्वपततत्यरैर्हिजकुलैरत्यंतवाचालिताः ।

40.

उत्सर्पद्गुणशालिवप्रवलयप्रीतैः प्रसन्ना जनैः ।

रत्नांताश्च बहिः संप्रति भुवः शोभाङ्कुरं बिभ्रतिः ॥ २७ [॥]<sup>27</sup>

लक्ष्मीकुलं क्षीणिभुजो दधानः प्री-

41.

ढोदयाधिष्ठितविग्रहोयं ।

विभ्राजते नागरकाम्यवृष्टि वप्रश्च चौलुक्यनराधिपश्च ॥ २८ [॥]<sup>28</sup>

यावत्पृथ्वी पृथुविरचिताशेषभूभृन्निवेशा ।

42.

यावत्कीर्तिः सगरनृपतेर्विद्यते सागरोयं ।

तावद्व्याधिजवरमहास्थानरत्नानिदान

श्रीचौलुक्यचित्तिपतियशःकीर्त्तनं वप्र एष ॥

43.

॥ २९ [॥]<sup>29</sup>

एकाङ्गनि[प्य]न्नमहाप्र — धः श्रीसिद्धराजप्रतिपन्नबंधुः ।

श्रीपालनामा कविचक्रवर्त्ती प्रशस्तिमेतामकरोत्प्रशस्तां ॥ ३० [॥]<sup>30</sup>

<sup>23</sup> Read अस्मिन्नागरवंशमहिज<sup>०</sup>; <sup>०</sup>प्रीष्टिकवि<sup>०</sup>; वप्र.

<sup>24</sup> Read संप्रधाय सकल.

<sup>25</sup> Read इवेष्टकांत<sup>०</sup>वरः.

<sup>26</sup> Read कण्यशत<sup>०</sup>त्तुंगतां; पुरमिदं; शेषः; हत्वान्.

<sup>27</sup> Read स्वच्छंदःस्व<sup>०</sup> or <sup>०</sup>स्वर<sup>०</sup>; अनातय बहिः; बिभ्रति.

<sup>28</sup> Metre, Indravajrā. Read <sup>०</sup>विहित<sup>०</sup>; <sup>०</sup>वृष्टिप्रस.

<sup>29</sup> Metre, Mondākṛāntā. Read निदानं; एषः.

<sup>30</sup> Metre, Upajāti. Read महाप्रबन्धः.



L. 44. संवत् १२०८ वर्षे चाग्निं यदि [५] गुरौ लिखितं नागरब्राह्मणपंडितवासनेन ॥<sup>31</sup>

चौलुक्य[नाम्ना च]धिपेन कारिता प्रतोलिका या-

45:

[र्जु]न[बा]त्रिकोपनत् ।

• पुनर्नवीना लतफट्टा — त — वेगमिर्जाने — नेन नृपेण कारिता ॥ १ [॥]<sup>32</sup>

चेन्नमासे शुभे पक्षे प्रतिपदुत्वासरे ।

नर्दाष्टनृपे

46.

१६८८ वर्षे प्रशस्ति लिखिता पुनः ॥ २ [॥]<sup>33</sup>

नागरब्राह्मणजोषीवेणीसुतन विष्णुजीकेन लिखिता प्रशस्ति ॥<sup>34</sup>

शुभं भवतु ॥ छ ॥

#### TRANSLATION.

Om! Om! Adoration to Śiva!

(Verse 1.) I praise that will-power of the lord of the (*three*) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(*that power*) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.

(2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (*chuluka*) filled with the holy water of Gaṅgā, that hero named Chulukya who sanctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result.<sup>35</sup>

(3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a lustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.

(4.) Illustrious Mûlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and, as (*becomes*) a (*true*) king, by exceedingly light taxes<sup>36</sup> gained the affection of his subjects.

(5.) He made the Fortuna of the kingdom of the Châpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brâhman, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

<sup>31</sup> Read संवत्. The bracketted figure is not certain, and may have been 2 or 3.

<sup>32</sup> Metre, Upajāti of Varāṇasasthā and Indravainā. Read कारिकोपना.

<sup>33</sup> Metre, Anuṣṭubh. The first foot of the second line is deficient by one syllable. Read प्रशस्तिर्लिखिता.

<sup>34</sup> Read सुतेन; प्रशस्तिः.

<sup>35</sup> Regarding the creation of Chulukya compare also *Vikramāṅkadevacharita*, i, 36, 39ff. The 'cause' is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy hero could proceed.

<sup>36</sup> *Karaiḥ prakṛmasiṣiraiḥ* means, of course, also 'by exceedingly cool rays.' 'As (*becomes*) a (*true*) king,' i.e., one whose behaviour agrees with the etymological meaning of *rājan*, which the Hindus connect with *rañjayati*, 'he gladdens.'

(7. 6.) His son was that front-ornament among kings, called Chāmundaṛāja. Inhaling even from afar the breeze perfumed with the ichor of his (*Chāmunda's*) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (*their opponent's*) rut, and vanished in such wise that even all trace of the fame of that prince was lost.

(7.) From him was born a crest-jewel among princes named Vallabharāja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Mālava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.

(8.) (*After him*) ruled his brother, called the illustrious king Durlabharāja, who, though his heart was bent on love, was not easily accessible (*durlabha*) to the wives of others.<sup>37</sup> When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lāṭa country.

(9.) (*Next*) illustrious king Bhîmadeva, who, though terrible (*bhîma*) to his foes, ever granted enjoyments to his friends, as ruler, carried this load of the earth.<sup>38</sup> What wonder was there that his horses, supremely skilled in accomplishing the five paces (*called 'dhârâ'*), quickly gained Dhârâ, the capital of the emperor of Mālava?

(10.) From him sprang a king, called illustrious Karṇa, an ornament of the ear (*karṇa*) of the earth, who gladdened the auditory passages of the universe with (*the tales of*) his brilliant fame. That righteous one, placing the sacred law before (*him as his shield*), smote with the loud twanging of the sinew (*of his bow*) and with flights of arrows not only the crowd of his foes, but also the Kali age.<sup>39</sup>

(11.) From him was born the illustrious king Jayasimhadeva-Siddhādhiraṇja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Mālava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.<sup>40</sup>

(14.) . . . . . He who, like (*Vishnu*) disguised as a boar, uplifted the earth at the command of the God of gods,<sup>41</sup> was his majesty King Kumārapāla, the crest-jewel of the reign of Śrī,<sup>42</sup> and on account of his majestic power he was considered by the people as Hari who had descended from heaven.

(15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arjorāja, and made (*the goddess*) Chāṇḍī, who was seated on his arm, drunk by satisfying her with the gushing blood,<sup>43</sup> and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Mālava lord, that was suspended at his gate.

<sup>37</sup> See also *Ueber das Sukritasamkirtana*, p. 11.

<sup>38</sup> *Bhāra*, used here as a neuter, is regularly a masculine. Perhaps we ought to write *bhāram imam*.

<sup>39</sup> The poet means to say that Karṇa made only lawful conquests (*dharmya vijaya*), and by his adherence to the sacred law injured wicked Kali.

<sup>40</sup> The poets did not say 'Jayasimha is as brave as a lion,' but 'the lion is as brave as Jayasimha.' *Bhaktiyākrishṇedyaḍi* may possibly also be translated 'to whom Śiva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.

<sup>41</sup> *I.e.* probably Śiva.

<sup>42</sup> *I.e.* the best among those kings whose reign was prosperous.

<sup>43</sup> The goddess Chāṇḍī always must be propitiated by blood, especially by human blood. She is said to be seated on the king's arm, because he possesses *chāṇḍapratāpa*, 'fierce prowess.'

(V. 16.) He who is the path for a new descent of pure virtuous conduct, who is expert in causing the appearance of numerous works of true piety, and who is the leader of the caravan travelling on the road of righteousness, subjects to himself, methinks, (*not only*) the circle of the earth, (*but*) also the arrangement of time, since he now makes the Kṛita age appear and disregards the suitability of the (*time of*) Kali.

(17.) The tree of his prowess, which bears glittering sprouts in the guise of slender fingers, cut off . . . , resplendent flowers in the shape of white umbrellas left behind by the flying king of the North, and as a shining, moist (?) fruit, the severed lotus-head of the ruler of the East, gave wide-spreading shade to his own race.

(18.) The rule of conduct for that (*prince*), for whom Vighneśa (*Gaṇapati*) removed all obstacles, was to protect (*his subjects*); the aim of his councils was the knowledge of omens (*known*) to those who look for results; the battle was the festive amusement of him, whose foes were all destroyed by the multitude of his (*tutelary*) Devis;<sup>44</sup> his army was (*mere*) show for him to whom glorious Someśvara had given regal splendour.<sup>45</sup>

(19.) This earth, that is blessed in being enjoyed by that king (*Kumārapāla*), that is surrounded by the oceans as by a girdle resplendent with glittering jewels, whose breasts are the Snowy Mountain and the Vindhya, bears a sacred settlement of Brāhman, rich in men of a noble caste, called Nagara, which resembles an ornamental ivory-ring placed in its ear.<sup>46</sup>

(20.) Even here Dharma, who has suffered a fall with respect to his feet,<sup>47</sup> joyfully moves about during the whole four ages, since he finds a support for his hands in the sacrificial pillars erected for the series of great sacrifices which the sages continuously performed from the beginning of Brahman's (*life*). Hence the gods gave to this (*town*) its second name Ānandapura.

(21.) Even to-day Kali, though putting forth his energy in the period called after him, does not roam there, because the loud noise of the *Vedas* (*recited*) by crowds of untired Brāhman deafens him, because the smoke of the fires (*blazing up*) with uninterrupted oblations, afflicts him with blindness, because the blows from the tips of the flags (*raised*) on numerous temples of the gods, lame him.

(22.) There even the streets, resplendent with the rays of the jewels in the various ornaments of the Brāhman's wives taking their walks, and made noisy by the auspicious sounds of uninterrupted songs, proclaim the excellence of the most beneficent reign of the king with respect to the splendour of the great wealth that is indicated by never-ending festivals.

(23.) There the Brāhman, descended from the Nāgara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Brāhman-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

<sup>44</sup> The *Prabandhas* mention that Kumārapāla used to worship Kaptēśvari and other Devis in the month of Āśvina according to the custom of his family; see *Ueber das Leben des Jaina Mönches Hemachandra*, p. 45 f.

<sup>45</sup> Compare the expression in the land-grants, *Umāpativaralabdhaprasāda*, which invariably stands before Kumārapāla's name.

<sup>46</sup> *Śrutyāśrayam*, 'placed in its ear,' must probably also be taken with *Nagara* in the sense of 'a home of the *Vedas*.'

<sup>47</sup> Dharma loses in each Yuga one foot, and is one-legged in the Kali age.

(V. 24.) "In consequence of the excellence of the rampart the drinking-fountains" gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the crest jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brâhmanas.

(25.) This rampart resembles a mountain since its foundations go down to the lower world; (*it resembles*) a lover worthy to be praised on account of his great enjoyments (*ślāghyo mahā-bhogataḥ*), since it is worthy of praise on account of its great extent (*ślāghyo mahā-dbhogataḥ*); (*it resembles*) the ocean, since it is a means of (*obtaining*) great prosperity;<sup>48</sup> (*it resembles*) the victory of the foes of the lord of the Rākshasas, since monkeys' heads peep forth from it;<sup>49</sup> (*and it resembles*) a company of women who are pleased with their dear husbands (*ishta-kānta-ruchirah*), since it is resplendent with a coping of bricks (*ishtakā-anta-ruchirah*).

(26.) This circular rampart, whose stone-head is white with stucco, looks like (*the serpent*) Śeṣha<sup>51</sup> who is charming through the size of his folds, who raises a hundred hoods on high,<sup>52</sup> who has curled himself up in the shape of a ring, who has come (*from the nether world*) at the command of Yajñapurusha (*Vishṇu*) and stays (*here*) in order to protect this town, a storehouse of jewels, (*viz.*) of men of a noble caste.

(27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (*one's heart's*) desire, with women, beautiful as Lakshmī, who cause desire to increase,<sup>53</sup> being made most noisy by crowds of Brâhmanas who are intent on singing their sacred texts, (*and*) being bright with men pleased with the lofty encircling rampart that is endowed with excellent qualities.

(28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakshmī (*erected*) by the king,<sup>54</sup> that possesses a loftily rising body and profusely grants desired (*boons*) to the Nāgaras.

(29.) As long as the earth keeps all the mountains in their places assigned to them by Prithu,<sup>55</sup> as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (*which is*) the primary cause of the safety of the sacred settlement of Brâhmanas and a monument of the fame of the illustrious Chaulukya king.

(30.) The emperor of poets, called Śrīpāla, who finished this great composition in one day<sup>56</sup> and had been adopted as a brother by the illustrious Siddharāja, made this excellent eulogy.

Written Samvat 1208, on the 5th (?) day of the bright half of the month of Âśvina, a Thursday, by the Nāgara Brâhman, Paṇḍit Vālaṇa.

<sup>48</sup> I take *toyaniḷayāḥ* as a synonym of *prapāḥ*.

<sup>49</sup> The ocean yields many *ratnas*, the rampart enhances the security and the prosperity of the town.

<sup>50</sup> The lord of the Rākshasas is, of course, Rāvana, who was conquered by Rāma with the help of the monkeys. The monkeys' heads peeping over the rampart of Vaḍugur are the ornamental projections in its coping, which are conventionally called *kapiśīrsha*.

<sup>51</sup> Śeṣha, too, is white.

<sup>52</sup> The hoods are the small domes erected at intervals over the towers of the wall.

<sup>53</sup> For brevity I omit the second translation of the first three *pādas*, merely noting that—referred to the ground outside the town—*ramārāmaḥ* has to be taken with the sense of 'lovely gardens,' *dvija* as 'birds,' and *śālī* as 'rice.'

<sup>54</sup> I take this to mean that a temple of Lakshmī adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

<sup>55</sup> Prithu, finding the earth thickly covered with mountains, pushed them ashunder with his bow.

<sup>56</sup> Compare with this *Prabhāvakacharitra*, xii, 206, quoted above.

(1.) The causeway leading to the Arjuna-Bārikā, built by the Chaulukya king, has been rebuilt by the prince....

(2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (*marked*) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nāgara Brāhman, Joshī Vishṇujika, son of Venī. May it be well.

### XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription,<sup>1</sup> was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Rājshāhī District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3' 2" by 1' 9½", and the writing covers a space of 2' 7½" broad by 1' 5½" high, and is throughout in a state of perfect preservation. The size of the letters is about ⅜". The characters belong to the northern class of alphabets, and may be described as a Bengālī variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nāgarī of the period, I may especially point out the initial *i* and *e*, the single consonants *kh*, *j*, *ṭ*, *ṇ*, *t*, *ph*, *bh*, *r* and *l*, and the conjuncts *ksh*, *jñ*, and *hm*. Besides, it may be noted that the letter *r*, which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts *rgg*, *rṇṇ*, and *rth*, e.g., in *-vargge*, line 6, *-ākīrṇṇa-Kurṇṇāṭa-*, line 8, and *-tirtha-* and *pratyarthi-*, line 12; and that the sign of the *avagraha* is employed four times, to indicate the elision of the vowel *a*, e.g., in *dudhe* 'vasādam', line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory *om om namaḥ Śivāya*, the whole is in verse. As regards orthography, the only points calling for remark are, that *ḥ* is throughout denoted by the sign for *v*; that the (dental) *n* is employed instead of *anuvāra* in *mānsa*, line 8; and that a final *n* has been left unchanged before an initial *j* in *dhīmān jaghāna*, line 17.

The inscription has been carefully and beautifully engraved by Śūlapāṇi, styled *rāṇaka* and described as 'the crest-jewel of the guild of Vārendra<sup>2</sup> artists,' a son of Bṛhaspati, grandson of Manadāsa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umāpatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his *Gītāgovinda*, i, 4, when he says *vdchaḥ pallavayaty-Umāpatidharah*, 'Umāpatidhara makes the words sprout, i.e., his diction is verbose;' for this short characteristic well fits the poem

<sup>1</sup> The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kings of Bengal, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. Beng.*, vol. XXXIV, part I, pp. 128-154. I now re-edited it from an excellent impression taken by Dr. Burgess. [The village of Deopara is in the Godāgāri thānā in the west of the Rāmpur parganā. Godāgāri is on the Ganges, Lat. 24° 28' N., Long. 88° 23' E.; and on sheet 120 of the *Indian Atlas*, there is a 'Daopoor' north-north-east of Godāgāri, but no Deopara is marked near the place; there is another 'Deopoor,' 12 miles east from Godāgāri in Lat. 24° 27', Long. 88° 34½' E.—J. B.]

<sup>2</sup> Vārendri is identified with that part of Bengal which is now called Rājshāhī (or Rājāsāhī). See, e.g., Lassen's *Indische Alterthumskunde*, vol. III, p. 748.



which we have here before us. Besides, tradition<sup>3</sup> makes both poets live under the king Lakshmanasena; and if Umâpatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmanasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Śiva, under the name of Pradyumnasvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (*dākṣiṇātya*), Virasena and others (verse 4), in whose family, called the Sena family, there was born Sâmantasena, who, after he had been engaged in wars in the south, more especially in Karnaṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the *mahārājñī* Yaśodevī (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nānya and Vira, and assailed or conquered the kings of Gauḍa, Kāmarūpa and Kalinga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Virasena clearly is a mythical being, comparable, *e.g.*, to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Sâmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nānya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dight copper-plate inscription,<sup>4</sup> Vijayasena was succeeded by his son Ballâlasena,<sup>5</sup> and Ballâlasena by his son Lakshmanasena. Lakshmanasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere,<sup>6</sup> commenced in

<sup>3</sup> See the extract from a commentary on *Gilagovinda*, i, 4, in Lassen's edition, p. 72, '*Lakshmanasenasya sâmajikān varṇayati*,' the first note on Govardhana's *Āryasaptasatī*, in the *Kāryamālā*; Professor Peterson's edition of Vallabhadeva's *Subhāṣitāvalī*, Introduction, p. 38; Merutunga's *Prabandhachintāmaṇi*, p. 289; and Professor Aufrecht in *Zeitschrift D. M. G.*, vol. XL, p. 142.

<sup>4</sup> *Journal As. Soc. Beng.*, vol. XLIV, part I, p. 11.

<sup>5</sup> According to Dr. Rājendralāl Mitra, *Notices of Sanskrit MSS.*, vol. I, p. 151, Ballâlasena in the *Dānasāgara* calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the *Dānasāgara* was composed in A.D. 1097. These statements I am unable to verify.

<sup>6</sup> See *Indian Antiquary*, vol. XIX, p. 6. My proofs are shortly the following:—

(1) According to Abul-Fazl (*Jour. As. Soc. Beng.*, vol. LVII, part I, p. 2) the difference between a year of the Lakshmanasena era and the corresponding Śaka year is 1041 years.

(2) According to Dr. Rājendralāl Mitra's *Notices of Sanskrit MSS.*, vol. VI, p. 13, a MS. of the *Smṛititattvāmṛita* is dated "La-sam 505 Śakā 1546 ||."

(3) Taking the Lakshmanasena year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS. work out satisfactorily, thus:—

La. sam 74 (expired), Vaiśākha-vadi 12 Gurau = Thursday, 19th May, A. D. 1194.

La. sam 317 (expired), Chaitra-sudi 1 Gurau = Thursday, 7th March, A.D. 1437.

La. sam 376 (expired), Pausa-vadi 13 Budhe = Wednesday, 13th January, A. D. 1496.

La. sam 399 (expired), Vaiśākha-vadi 4 Chandre = Monday, 18th April, A. D. 1519.

La. sam 424 (expired), Pausa-sudi 10 Śukre = Friday, 4th January, A.D. 1544.

La. sam 433 (current), Kārttika-vadi 7 Śukre = Friday, 20th November, A. D. 1551.

In his *Kaśmir Report*, p. 64, Professor Bühler is speaking of a Gayā inscription of Lakshmanasena, dated Vikrama 1173 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadeva's *Subhāṣitāvalī*, Introduction, p. 34. I am not aware of the existence of any Sena inscription dated in the Vikrama era.



A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umāpatidhara, was (still) living under Lakshmanasena, as an older contemporary, as I take it, of the poet, Jayadeva.

TEXT.<sup>7</sup>

L. 1.

ओं<sup>8</sup> [॥<sup>9</sup>] ओं नमः शिवाय ॥

वक्षीशुकाहरणसाध्वसकष्टमौलिमाख्यच्छटाहतरतालयदीपभासः ।

देव्यास्त्रपासुकुलितं सुखमिन्दुभाभिर्वीक्ष्याननानि हसितानि जयन्ति शम्भोः ॥<sup>10</sup>—[1].

लक्ष्मीवल्लभ-

2.

शैलजादयितयोरद्वैतलीलागृहं

प्रद्युम्नेश्वरशब्द(ब्)लाञ्छनमधिष्ठानं नमस्कुर्महे ।

यत्रालिङ्गनभङ्गकातरत[या]<sup>11</sup> स्थित्वान्तरे कान्तयो-ह्वीभ्यां कथमप्यभिन्नतनुताशिल्पे ऽन्तरायः कृतः ॥<sup>12</sup>—[2].

यत्सिंहासनमीश्वर-

3.

स्य कनकप्रायं जटामण्डलं

गङ्गाश्रीकरमञ्जरीपरिकरैर्यन्त्रामरप्रक्रिया ।

स्नेतोत्पलफणाञ्चलः शिवशिरःसन्दानदामोरग-

च्छन्नं यस्य जयत्यसावचरमो राजा सुधादीधितिः ॥ —[3].

वंशे तस्यामरस्त्रीवि-

4.

ततरतकलासाक्षिणी दाक्षिणात्य-

क्षोणीमैर्वीरसेनप्रभृतिभिरभितः कीर्त्तिमङ्गिर्व्य(ब्)भूवे ।

यच्चारिद्वानुचिन्तापरिचयशुचयः सृक्तिमाध्वीकधाराः

पाराशर्येण विश्वश्रवणपरिसरप्रीणनाय प्रणीताः ॥<sup>13</sup>—[4].

तस्मिन् से-

5.

नान्ववश्ये प्रतिसुभटशतीत्सादनव्र(व्र)ज्जवादी

स व्र(व्र)ज्जवाक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः ।

उद्गीयन्ते यदीयाः खलदुदधिजलोल्लोलशीतेषु सेतोः

, कच्छान्तेष्वप्सरोभिर्हृशरथतनयस्यर्जया युद्धगाथा-

6.

: ॥ —[5].

यस्मिन् सङ्गरचत्वरे पटुरटसूर्योपपन्नतद्विष-

हर्गे येन कृपाणकालभुजगः खेलायितः पाणिना ।

द्विधीभूतविपक्षकुञ्जरघटाविस्मिष्टकुम्भस्थली-

सुक्तास्थूलवराटकापारकरव्वरा-

<sup>7</sup> From an impression by the Editor.<sup>8</sup> Expressed by a symbol.<sup>9</sup> Metro, Vasantatilakā.<sup>10</sup> This *akshara* originally was यं, but the sign of *anusvara* is struck out.<sup>11</sup> Metro, Śārdūlavikrīḍita; and of the next verse.<sup>12</sup> Metro, Sragdharā; and of the next verse.

L. 7.

सं तदद्याप्यभूत् ॥ <sup>13</sup>—[6].

गृहाङ्गुसुपागतं व्रजति पत्तनं पत्तना-

इनाङ्गनमनुदुतं भ्रमति पादपं पादपात् ।

गिरिर्गिरिमधिश्रितन्तरति तोयधिसोयधे-

र्यदौयमरिसुन्दरीसरकपृष्ठलग्नं यशः ॥ <sup>14</sup>—[7].

दुर्वृत्तानामयमरि-

8.

कुलाकीर्णकपर्णाटलक्ष्मी-

लुण्ठकाणां कदनमतनोत्तादृगेकाङ्गवीरः ।

यस्मादद्याप्यविहृतवसामान्समेदःसुभिन्ना<sup>15</sup>हृत्पौरस्त्यजति न दिशं दक्षिणां प्रे[त]भर्ता ॥ <sup>16</sup>—[8].

उहन्वीन्याज्यधूमैर्मृगशिशुरसिताखिल-

9.

वेखानसखी-

स्तन्यस्त्रीराणि कीरप्रकरपरिचितव्र[ज]पारायणानि ।

येनासेव्यन्त शेषे वयसि भवभयास्कन्दभिर्भस्करोन्द्रेः

पूष्णीस्तङ्गानि गङ्गापुलिनपरिसरारण्यपुण्याश्रमाणि ॥ <sup>17</sup>—[9].

अचरमपरमात्मज्ञानभी-

10.

आदमुष्माभिजभुजमदमत्तारातिमाराङ्गवीरः ।

अभवदनवसानोन्निकनिर्णिक्ततत्तद्गुणनिवहमहिम्नां वेश्म हेमन्तसेनः ॥ <sup>18</sup>—[10].

मूर्धन्यर्द्धेन्दुचूडामणिचरणरजः सत्यवाक्कण्ठभित्तौ

शास्त्रं श्रोत्रेति-

11.

केशाः पदभुवि भुजयोः क्रूरमूर्ध्वीकिणाङ्गः ।

नेपथ्यं यस्य जज्ञे सततमियदिदं रत्नपुष्पाणि हारा-

स्ताडङ्गं नूपुरसङ्गनकवलयमप्यस्य भृत्याङ्गनानाम् ॥ <sup>19</sup>—[11].

यद्दोर्व्वसिविलासलब्ध(व्य)गतिभिः शल्यैर्व्विदोर्णोरसां

12.

वीराणां रण[ती]र्थवैभववशाद्विष्यं वपुर्व्वि(र्व्वि)भ्रताम् ।

संसङ्गामरकामिनीस्तनतटीकाश्मीरपद्माङ्कितं

वक्षः प्रागिव सुग्धसिद्धमित्युनैः सातङ्गमालोकितम् ॥ <sup>20</sup>—[12].

प्रत्यर्थिव्ययकेलिकर्मणि पुरः स्मरं मुखं वि(वि)भ्रतो-

र-

13.

तस्यैतदसेष कौशलमभूद्दाने हयोरङ्गतम् ।

शत्रोः कोपिं दधे ऽवसादमपरः सख्युः प्रसादं व्यधा-

देको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ —[13].

महाराज्ञी यस्य स्वपरनिखिलान्तःपुरवधू-

14.

शिरोरत्नत्र्येणीकिरणसरणिस्मेरचरणा ।

निधिः कान्ते[.]<sup>21</sup> साध्वीव्रतविततनिखोज्ज्वलयशा<sup>13</sup> Metre, Śārdūlavikrīḍita.<sup>14</sup> Metre, Prithvī.<sup>15</sup> Read °सख°.<sup>16</sup> Metre, Mandākrāntā.<sup>17</sup> Metre, Sragdharā.<sup>18</sup> Metre, Mālinī.<sup>19</sup> Metre, Sragdharā.<sup>20</sup> Metre, Śārdūlavikrīḍita; and of the next verse.<sup>21</sup> This sign of *visarga* was originally omitted, and has been added afterwards.

यशोदेवी नाम त्रिभुवनमनोव्राजतिरभूत् ॥ <sup>22</sup>—[14].

ततस्त्रिजगदीश्वरात्मजनिष्ट देव्यास्ततो-

प्यरातिव(ब)लशतनोज्ज्व-

L. 15.

लकुमारकेलिक्रमः ।

चतुर्जलधिमेखलावलयसीमविश्वभरा-

विशिष्टजयसान्वयो विजयसेनपृथ्वीपतिः ॥ <sup>23</sup>—[15].

गणयतु गणशः को भूपतींस्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा ।

इह जगति विषे-

16.

हे स्वस्य वंशस्य पूर्वः पुरुष इति सुधांशी केवलं राजशब्द(ब्द): ॥ <sup>24</sup>—[16].

संख्यातीतकपीन्द्रसैन्यविभुना तत्सारिजेतुस्तुलां

किं रामेण वदाम पाण्डवचमूनाग्निं पार्थेन वा ।

हेतोः खल्लतावतंसितभुजामात्रस्य येनार्जितं

सता-

17.

ओधितटीपिनहवसुधाचक्रैकराज्यं फलम् ॥ <sup>25</sup>—[17].

एकैकेन गुणेन यैः परिणतं तेषां विवेकादृते

कारिण्यपरस्य रक्षति सृजत्यन्यस्य कृत्स्नं जगत् ।

देवोयं तु कृपैः कृतो व(ब)हुतिर्हीमान्<sup>26</sup> जघान द्विषो

हस्तस्थानपुष्यक्षार च

18.

रिपूच्छेदेन दिव्याः प्रजाः ॥ —[18].

दक्षा दिव्यभुवः प्रतिष्ठितिभृतासुर्वीसुरीकुर्वता

वीरासृग्निपिलाञ्छितो ऽसिरसुना प्रागेव पक्षीकृतः ।

नेत्यं चेत् कथमन्यथा<sup>27</sup> वसुमती भोगे विवादोन्मुखी

तत्प्राकृष्टपाणधारिणि गता भ-

19.

ङ्गं द्विषां सन्ततिः ॥ —[19].

त्वं नान्यवीरविजयोतिं गिरः कवीनां श्रुत्वा ऽन्यथामननरूढनिगूढरोषः ।

गौडिन्द्रमद्रवदपाकृत कामरूपभूपं कलिङ्गमपि यस्तरसा जिगाय ॥ <sup>28</sup>—[20].

शूरमन्य इवासि नान्य किमिह स्वं राघव स्नाचसे

स्य-

20.

ह्रीं वर्धन सुख वीर विरतो नाद्यापि दर्पस्तव ।

इत्यन्योन्यमहर्षिप्रणयिभिः कोलाहलैः क्षामुजां

यत्कारागृह्यामिर्ह्येभ्योमितो निद्रापनोदक्रमः ॥ <sup>29</sup>—[21].

पाश्चात्यचक्रजयकेलिषु यस्य यावद्भङ्गाप्रवाहमनुधावति

21.

नौविताने ।

भर्गस्य मौलिसरिदभसि भस्मपङ्कलग्नोज्ज्वलेव तरिरिन्दुकला चकास्ति ॥ <sup>30</sup>—[22].

<sup>22</sup> Metro, Śikharīpt.

<sup>23</sup> Metro, Prithvl.

<sup>24</sup> Metro, Mālinī.

<sup>25</sup> Metro, Śārdūlavikrīḍita; and of the two next verses.

<sup>26</sup> Read •मात्रवान्.

<sup>27</sup> Originally कथमन्यथा, but the sign of *anusvara* is struck out.

<sup>28</sup> Metro, Vasantatilakā.

<sup>29</sup> Metro, Śārdūlavikrīḍita.

<sup>30</sup> Metro, Vasantatilakā.

सुक्ताः कर्पासवीजैर्गन्धकतश्चकलं शाकपत्रैरक्षतवू-  
पुष्पै रूपाणि रत्नं परिणतिभिदुरैः कुचिभिर्हृदिमानाम् ।  
कुशाण्डीवल्लीणां वि-

L. 22.

कसितकुसुमैः काञ्चनं नागरीभिः

शिष्यन्ते यत्प्रसादाद्(इ) इविभवशुभां योषितः ओजियांणाम् ॥ <sup>31</sup>—[23].  
अत्रान्तविश्राणितयज्ञयूपस्तम्भावलीं द्रागवलम्ब(म्ब)मानः ।  
यस्यानुभावाद्भुवि सञ्चचार कालक्रमादेकपदोपि धर्मः ॥ <sup>32</sup>—[24].  
मेरोरा-

23.

हृतवैरिसङ्कुलतटादाह्वय यज्वामरान्

व्यत्यासं पुरवासिनामङ्गत यः स्वर्गस्य मर्त्यस्य च ।  
उत्तुङ्गैः सुरसङ्घभिश्च विततैस्तैश्च श्रेणीकृतं  
चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्व्वपुः ॥ <sup>33</sup>—[25].  
।दक्याखामूलकाण्ड गगनतलम-

24.

हान्भोधिमध्यान्तरीयं

भानोः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नशैलम् ।  
आलम्ब(म्ब)स्तम्भमेकं त्रिभुवनभजनस्यैकशेषं गिरीणां  
स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ <sup>34</sup>—[26].  
प्रासादेन तवामुनैव हरितामध्वा

25.

निरुद्धो मुधा

भानोद्यापि कृतोस्ति दक्षिणदिशः कोणान्तवासी मुनिः ।  
अन्यामुच्छपथोयमृच्छतु दिशं विन्ध्योप्यसौ वर्द्धतां  
यावच्छक्ति तथापि नास्य पदवीं सौधस्य गाहिष्यते ॥ <sup>35</sup>—[27].  
स्रष्टा यदि स्रज्यति भूमिचक्रे सुमेरुमृत्पिण्डविव-  
र्त्तनाभिः ।

26.

तदा घटः स्यादुपमानमस्मिन् सुवर्णकुम्भस्य तदर्पितस्य ॥ <sup>36</sup>—[28].  
वि(वि)लेशयविलासिनीमुकुटकोटिरद्वापुर-  
स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुरः ।  
चखान पुरवैरिणः स जलमग्न-

27.

पौराङ्गना-

स्तनैणमदसौरभोजलितचञ्चरीकं सरः ॥ <sup>37</sup>—[29].  
उच्चित्राणि दिगम्ब(म्ब)रस्य वसनान्यर्द्धाङ्गनास्वामिनो  
रत्नालङ्कतिभिर्व्विशेषितवपुःशोभाः शतं सुभ्रुवः ।  
पौराण्याश्च पुत्रीः श्मशानवसतेर्भिच्छाभु-

28.

जोस्याक्षयां

लक्ष्मीं स व्यतनोहरिद्रभरणे सुशो हि सेनान्वयः ॥ <sup>38</sup>—[30].

<sup>31</sup> Metre, Sragdharā.<sup>32</sup> Metre, Indravajrā.<sup>33</sup> Metre, Śārdūlavikrīḍita.<sup>34</sup> Metre, Sragdharā.<sup>35</sup> Metre, Śārdūlavikrīḍita.<sup>36</sup> Metre, Upajāti.<sup>37</sup> Metre, Prithvī.<sup>38</sup> Metre, Śārdūlavikrīḍita.

चित्रचीमेभचर्मा हृदयेविनिहितललहारोरेन्द्रः

श्रीखण्डोदभक्षा करमिलितमहानीलरत्नाचमालः ।

वेषस्तेनास्य तेने गरुडमणिलतागोन-

L. 29.

सः कान्तमुक्ता-

नेपथ्यनृत्तिरिच्छासमुचितरचनः कल्पकापालिकस्य ॥ <sup>39</sup>—[31].

वा(वा)होः केलिभिरद्वितीयकनकच्छत्रं धरित्रीतलं

कुर्वाणेन न पर्यशेषि किमपि स्वेनैव तेनेहितम् ।

किन्तुर्क्षी दिशतु प्रसन्नवरदोष्यर्जुन्दीलिः

30.

परं

स्वं सायुज्यमसावपश्चिमदशाशेषे पुनर्हास्यति ॥ <sup>40</sup>—[32].

प्रस्तोतुमस्य परितश्चरितं क्षमः स्यात्प्राचेतसो यदि प्राग्भरनन्दनो वा ।

तत्कीर्त्तिर्पूरसुरसिन्धुविगाहनेन वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥ <sup>41</sup>—[33].

यावद्वास्तोस्यति-

31.

पुरधुनी भूर्भुवःस्वः पुनीते

यावच्चान्द्री कलयति कलौत्ससतां भूतभर्तुः ।

यावच्चेतोऽमयति सतां श्वेतिमानं त्रिवेदी

तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥ <sup>42</sup>—[34].

निर्णिक्तसेनकुलभूपतिमौक्तिकानामग्रनिलय-

32.

यनपञ्चलसूत्रवक्षिः ।

एषा कवेः पदपदार्यविचारशुद्धवु(बु)द्धेर्मापतिधरस्य कृतिः प्रशस्तिः ॥ <sup>43</sup>—[35].

ध[र्म्म]<sup>44</sup>प्रणम्य मनदासनसा ह(वृ)हस्यतेः सूरुरिमां प्रशस्तिं [1\*]

चखान वारेन्द्रकशिल्पिगोष्ठीचूडामणी राणकशूलपाणिः ॥ <sup>45</sup>—[36].

#### TRANSLATION.

Om !

Om ! Adoration to Śiva !

(Verse 1.) Triumphant are the faces of Śambhu,<sup>40</sup> which smile, when by the rays of the moon they see the shame-contracted countenance of Devī, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.

(2.) We adore the (*deity*) designated Pradyumneśvara, that home of the playful joining together of the beloved of Lakshmi and the husband of the daughter of the mountain,<sup>47</sup> where the two goddesses, stepping between their lovers for fear lest they

<sup>39</sup> Metre, Śragdharā.

<sup>40</sup> Metre, Śārdūlavikrīḍita.

<sup>41</sup> Metre, Vasantatilakā.

<sup>42</sup> Metre, Mandākrāntā.

<sup>43</sup> Metre, Vasantatilakā.

<sup>44</sup> This *akṣhara* originally was श्री, but it seems to have been altered to धर्म. The (lingual) ष of प्रणम्य is quite clear in the impression.

<sup>45</sup> Metre, Upajāti.

<sup>46</sup> I. e. Śiva, 'the five-faced' (*Pañchānana*).

<sup>47</sup> Pradyumneśvara is here clearly a name of the god usually called Hari-Hara (Viṣṇu-Śiva), who represents the union of the two divine personalities in one. See M. Mouier-Williams, *Brāhmanism and Hinduism*, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

(7. 3.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of Ísvara; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (and) who, has the serpent which encircles the head of Śiva, covered with its bright expanded hoods, for his umbrella.

(4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, Vīrasena and the rest, famous on both (their parents') sides; the record of whose deeds has purified the streams of honied verse which the son<sup>48</sup> of Parāśara has made to flow to please the ears of all mankind.

(5.) In that Sena family was born that head-garland of the clans of Brāhmanas and Kshatriyas, Sāmantasena, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son<sup>49</sup> of Daśaratha carried on near the border of the dam<sup>50</sup> which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.

(6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (by him).

(7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (and) crossed sea after sea.

(8.) This hero, singly,<sup>51</sup> slaughtered the wicked robbers of the wealth of Karṇāṭa, overrun by hostile tribes, to such an extent, that the ruler<sup>52</sup> of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.

(9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(hermitages) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (and) where crowds of parrots knew by rote the texts of the *Vedas*.

(10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born Hemantasena, a hero who destroyed<sup>53</sup> adversaries proud in the strength of their arms, (and) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.

(11.) On his head he had the dust of the feet of the half-moon-crested (god), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

<sup>48</sup> I. e. the poet Vyāsa.

<sup>49</sup> I. e. Rāma.

<sup>50</sup> I. e. the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon.

<sup>51</sup> I am not sure that this is the exact meaning of the word *ekāṅga* of the original; but *ekāṅga-vīra* looks as if it were intentionally employed in opposition to *ekaturāṅga-bala*, 'an entire or complete army, comprising elephants, chariots, cavalry and infantry.'

<sup>52</sup> I. e. Yama, the regent of the southern quarter.

<sup>53</sup> The original has *mārdānakavīraḥ*, 'a hero whose characteristic it was to destroy' (?).



decoration, while diamond-flowers, pearl-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

(V. 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid-Siddha couples.<sup>54</sup>

(13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants,<sup>55</sup> both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.

(14.) His royal consort was (*the lady*) named Yaśodevī, whose feet were brightened by a series of rays of the lines of prest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.

(15.) And from that royal lady there was born to that ruler of the three worlds (*a son*), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.

(16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.

(17.) How could we say that Rāma, the lord of the countless hosts of the monkey-chief, or Prithā's son, the leader of the Pāṇḍava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?

(18.) Of (*the gods*) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (*king*), transformed into a divine being by (*his*) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.<sup>56</sup>

(19.) He surely had already before made his sword, written on with the blood of heroes, the deed (*to prove*) that he had given places in heaven to opposing princes and in return accepted (*from them*) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?

(20.) Hearing the words of the poets "thou hast defeated Nānya and Vīra,"<sup>57</sup> and

<sup>54</sup> I. e. because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

<sup>55</sup> In the original, *pratyaṛthi-vyaya-keli-karmaṇi* has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (*wealth, etc.*) on every suppliant.'

<sup>56</sup> Because the heroes slain in battle are transferred to heaven.

<sup>57</sup> The next verse shows that *Nānya* and *Vīra* must be taken here as proper names. *Nānya* we find again (as was first pointed out to me by Dr. Burgess) in *Nānyadeva*, the founder of the Karmāṭaka dynasty of Nepāl (*Indian Antiquary*, vol. IX, p. 188; vol. XIII, p. 418; Bendall's *Catálogo*, Introduction, p. xv), who is placed in Śaka 1019=A.D. 1097 (Pischel, *Katalog der Bibl. d. D. M. G.*, vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.

mistaking them (*to mean that he had not defeated another hero*), filled with hidden rage, he impetuously assailed the lord of Gauḍa, put down the prince of Kāmarūpa, and defeated the Kalinga.

(V. 21.) "You seem to consider yourself a hero, Nānya." "Why do you boast of yourself, hero, Rāghava?" "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vira?"—Such mutual bickering, which went on day and night among the kings (*imprisoned by him*), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.

(22.) The moon's crescent shines (*on Śiva's head*) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's<sup>68</sup> crest and abandoned there, when (*the king's*) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.

(23.) Through his favour the Brāhmanas versed in the *Vedas* enjoy so much wealth that their wives are taught by the wives of the towns-people (*the knowledge of*) pearls with cotton-seed, (*of*) emeralds with grass-leaves, (*of*) silver-pieces with gourd-flowers, (*of*) jewels with the ripened contents of pomegranates, (*and of*) gold with the blooming flowers of *kushmāṇḍī* creepers.<sup>69</sup>

(24.) His doing it was that Virtue, though in the course of time she had become one-legged,<sup>70</sup> was walking about on earth, by nimbly leaning on the ~~ends~~ of posts of the sacrifices which he never was tired of offering.

(25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth<sup>71</sup> to appear the one like the other.

(26.) That ruler of the earth built a high temple of Pradyumneśvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (*a temple which is*) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (*which is*) the one column of support of the house of the three worlds, (*and*) the unique representative of all mountains.

(27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (*Agastya*) still an inhabitant of a corner of the southern quarter. Let him give up his compact<sup>72</sup> and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.

(28.) When the creator shall fashion a jar, using the earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one *may* compare the golden cupola, placed by the (*king*) on this (*temple*).

<sup>68</sup> I. e. Śiva's.

<sup>69</sup> I understand this verse to mean that the wives of the Śrotriyas, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeople, that the things looking like cotton-seeds were pearls, etc.

<sup>70</sup> As she is represented to be in the Kali-age. Compare *Journal Amer. Or. Soc.*, vol. VII, p. 26, verse 10.

<sup>71</sup> Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.

<sup>72</sup> Viz. the compact by which the Vindhya mountain, which had prostrated itself before Agastya, was to remain in that position, so long as the sage should stay in the south. See e.g. S. P. Pandit's note on *Raghuvamśa*, vi, 61.

(V. 29.) Before (*the temple of*) Pura's enemy<sup>83</sup> he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (*and*) to which the bees are attracted by the fragrance of the musk from the breasts of the citizens' wives who bathe in it.

• (30.) He provided bright-coloured dresses for the naked;<sup>84</sup> a hundred lovely female (*attendants*), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sena family how to support the poor.

(31.) Replacing (*the god's*) elephant-hide by variegated silken clothes,<sup>85</sup> putting round his breast a large pearl-string instead of the huge serpent, applying (*to his skin*) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.

(32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (*besides his*), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on ~~him~~? Yet this (*we pray*),—when the end of his days has come, may he grant to him final union with himself!

(33.) Fully to eulogise his doings would be a task suitable for the offspring of Prachetas or the son of Parāśara.<sup>86</sup> We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.

(34.) So long as the river<sup>87</sup> of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;<sup>88</sup> so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!

(35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umāpatidhara, whose understanding is purified by the study of words and their meanings.

(36.) The Rāṇaka Śūlapāṇi, the son of Bṛihaspati, grandson of Manadāsa, (*and*) great-grandson of Dharma, the crest-jewel of the guild of Vārendra artists, has engraved this eulogy.

<sup>83</sup> I. e. Śiva.

<sup>84</sup> *Digambara* 'having only the sky or atmosphere for raiment, naked,' is an epithet of Śiva; *Ardhāṅgandsvāmin* = *Ardhāṅdrīśa*, a name of Śiva represented as half male and half female.

<sup>85</sup> Of course, *chitrakṣaum-obhacharmanā* and the following words in the original qualify *veshas*; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.

<sup>86</sup> I. e. Vālmiki and Vyāsa.

<sup>87</sup> I. e. the Ganges.

<sup>88</sup> I. e. Śiva.

## XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

By E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates,<sup>1</sup> which were found at Sûnak, a village about fifteen miles east-south-east from Pattan, North Gujarât, and about five miles west of Uñjhâ<sup>2</sup> railway station. They are now in the possession of Mr. Nârâyaṇ Bhârati, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been cut, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskrit prose. The date of the grant was the day of an eclipse of the moon (*somagrâhṇa*), which took place on Monday, the 15th day of the bright half of Vaiśākha, in Vikrama-Saṁvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—"The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon *tithi* of Vaiśākha of northern Vikrama-Saṁvat 1148 expired, or southern Vikrama-Saṁvat 1147 current. The *tithi* ended at about 50 *ghaṭis*, 53 *palas*, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same *tithi* in southern Vikrama-Saṁvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Saṁvat 1148 current there was no eclipse on the given *tithi*."<sup>3</sup>

The donor was the *mahārājādhirāja* Karṇadeva, surnamed Trailokyamalla. This is the Chaulukya king Karṇa I., who, according to Dr. Bühler,<sup>4</sup> reigned from Vikrama-Saṁvat 1120 to 1150. The king issued the order, which contains the grant, from Anahilapāṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Ānandapura. The grant consisted of a piece of land at Laghu-Ḍābhī, i.e., Little Ḍābhī, from the proceeds of which a tank (*vāpī*) at Sûnaka was to be maintained. The land granted in Laghu-Ḍābhī was bounded on the north-west by the village of Saṇḍera.

Anahilapāṭaka is, of course, Anhilvād, the capital of the Chaulukyas, and Ānandapura, the modern Vadnagar.<sup>5</sup> Sûnaka is identical with the modern village of Sûnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—"The names you give are still the names of villages in the vicinity of Sûnak, and they are placed thus:—Ḍābhī is about one mile south-west of Sûnak, and Saṇḍera, a village considerably larger than either, is about three miles south-west by west of Ḍābhī

<sup>1</sup> [The accompanying facsimile reproduction of the impressions is of the size of the originals.—J. B.]

<sup>2</sup> This place is mentioned in a later Chaulukya grant; *Ind. Ant.*, vol. VI, p. 210, and vol. XVIII, p. 178. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujarât of the Kāvāḍ Kulambis or Kunbis.—Burgess, *Notes of a Visit to Gujarât in 1869*, pages 58—61.]

<sup>3</sup> [It appears from Oppolzer's *Canon der Finsternisse*, that the lunar eclipse of May 1091 occurred at 3h. 14m. A.M. (Bombay time), on Tuesday, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 50° west of Bombay, and the eclipse was a partial one of 6·4 digits. That of 24th April 1092 was total and the time of the middle of it was 8h. 3m. P.M., at Bombay.—J. B.]

<sup>4</sup> *Ind. Ant.*, vol. VI, p. 213.

<sup>5</sup> *Ante*, p. 154 and p. 295.

विष्णोर्मन्त्रं ॥ १८ ॥ विष्णोस्त्वश्रुतिः । धर्मात्मा च हा ह्यथीमदा  
 हिलपाटकसमन्त्रं साक्षात्तलीति प्रादित्तमदा सा ज्ञातिना कश्मी  
 चिलाका महवथी कर्षस्त्रितः । श्वस्तु क्वाक्षेनं श्रीमदानन्दगुप्ततित द्व  
 द्विशयं विक्रयामशर्तानं ध्याति नः समन्त्रया कहुकवानवाल्म  
 णात्रनाम्ननिवासि क्कनयनाश्च तावद्वल्लभ्युतः । नैतिदिने दद्यात्  
 अथस्त्रिभगदणयं वैलित्रं सोऽनगुरुं रुगवंतं सतानीयति म  
 चर्थोऽसंसायाश्च रतांति त्रितोऽदिकं । आमुष्ठाकंसयत्तमंगी क  
 लयिन्नासात्वनश्च दुण्यल्लान्ति हुद्वाद्यश्चनकं गाम्भिरस्त्रि  
 कठकुंरमहादत्तवनकारितं वायित्तपुडाभी गाम्भिरकुं  
 मया लोलात्तकुलश्चामिनोऽसक्तनाम्ना पलस्त्रितं त्रिभय  
 ५० लो १२ वदन्ति कल ४० । तिदलचतुश्चयश्चमौ शाश्वतान्  
 कस्तवमन्त्रा ॥ रिः घटत्रा च श्याश्च ॥ १०० ॥



[illegible]



or Laghu-Dābhi, as it is still sometimes called. To tally with the geography of the place, Sandera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Dābhi and thus lying, in respect to Sandera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sūnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahasralinga talāo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the *dātaka*, and with the signature of the king. The writer, Kekkaka, was the son of the Kāyastha Vateśvara, who seems to be identical with Vateśvara, the son of the Kāyastha Kāñchana, the writer of a grant of Bhīma I., dated Vikrama-Saṃvat 1086.<sup>6</sup>

It may be noted in passing that a grant of Bhīmadēva, which was lately published by Mr. Fleet,<sup>7</sup> seems to belong to Bhīma I., and not to Bhīma II., as it was written by the same Vateśvara, the son of the Kāyastha Kāñchana, and as the *dātaka* of both grants was the *mahādādhivigrahika* Śrī-Chaṇḍaśarman. Consequently, the date of Mr. Fleet's inscription, Saṃvat 93, cannot refer to the Simha era, but is probably, as Dr. Bühler took it to be,<sup>8</sup> an abbreviation for Vikrama-Saṃvat 1093.

As in the grant of the later Chaulukya king Bhīma II.,<sup>9</sup> the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karnadeva.

TEXT.

PLATE I.

1. श्री विक्रमसम्बत् ११४८ वेशाख शुदि १५ सोमे । अथेह श्रीमदश-
2. हिलपाटके समस्तराजावलीविराजितमहाराजाधिराजश्रीम-
3. श्रीलोकेश्वरः<sup>10</sup> श्रीकर्णदेवः स्वभुज्यमानश्रीमदानंदपुरप्रतिवह्व-
4. द्विशत्यधिकग्रामयतांतःपातिनः समस्तराजपुरुषान् ब्राह्म-
5. शोत्तरांस्तत्रिवासिजनपदांश्च बोधयत्यस्तु वः संविदितं यथा ।
6. अथ सोमप्रहणपर्वणि चराचरगुरुं भगवंतं भवान्नीपतिम-
7. श्रुत्वा संसारासारतां विचिंत्य ऐहिकमासुखिकं च फलमंगीक-
8. त्व पिबोरात्मनश्च पुण्ययशोभिद्वये स्तनकग्रामि रसोवि-
9. कठपुरमहादेवेन कार्त्तिवाप्यै लघुडाभीग्रामि कुटुं० ज-
10. सपाल । लाला । वकुलस्वामिनां सत्कनामोपलक्षितभूमिः<sup>11</sup> पा-
11. हला १२ वदंति<sup>12</sup> हल ४ इति हलचतुष्टयभूमी शासनेनोद-
12. कपूर्वमक्षामिः प्रदत्ता । अस्माच्च भूमेः पूर्वखां ।

PLATE II.

13. दिशि भहारिकाक्षेत्रं । तथा ब्राह्मणवद । नेहा । ला-
14. साक्षेत्रं च । दक्षिणस्यां मृद्विरामक्षेत्रं । पश्चिमायां संडिरपा-

<sup>6</sup> *Ind. Ant.*, vol. VI, p. 194.

*Ibid.*, vol. XVIII, p. 108.

*Ibid.*, vol. VI, p. 185 and p. 213.

<sup>9</sup> See the facsimile, *Ind. Ant.*, vol. XI, p. 73, and the drawing, vol. VI, p. 195, note.

<sup>10</sup> Read श्रीलोकेश्वरः.

<sup>11</sup> Read वदंती.

15. मसीमा । उत्तरस्यामिव संडिरग्रामसीमा ॥ इति चतुराष्टाटो-  
 16. पलक्षिता भूमिमेनामवगम्य तन्निवासिजनपदैर्यथादी-  
 17. यमानभागभोगकरहिरण्यादि सर्वमाज्ञाश्रवणविधेयै-  
 18. भूत्वा ऽस्यै वाप्यै संसुपनेतव्यं सामान्यं चैतत्पुण्यफलं मत्वा  
 19. परिपुंथना केनापि न कार्या । उक्तं च भगवता व्यासेन । षष्टि-  
 20. वर्षसहस्राणि<sup>12</sup> स्वर्गे तिष्ठति भूमिदः । आच्छेता<sup>13</sup> चानुमंता च  
 21. तान्येव नरकां<sup>14</sup> वसेत् ॥ लिखितमिदं शासनं कायस्थवटेश्व-  
 22. रसुत आक्षपटलिककेककेन । दूतको ऽत्र महासांघिवि-  
 23. ग्रहिकश्रीचाहिल इति [॥\*] श्रीकर्णदेवस्य ॥

## TRANSLATION.

Om. Vikrama-Samvat 1148, Vaisākha Śudi 15, on Monday. To-day, here, in the prosperous Anahilapātaka, the illustrious Trailokyamalla, (*alias*) the illustrious Karnadeva, the mahārājādhirāja, who is adorned with a continuous-line of kings (*his ancestors*), informs all royal officers connected with the one hundred and twenty-six villages belonging to (*the division of*) the prosperous Ānandapura which is in his (*the king's*) possession, and the Brāhmaṇas and other people who inhabit this (*division*):—

“Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavānī (i.e., Śiva), having considered the vanity of the world, and believing in the rewards (*of charity*) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Thakkura Mahādeva caused to be constructed in the village of Sūnaka,—*hala* 4, *i.e.*, (*in words*) four ploughs of land, carrying (*i.e.*, requiring as seed corn) 12 *pāilām* (*or* 48 *sers*),<sup>15</sup> belonging to the householders (*kuṭumbin*) Jasapāla (*i.e.*, Yaśahpāla), Lālā, and Bakulasvāmin, and designated by (*their*) names, in the village of Laghu-Dābhī. On the east of this land is the field of Bhaṭṭārikā, and the fields of the Brāhmaṇas Rudra, Nehā, and Lālā; on the south, the field of Mahisharāma; on the west, the boundary of the village of Saṇḍera; on the north, likewise, the boundary of the village of Saṇḍera. Knowing this land, thus defined by its four boundaries, (*and*) being obedient to (*this*) order on hearing (*it*), the people inhabiting this (*land*) shall deliver for that tank, as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (*to all*), nobody shall cause obstruction (*to its owner*). And the holy Vyāsa has said:—‘He who gives land remains in heaven for sixty thousand years; both he who takes (*it*) away and he who assents (*to its being taken away*) shall stay as long in hell.’ This edict (*śāsana*) is written by the keeper of records (*ākshapaṭalika*) Kekkaka, the son of the Kāyastha Vateśvara. The messenger (*dūtaka*) for this (*grant*) is the great minister of peace and war (*mahāsāmdhivigrahaika*) Śrī-Chāhila.”

(*The signature*) of the illustrious Karnadeva.

<sup>12</sup> Read षष्टि वर्षसहस्राणि.

<sup>13</sup> Read either आच्छेता or आच्छेता.

<sup>14</sup> Read नरका.

<sup>15</sup> I owe this explanation of the words पाइला १२ बर्ष to Dr. Bühn, who remarks on them:—“The translation is merely tentative. *Pāilām* seems to be the Gujarātī plural of *pāilū*, which latter I take to be identical with the modern *pāyalī*, ‘a measure of four sers’ (*or* 48 pounds).” See Shāpurjī Edalji’s *Gujarātī and English Dictionary*, 2nd edition, s. v. पायली.

## XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-PARSVANATHA AT PATTANA.

BY G. BÜHLER, PH. D., LL.D., C.I.E.

The subjoined edition of the *Prasasti*<sup>1</sup> of the temple of Pârśvanâtha of Vâdîpura at Anhilvâd-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nāgarī letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a *Nandāvarta*, in the centre of which stands the syllable *hṛa*. The execution is good, and the preservation almost perfect. The language is incorrect Sanskrit mixed with Gujarātī, and a few Persian and Arabic words. Prākṛiticisms and Gujarātīcisms are:—1. 2—*likhana* for *lekhana*, *arham* for *arhantam*, l. 16—*bhamdārī* for *bhāṇḍāgārika*, l. 33—*milana*, l. 45—*bahini* for *bhaginī*, *bāī*, 'lady,' l. 47—*paushadhasāla*, as well as a good many Gujarātī names like l. 15—*Uśavāla*, l. 40—*Osavāla*, ibidem *Sāhavadē* for *Subhagadevī* and so forth. Persian and Arabic words are ll. 3, 26, 33, 39—*pātisāhi*, l. 39—*Pātishāh*, ll. 14, 37—*pīra*, 'a Muhammadan saint,' l. 35—*phuramāna*, 'firmān,' l. 48, *allāt*, 'the Ilāhī era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form *samvati* from *samvat*, which occurs twice, l. 4 and l. 36. The whole inscription is in prose, with the exception of the *Maṅgala*.

The latter consists of a slightly corrupt Aryā verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Pârśva of Vâdîpura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (*samgha*)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Pârśvanâtha of Vâdîpura, is written the eulogy (*of the founder*), preceded by an account of the succession of the venerable pontiffs of the famous Brihat Kharatara-*(gachchha)*, after bowing to the Arhat. In the reign of the Pādishāh, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the ninth (*lunar day*) of the bright half of Mārgaśīrsha, on the civil day (*called*) Monday (*i. e.*, according to Dr. Schram, on November 16, 1594), under the constellation *Pūrvabhadrā* during a lucky planetary hour (*took place*) the first beginning."

The *Paṭṭāvalī*, ll. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

1. Uddyotanasūri (Klatt,<sup>2</sup> No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahāvīra, made *vihāras* resplendent.

2. Vardhamānasūri (Klatt, No. 39), who consecrated the temple (*vasatī*) built on Mount Arbuda (Abū) by the *daṇḍanāyaka* Vimāla, and worshipped the *sūrimantra* that had been corrected by the glorious lord Simandhara.

<sup>1</sup> Regarding the temple and inscription see Burgess's *Notes of a Visit to Gujarat* in 1869, pp. 105, 115 ff.

<sup>2</sup> *Indian Antiquary*, vol. XI, p. 248 ff. A complete edition of Kshamākalyāṇa's *Kharatara-Paṭṭāvalī* will appear in the forthcoming volume of Professor Weber's *Catalog der Sanskrit und Prākṛit-Handschriften*, p. 1030 ff. I have had the privilege of seeing the sheets.

3. Jineśvarasûri I (Klatt, No. 40), who in (*Vikrama Samvat*) 1080 obtained the title *Kharatara* after overthrowing the *Chaityavāsins* in the Darbār of Durlabharāja, king of Anhilvād.<sup>3</sup>

4. Jinachandrasûri I (Klatt, No. 41).

5. Abhayadevasûri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pārśvanātha of Stambhanā (Thāsrā?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Navāṅgī* and other works.

6. Jinavallabhasûri (Klatt, No. 43), who awakened 10,000 Śrāvakas of the Vāgada country (*i. e.*, either eastern Kāchch or Duṅgarpur) by sending a letter consisting of ten *kulakas*, and exalted the Jaina faith by composing excellently written good poems and various *Śāstras*, such as the *Piṇḍaviśuddhi*.<sup>4</sup>

7. Jinadattasûri (Klatt, No. 44), who by his power subdued the company of the 64 *Yoginīs*,<sup>5</sup> 52 *Vīras*, (and?) *Pīras* of Sindh, who obtained the rank of *Yuga-pradhāna* by reading the golden letters written by Ambada's hand, and by magic walked across the five rivers of the Panjāb.<sup>6</sup>

8. Jinachandrasûri II (Klatt, No. 45), who awakened the illustrious Mahatīyāna, chief (*pradhāna*) of the Usavālas (Osvāls) and other clans in Śrīmāla (Bhimāl), and had the *naramaṇi* in his forehead.

9. Jinapatti (thus all the inscriptions, but Jinapatisûri, Klatt, No. 46), who accomplished the *vidhipaksha* through the *shaṭtrimśadvāda* in the shape of the *Prabodhodaya* and other works which were examined by *Bhaṇḍārī* Nemichandra (??).

10. Jineśvarasûri II (Klatt, No. 47), who consecrated the *Śāntivīravīdhichaitya* in Lāṭhaula-Vijāpura.

11. Jinaprabodhasûri (Klatt, No. 48).

12. Jinachandrasûri III (Klatt, No. 49), who was adorned with the title *Rājagachchha*, because he converted four kings.

13. Jinakuśalasûri (Klatt, No. 50), who consecrated the *Kharatara* temple *vasanti*, the ornament of famous Śatrumjaya.

14. Jinapadmasûri (Klatt, No. 51).

15. Jinabodhisûri (Klatt, No. 52).

16. Jinachandrasûri IV (Klatt, No. 53).

17. Jinodayasûri (Klatt, No. 54), who granted happiness, *viz.*, the dignity of *samghapati* and so forth, by throwing his dress (*over people*) at the *devāṅganārasara*(?).

18. Jinarājasûri (Klatt, No. 55).

19. Jinabhadrasûri (Klatt, No. 56), who founded excellent libraries in various sacred places.<sup>7</sup>

20. Jinachandrasûri V (Klatt, No. 57).

21. Jinasamudrasûri (Klatt, No. 58), who by magic subdued five Yakshas.

<sup>3</sup> See also Dr. Bhāṇḍārkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatiganin's *Lives of the Yugapradhānas*.

<sup>4</sup> See also Bhāṇḍārkar, *loc. cit.*, p. 47, where the list of Jinavallabha's works is given.

<sup>5</sup> Regarding the 64 Joginīs, see Cunningham's *Archaeol. Surv. Rep.*, vol. IX, p. 63 ff.

<sup>6</sup> None of these marvellous feats are mentioned by his pupil Sumatiganin, who speaks only of an exorcism; Bhāṇḍārkar, *loc. cit.* In explanation of the last, the *Paṭṭāvalī* says: *Jalabhramasûri kambalāstavanādiprakāreṇa pañchanadī-sādhakādh.*

<sup>7</sup> One of these libraries is, according to the present tradition, the Brihat-Jñānukosha at Jesulmīr, which is kept in the temple of Pārśvanātha consecrated by Jinabhadra.

22. Jinahamsasūri (Klatt, No. 59), whom the illustrious *pādishāh* Sikandar (i.e., Sikandar bin Bahlol who ruled A. D. 1489—1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.

23. Jinamānikyasūri (Klatt, No. 60), who by magic crossed the five rivers of the Panjāb, and prevented (or, warded off) a violent attack of the Yavanas (Muhammadians) through the power of his exceeding meditation.

24. Jinachandrasūri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalāluddīn, the glorious Pādishāh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatīrtha (or Cambay) during the rains of (Vikrama) Samvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (*phuramāna*) forbidding the slaughter of animals during eight days in *Ashādha*, and a second protecting the fish in the Gulf of Cambay (*Stambhatīrthasamudra*), as well as the title "the most virtuous, glorious pontiff of the age" (*sattamaśrītyugapradhāna*). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjāb on the twelfth lunar day of the bright half of Māgha, (Vikrama) Samvat 1652, and made five *Pīras* appear, by which feats he obtained the distinction of *paramavara*, and so forth, and exalted the *Samgha*. He was attended by *Āchārya* Jñāsimha,<sup>8</sup> on whom he had conferred the dignity of *āchārya* in the presence of the emperor Akbar. It was by his advice that the temple of Vādī-pura-Pārsvanātha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasāgara's violent diatribe against the *Kharatarā Paṭṭāvalī* in his *Kupakshakauśikādītya*<sup>9</sup> contains some gross misstatements or mistakes. First, Dharmasāgara says that he wrote in Vikrama Samvat 1629, and that the head of the Kharataras was in his time Jinahamsa. That is utterly irreconcilable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhāna in Vikrama Samvat 1648 and 1652, and that Jinahamsa himself was honoured by Sultān Sikandar, who ruled until A.D. 1517 or Vikrama Samvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's *Paṭṭāvalī*, where it is said that Jinahamsa died in Vikrama Samvat 1582. Secondly, Dharmasāgara erroneously omits in his *Kharatarā-Paṭṭāvalī* the name of Jinasamudra between Jinachandra V and Jinahamsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a *Kharatarā-Paṭṭāvalī*, incised in Vikrama Samvat 1505 in the temple at Jesalmīr, shows that he was aware of Jinabhadra's position. Dr. Klatt's *Paṭṭāvalī* states that Jinavardhana indeed was first made Yugapradhāna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasāgara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmīr *Paṭṭāvalī*, given by Dharmasāgara, is wrong. According to the notes which I took at Jesalmīr in 1873, Jinabhadra is named, on the large slab in the temple of Pārsvanātha, as *paṭṭadhārīn* in Vikrama Samvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the Kharataras in Vikrama Samvat 1475.

<sup>8</sup> This is no doubt his successor, No. 62 of Klatt's list.

<sup>9</sup> See Dr. Bhāṇḍārkar's *Report of 1883-84*, p. 148 ff.



These facts, I think, show that Dharmasāgara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yugapradhānas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later *Paṭṭāvalī*, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,<sup>10</sup> regarding Akbar, that "*Samanis and Brahmanas managed to get frequent private interviews with His Majesty,*" and that "*they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty.*" As the term "*Samanis*" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two *firmāns* and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Āchārya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Sūris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's *Paṭṭāvalī* may be brought forward, according to which Jinasiṃha received the *āchāryapada* in the winter of Vikrama Samvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take *śrīpātisāhisamaksham* to mean that Jinasiṃha accompanied his teacher into the imperial presence and was introduced as one worthy of the *āchāryapada*.

The remainder of the inscription, lines 40-52, contain the *Prāśasti*. The pedigree of the founder of the temple, who belonged to the Osvāl clan and the line of Mantrin Bhīma, is given as follows:—

Mantrin Chāmpā married to Sūhavade.  
|  
Mantrin Mahipati married to Amari.  
|  
• Mantrin Vastupāla married to Siriyāde.  
|  
Mantrin Tejapāla married to Mānū.  
|  
Sāha Amaradatta<sup>11</sup> (the ornament of the Kukeśa-race) married to Ratanāde.  
|  
Ratnakumyaraṇi married to Sobhāgade.

<sup>10</sup> Elliot's *History of India*, vol. V, p. 528.

<sup>11</sup> He seems to have been an adopted son.



Moreover, a sister, probably of Ratnakumharajī, named *Bāī Vāch hī*, and a daughter, *Bāī Jivanti*, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Samvat 1652, in the *Allāī*, i. e., Ilāhī year 41, on the twelfth lunar day of the dark half of Vaisākha, a Monday, under the constellation Revatī. The Ilāhī year 41 began on the 10—11th March of 1596.<sup>12</sup> The Vikrama year must be, as the preceding date (l. 36) Samvat 1652, Māgha sudi 12, shews—the southern one, which began on Kārttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 13, A. D. 1596.

## TEXT.

L. 1. ॥ श्री ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्यकाराय ।

लक्ष्मीसुदयं श्रेयः । प-

2. तनसंखः करोतु सदा ॥ १ [ ॥ ]<sup>13</sup>

श्रीवाडीपुरपार्श्वनाथचैत्ये । श्रीवृहत् खरतरगुरुपद्मावलो-

3. लिखनपूर्वं प्रशस्तिर्लिख्यते । अहं नत्वा । पातिसाहिश्रीभक्तव्वरराज्ये । श्रीविक्रममृपसम-<sup>14</sup>

4. यासंवति १६५१-मार्गशीर्षसितनवमीदिने सोमवारे । पूर्वभद्रपदनक्षत्रे । शुभवेला-<sup>15</sup>

5. यां आदिप्रारंभः । शासनाधीशश्रीमहावीरस्वामिपद्माविष्णुपदपरंपरया उद्यत् विहाराद्यो-<sup>16</sup>

6. तिस्त्रीज्ञोत्तनसूरि । तत्पद्मप्रभाकरप्रवरविमलदंडनायककारितार्बुदाचलवसतिप्रतिष्ठापक ।<sup>17</sup>

7. श्रीश्रीमध्वस्वामिशोधितसूरिमंत्राराधकश्रीवर्धमानसूरि । तत्पद्म । अणहिल्लपत्तनाधी ।<sup>18</sup>

8. शदुर्लभराजसंसंघचैत्यवासिपक्षविधेपाशीत्यधिकदशशतसंवत्सरप्राप्तखरतरवि-

9. रुदश्रीजिनेश्वरसूरि । तत्पद्म । श्रीजिनचंद्रसूरि । तत्पद्म । शासनादेव्युपदेशप्रकटित-

10. दुष्टकुष्टप्रमाथहेतुस्तंभनपार्श्वनाथ । नवांगीवृत्त्याद्यनेकशास्त्रकरणप्राप्तप्रतिष्ठश्री-<sup>19</sup>

11. अभयदेवसूरि । तत्पद्म । लेखरूपदशकुलकप्रेषणप्रतिबोधितवागडदेशीयदशसह-

12. सश्रावक । सुविहितहितकवितक्रियाकरणपिंडविशुद्धादिप्रकरणरूपणजिनशासन-<sup>20</sup>

13. प्रभावकश्रीजिनवज्रसूरि । तत्पद्म । स्वशक्तिवशीकृतचतुःषष्टियोगिनीचक्रद्विपंचा-

14. शहीरसिंधुदेशीयपीर । अंबडश्रावककरलिखितस्वर्णाक्षरवाचनाविर्भूतयुगप्रधा-

15. नपदवीसमलंकृतपंचनदीसाधकश्रीजिनदत्तसूरि । तत्पद्म । श्रीमालउशवालादिप्रधान-

16. श्रीमहतीयाणप्रतिबोधक । नरमणिमंडितभालखलश्रीजिनचंद्रसूरि । तत्पद्म । भंडारीने-

17. मिचंद्रपरीक्षितप्रबोधोदयादिग्रंथरूपषट्त्रिंशद्वादसाधितविधिपक्षश्रीजिनपत्तिसूरि<sup>21</sup>

18. तत्पद्म । लाठउलवीजापुरप्रतिष्ठितशान्तिवीरविधिचैत्यश्रीजिनेश्वरसूरि । तत्पद्म-

19. ० । श्रीजिनप्रबोधसूरि । तत्पद्म । राजचतुष्टयप्रतिबोधोद्भूतराजगच्छमंत्राशीमित ।

20. श्रीजिनचंद्रसूरि । तत्पद्म । श्रीशत्रुंजयमंडनखरतरवसतिप्रतिष्ठापकविख्याता-

21. तिश्यलक्षश्रीजिनकुशलसूरि । तत्पद्म । श्रीजिनपद्मसूरि । तत्पद्म । श्रीजिनलब्धिसू-

22. रि । तत्पद्म । श्रीजिनचंद्रसूरि । तत्पद्म । देवांगनावसरवासप्रवेपोदितसंघपतिपदा-<sup>22</sup>

<sup>12</sup> Elliot's *History of India*, vol. V, page 247, note.

<sup>13</sup> Dele stop at the end of the line. तत्पद्म° stands for

<sup>14</sup> Metre Āryā, with a metrical fault in the first line, तत्पद्मप्रभाकर, as may be seen from l. 6. which may be corrected by writing °पार्श्वजिनः.

<sup>15</sup> Read लक्ष्मी°; चंद्रं.

<sup>16</sup> Read शासनदेवी°; कुष्ठ°.

<sup>17</sup> Read शुभ°.

<sup>18</sup> Read कविता.

<sup>19</sup> Read उद्यत्विहारीद्वीति—उद्गीतन°.

<sup>21</sup> Read षट्त्रिंशद्वाद°.

<sup>22</sup> Dele stop at the end of the line.

<sup>23</sup> Read °वासः प्रवेपो°.

- L. 23. सुदयश्रीजिनोदयसूति । तत्पट्ट० । श्रीजिनराजसूरि । तत्पट्ट० । स्थानस्थानस्थापित-<sup>23</sup>  
 24. सारज्ञानभांडागारश्रीजिनभद्रसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । पंच-  
 25. यक्षसाधकविशिष्टक्रियश्रीजिनसमुद्रसूरि । तत्पट्ट० । तपोध्यानविधानचमत्कृ-  
 26. तश्रीसिकंदरपातिसाहिपंचशतबंदिमोचनसम्मानितश्रीजिनहंससूरि । तत्पट्ट०  
 27. पंचनदीसाधकाधिकध्यानबलशकलीकृतयवनोपद्रवातिशयविराजमानश्री-  
 28. जिनमाणिक्यसूरि । तत्पट्टालंकारसारदुर्वारवादिविजयलक्ष्मीशरणपूर्वकि-  
 29. यासमुद्धरणस्थानस्थानप्राप्तजयप्रतिदिनवर्द्धमानोदयसदयसन्नयत्रिभुवन-  
 30. जनवशीकरणप्रवणप्रणवध्यानोपशोभितपवित्रसूरिमंत्रविहितलयदू-  
 31. रीकृतसकलवादिष्यनिजपादविहारपावितावनितल अनुक्रमेण संवत्  
 32. १६४८ श्रीस्वामतीर्थचतुर्मासकस्थानसमुद्रतामितमहिमश्रवणदर्शनोत्कं-  
 33. ठित । जलालुदीनप्रभुपातिसाहिश्रीमदकब्बरसूमाकारणमिलनस्वगुणगण-  
 34. तन्मनोनुरंजनसमासादितसकलभूतलाखिलजंतुसुखकारि आषाढाष्टाहि-  
 35. कामारिफुरमाणश्रीस्वामतीर्थसमुद्रमीनरक्षणफुरमाणतद्वत्तसत्तमश्रीयु-  
 36. गप्रधानपदधारक तद्वचनेन च । नयनशरसरसामितसंवति माघसितहा-  
 37. दशोश्रुभतिथौ अपूर्वपूर्वगुर्वान्नायसाधितपंचनदीप्रकटीकृतपंचपोरप्राप्तप-  
 38. रमवरतदादिविशेषश्रीसंघोक्तिकारकविजयमानगुरुयुगप्रधानश्री १०८  
 39. श्रीजिनचंद्रसूरिसूरीश्वराणां । श्रीपातिसाहिसमस्तस्वस्त्यस्थापितआचार्य-  
 40. श्रीजिनसिंहसूरिसपरिकराणामुपदेशेन । श्रीसवालज्ञातीयमंत्रिभीमसंताने  
 41. मं चांपा भार्या सूरवदे । तत्पुत्र मं महिपति तद्वार्या अमरी तत्पुत्र मं वस्तुपाल  
 42. तद्वार्या सिरियादे । तत्पुत्र मं तेजपाल तद्वार्या आ मानू । तत्कुक्षिसरोमराल अ-  
 43. र्थिजनमनोभिमतपूरणदेवसालदेवगुरुपरमभक्तविशेषती जिनधर्मानुरक्तस्त्रां-  
 44. तकुक्षेश्वरमंडन साह अमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंयरजी । तद्वार्या ॥  
 45. सोभागदे । बहिनि बाई वाछी । पुत्री बाई जीवणी । प्रमुखपुत्रपौत्रादिसारपरिवारयुतेन  
 46. तेन । श्रीअणहिलपुरपत्तनशृंगारसारसुरनरमनोनुरंजनसुरगिरिसमानचतुर्मुख-  
 47. विराजमानप्रधानविधिचैत्यं कारितं ॥ श्रीपीषधशालापाटकमध्ये । तदनु कर-  
 48. करणकायकुप्रमितसंवत् अक्षरार्क ४१ वर्षे । वैशाख वदि द्वादशीवासुरे गुरु-<sup>24</sup>  
 49. वारि रवतीनक्षत्रे । शुभवेलायां महामहःपूर्वं । प्रतिमा श्रीवाडीपार्श्वनाथस्य स्था-  
 50. पिता । एतत् सर्वं देवगुरुगीतजदेवीप्रसादेन वंद्यमानं । पूज्यमानं समस्तश्रीसं-  
 51. घसहितेन चिरं जीयात् । कल्याणमस्तु । एषा पट्टिका पं० उदयसारगणिना लिपी-  
 52. कृता । पं० लक्ष्मीप्रमोदमुनि आदरेण ॥ कारिता गजधरगङ्गाकेन । शुभं भवतु नित्यं ॥

<sup>23</sup> Read श्रीजिनोदयसूरि.<sup>24</sup> Read वैशाख०.

## XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

## I.

## ROCK INSCRIPTION OF VIRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham,<sup>1</sup> this inscription is at Ajaygadh, a hill-fort about 16 miles in a straight line south-west of Kālāñjar, Long. 80° 20' E., Lat. 24° 54' N., *Indian Atlas*, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2' 4½" broad by 6½" high, that of the left-hand portion a space of about 3' broad by 6½" high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen *aksharas* are altogether illegible. The size of the letters is about ⅝". The characters are Nāgarī of the 13th century. The language is Sanskrit and, with the exception of the introductory *om om siddhih* and the date at the end, the inscription is in verse. It was composed by Ratnapāla, a son of the poet Haripāla and grandson of the poet Viśvarāja (verse 21), and engraved by the artisan Rāma (verse 22). As regards orthography, *ḁ* is denoted by the sign for *v* in *vālo*, line 5, *amvudhi*, line 6, *vali*, line 13, and *vudhak*, line 14, but not in *babhāna*, lines 8 and 10; the dental sibilant is used for the palatal in *vamsah* and *vamse*, lines 2 and 8, *yasasvinī*, line 13, *sydhāmsu*, line 14, and *visuddhātmā*, line 15; and the palatal for the dental in *śuto*, line 8, *-śimā*, line 9, and *-kāśā[raṁ]*, line 13; and *sh* is employed for *kh* in *Vaiśāsha*, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyāṇadevī, the wife of the (Chandella) king Vīra or Vīravarmān, built a well, called the Nirjara-well, and in connection with it a hall, within the fort of Ajaygadh, which in other inscriptions is called Jayapura, but is here apparently denominated Nāndīpura. And by way of introduction the inscription in verses 2-9 treats of the ancestors of the king, and in verses 10-13 gives an account of Kalyāṇadevī's own descent. From the latter we learn that in the race of Dadhichi there was one [Ohā]dala, whose son was Śrīpāla, whose son again was Maheśvara, 'to be revered even by crowned heads.' Maheśvara married Vesaladevī (?), a daughter of the prince Govindarāja; and their daughter was Kalyāṇadevī, who became the chief queen of the king Vīra. Nothing is known to me of the queen's ancestors from other inscriptions.

<sup>1</sup> See Sir A. Cunningham's *Archaeological Survey of India*, vol. XXI, p. 51. The inscription has not been previously edited, but a photo-lithograph of it will be found *ib.*, plate xiii. And an abstract of the contents of the inscription, as read by a Simla Pandit, is given *ib.*, p. 51. Of this abstract I can only say that the Pandit has done his work very carelessly. Thus—the name of Sullakshapa he has read Sulakshapa; between Madana and Trailokyavarmān he has omitted Paramardin; to Trailokyavarmān he has given two sons, Yaśovarmān and Vīravarmān, while the inscription does not mention any Yaśovarmān at all; and Kalyāṇadevī he has made the daughter of Rāja Govinda, while in reality she is described as the daughter of Maheśvara and granddaughter, by her mother's side, of Govindarāja. Moreover, he has interpreted the date of the inscription to be Vikrama 1312, while it is really, in words and figures, 1317. My own text of the inscription has been prepared from Sir A. Cunningham's rubbings, kindly placed at my disposal by Mr. Fleet.

As regards the king's own descent, we have here the following line of sovereigns presented to us, who (in verse 2) are said to have been born in a family which derived its origin from the moon, and which from other sources we know to be the Chandrella, or Chandella, or Chandrâtreyā family :—

- (1.) Kīrtivarman, who defeated Karna and evidently, by doing so, restored the independence of the (Chandella) kingdom (v. 3).
- (2.) Sallakshana, who is said to have taken away the fortune of the Mālavas and Chedis (v. 4).
- (3.) Jayavarmadeva (v. 4).
- (4.) Prithvīvarman (v. 5).
- (5.) Madana (v. 5).
- (6.) Paramardin (v. 6).
- (7.) Trailokyavarman, who freed the country from the dominion of the Turushkas (v. 7).
- (8.) Vīra (vv. 8 and 9), or, as he is called in line 15, Vīravarman.

The Karna<sup>2</sup> mentioned in the above, whose defeat by Kīrtivarman is related also in line 15 of the fragmentary inscription from Mahobā, edited by Dr. Hultzsch in *Zeitschrift D. Morg. Ges.*, vol. XL, p. 49 (*Archæological Survey of India*, vol. XXI, plate xxi), and apparently in an inscription from Kālañjar (*ib.*, p. 49, verse 8), is the famous Chedi king of that name who ruled about the middle of the 11th century A. D., and whose defeat by Kīrtivarman, or rather by Kīrtivarman's friend and general<sup>3</sup> Gopāla, is referred to in the introductory scene of the play *Prabodhachandrodaya*. And the Turushkas mentioned in connection with Trailokyavarman are the Muhammadan invaders whom we know<sup>4</sup> to have defeated Paramardin and to have taken Kālañjar in A.D. 1202.

The inscription is dated (in lines 14 and 15), in words and figures, in the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), i.e., in the Vikrama year 1317, on Thursday, the 13th of the bright half of Vaiśākha, while the Rāuta, the illustrious Jetana (?), was in office, in the reign of Vīravarman. The possible equivalents for Vikrama 1317, Vaiśākha śukla 13, would be :—

for the northern current year—Tuesday, 6th May, A.D. 1259 ;

for the northern expired or southern current year—Sunday, 25th April, A. D. 1260 ;

for the southern expired year—Thursday, 14th April, A. D. 1261, when the 13th *tithi* of the bright half ended 21 h. 45 m. after mean sunrise.

The true date accordingly is Thursday, 14th April, A. D. 1261, and the Vikrama year mentioned in the inscription must be taken to be the southern expired year.

<sup>2</sup> For Karna we have the date Chedi 793=A.D. 1042 (*Indian Antiquary*, vol. XVII, p. 215) ; for Kīrtivarman the date Vikrama 1154=A.D. 1098 (*ib.*, vol. XVIII, p. 238). Karna was also defeated by Bhīmadēva I. of Aṇhilwād, A.D. 1021—1063, by the Chālukya Somēśvara I., A.D. 1040—1069, and by Udayāditya of Mālava, for whom we have the certain date A.D. 1080.

<sup>3</sup> I follow here the authority of the commentator of the *Prabodhachandrodaya*. Judging from the wording of the text, I should say that Gopāla was an ally of Kīrtivarman, but I am not able to identify him with any prince known to me. I may add here that all the above dates prove that the *Prabodhachandrodaya* was composed during the second half of the 11th century A.D., not, as stated in English and German handbooks, towards the end of the 12th century. [Compare now also Dr. Hultzsch's account, *ante*, pp. 217—222, where the Mahobā inscription, mentioned above, has been reedited.—J.B.]

<sup>4</sup> Sir H. M. Elliot's *History of India*, vol. II, p. 231.

TEXT.<sup>5</sup>

L. 1.

श्री श्री सिद्धिः ॥

• • अर्चमीशतनोर्दृष्टा शिलोच्चयसुताहृतं ।

• ई[र्ष]येव कथा शीर्षे पातु वो' ऽमरवाहिनी ॥ १ ॥<sup>6</sup>

अरैकमित्रं नयनप्रमो-

2.

दी जीयाहि(च्छि)रोभूषणमिन्दुमौलेः ।

इन्दुर्यतः श्रीचपलत्वदोषनोदी धरायासुदियाय वंस(श): ॥ २ ॥<sup>7</sup>

कुम्भोद्भवः कर्णपयोधिपाने प्रजेश्वरो नूतनराज्यदृष्टौ ।

त[दा]-

3.

स विद्याधरगीतकीर्त्तिः श्रीकीर्त्तिवर्ध्मचितिपो जगत्त्वां ॥ ३ ॥

सक्तचणो मालवचेदिलक्ष्मीलुं[टा]खट्टः चितिपञ्च तस्मात् ।

जयैकधामा जय-

4.

वर्ध्मदेव[स्तस्मा]च्च राज्यं प्रशशास [धी]रः ॥ ४ ॥

पृथ्वीवर्त्मा ऽभवत्तस्माद[थ] राजा पृथूपमः ।

ततोपि मदनः क्षाभद्राज्ये ऽभूद्रिपुमन्मथः ॥ ५ ॥<sup>10</sup>

अथाभव[क्ष्मी]-

5.

[ध]रमर्दिराजो वा(वा)लीपि नेता रिपुवीरहन्ता ।

[साक्षा]ज्य[ल]क्ष्मीर्यमिहानुरक्ता पतिवरेवाशु समाजगाम ॥ ६ ॥<sup>11</sup>

त्रैलोक्यवर्ध्मचितिपो ऽय राज्यं [श]-

6.

[शास दु]र्गप्रविधानवेधाः ।

तुल्यकुल्यावु(वु)धिमग्नधा[त्री]समुद्धृतिं विष्णुरिव प्रतन्वन् ॥ ७ ॥

रणाजिरे कृत्तरिपुप्रवीरप्रियासिसंमोदितनाकक[न्ध]: ।

तस्यात्मजी वीर[मही]-

7.

महेशो जयत्यसौ निर्मलवीरधर्म्हः ॥ ८ ॥

तार्क्ष्ये(र्ष्ये)ण वल्गन्विहरन्वृषेण दुष्टप्रहन्ता रिपुरा[शि]मेत्ता ।

किं विष्णुरीशः किमु वेति दृष्टो जयत्यसौ विश्वजनैर्धर्मस्यः ॥ ९ ॥

8.

दधीचिवंसे(शे) ऽमुतमत्य[धा]मा श्री[चा]दलो<sup>12</sup> ऽभूज्जज्जवंधः ।

अ[था]स्य साक्षादिव वीरधर्म्हो(र्म्हः)<sup>13</sup> श्रीपाल इत्यास शु(सु)तो वरिष्ठः ॥ १० ॥

• मूर्धाभिषिक्तैरपि वंदनीयो महेश्वरस्तत्तनयो बभू-

9.

व ।

यं राजमानं वृष[ली]लयैव यथार्थनामानमुदाहरन्ति ॥ ११ ॥

गोविंदराजचितिपालपुत्री तेनोपयेमे सुचरित्रशी(सी)मा ।

लोकोत्तरैर्या चरितैः प्रपूज्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥

नाम्ना [वेस ?]-

<sup>5</sup> From the rubbing.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Originally श्री ; altered to श्री.

<sup>8</sup> Metre, Śloka (Anushtubh).

<sup>9</sup> Metre of verses 2-4, Upajāti.

<sup>10</sup> Metre, Śloka (Anushtubh).

<sup>11</sup> Metre of verses 6-12, Upajāti.

<sup>12</sup> The *akshara* in brackets may possibly be श्री or श्री.

<sup>13</sup> This correction may have been made already in the original.

L. 10.

लदेवीति सौंदर्यगुणमालिनी ।

कल्याणदेवीति सुता तस्या अथ यशस्विनी ॥ १३ ॥<sup>14</sup>सियं सदा श्रीरिव कौटभारे[ः] श्रीवीर[राज्ञो] महिषीत्वमाप्ता [1<sup>x</sup>]मनाङ्गरे[ः] स्व[चरितैर्ददारेर्बभूव पुण्यैः परिकीर्त्तनीया ॥ १४ ॥<sup>15</sup>

किं व[र्ण्य]ते चारुचरित्र[सी]मा विशुद्धकीर्त्ति-

11.

प्रथिता जगत्या ।

या सत्यवाचा भुवनप्रसिद्धं धर्मप्र[भुं] तं सङ्गसा जिगाय ॥ १५ ॥

तेषां वं[द्यत]मा वशिष्ठदयिता स्थाणुः शरीरार्चकं

भ्राजिष्णुं गिरिजां नमन्ति किल ते गङ्गापि तैः संस्तुता ।

ते [काम]प्रमदास्तुतिव्यवसिता येषां न दृग्गोचरा

[सत्या F]-

12.

[द्यौः] प्रथिता गुणैः शुचितनुः कल्याणदेवी [गि]रा ॥ १६ ॥

[आयुः] श्रीवयसां स्थितिं कमलिनी[प]त्रोल्लसद्धारिण-

स्तुत्यां प[ण्य]नत[भ्रुवो ?] निपति[ता] मोहान्धकारे घने ।

[एकां] कीर्त्तिलतां विलोक्य सुचिरं स्वाङ्गं तदुत्पत्तये

सत्यौदार्यगणा ७ — ७ मचिरात्कल्या[ण]-

13

देवी [गिरा] ॥ १७ ॥

[स्थली ?] मथेयं व[व]लिश[स्त्र ?]गु[तां] निश्चित्य चक्रे कृपया परीतां ।

जीवातवे पूर्ण[त]नुं पयोभिः सुधीपमैर्निर्जरकूपमेनं ॥ १८ ॥<sup>17</sup>सा पा[त्रं]<sup>18</sup> प्रददावे[कं]<sup>19</sup> निर्जरस्य यस[श]स्विनी ।पुण्य[मि]<sup>20</sup>तत्प्रप[पा]याश्च मंडपं रुचिरं व्यधात् ॥ १९ ॥<sup>21</sup>

सागरोपमकाशा[सा][रं ?]

14.

[महाशे ?] खर[मं]दिरं

[नां]दीपुरे [च]कारामौ यशोधवल्लितावनिः ॥ २० ॥

वत्सराजकवेः पौत्रो हरिपालकवे [सु]तः

रत्नपाल इमां शुभां प्रशस्तिमकरोद्बुधः ॥ २१ ॥

सगरेहग्निसुधांसु[शु]मिते<sup>22</sup>

15

..विक्रमवत्सरे ।

उच्चकार विसु[शु]हात्मा विदग्धो राम[नाम]कः ॥ २२ ॥

संवत् १३१७ रा श्रीजे[त]नव्यापारे ॥ श्रीमहीरवर्मा राज्ये ॥ वैशाख(ख) शुदि १३

" गरी ॥

<sup>14</sup> Metre, Śloka (Anushtubh)<sup>15</sup> Metre of verses 14 and 15, Upajāti. [In pāda 3 of verse 14, the metre requires स्वेचरिते°]<sup>16</sup> Metre of verses 16 and 17, Śārdūlavikrīḍita.<sup>17</sup> Metre, Upajāti.<sup>18</sup> The akṣhara in brackets appears to be वे, altered to व<sup>19</sup> Of this akṣhara only the sign of the anusvāra is detectable.<sup>20</sup> This akṣhara appears to be मै, altered to म<sup>21</sup> Metre of verses 19-22, Śloka (Anushtubh).<sup>22</sup> The original has सुधांसुधांसुमिते.<sup>23</sup> Here follow about eleven akṣharas (probably containing a blessing), which are illegible in the rubbings.



## TRANSLATION.

Om ! Om ! (*May*) success (*attend*) !

(*Verse* 1.) May the divine Gaṅgā on Śiva's head protect you, (*she who is*) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain !

(2.) Glory be to that one friend of the god of love, who gladdens the eyes (*and is*) the head-ornament of the moon-crested (Śiva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness !

(3.) In that (*race*) there was a ruler over the earth whose fame is sung by the Vidyādhara, (*who was*) the pitcher-born (Agastya<sup>24</sup>) in swallowing that ocean—Karna, (*and*) the lord of creatures in creating anew the kingdom,<sup>25</sup>—the illustrious Kīrtivarmān.

(4.) From him (*sprang*) the prince Sallakṣhaṇa whose sword took away the fortune of the Mālāvas and Chedis; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.

(5.) After him Prithivīvarman was king, similar to Prithu; and then Madana ruled over the kingdom, a god of love<sup>26</sup> to opponents.

(6.) Then came the illustrious king Paramardīn, who, as a leader, even in his youth, struck down opposing heroes, (*and*) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.

(7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Vishṇu he was, in lifting up the earth, immersed in the ocean formed by the streams of Turushkas.

(8.) Victorious, is his son Vīra, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.

(9.) Victorious (*and*) to be worshipped by all men is he whom, when he strikes down the wicked (*and*) disperses crowds of opponents, people gaze at—wondering whether he be Vishṇu riding on Garuḍa or Śiva roaming about on his bull.—

(10.) In the race of Dadhīchi there was the illustrious [Chā]dala, endowed with marvellous true glory, an object of reverence for the Kshatriyas; and he had a most excellent son, named Śrīpāla, who was bravery, as it were, incarnate.

(11.) His son, to be revered even by crowned heads, was Maheśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.

(12 *and* 13.) He married the prince Govindarāja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Śiva's wife, must always be honoured by faithful wives,—the lady Vesaladevī (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyāṇadevī, of great renown.

(14.) When she became the chief queen of the illustrious king Vīra, like unto Śrī (*when she became the wife*) of the enemy<sup>27</sup> of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

<sup>24</sup> The sage Agastya is fabled to have swallowed the ocean.

<sup>25</sup> Or, perhaps, 'in creating new kingdoms.'

<sup>26</sup> In the original the passage is quite clear, and admits of no other interpretation than the one given above. The word *madana* itself is one of the synonyms of *manmatha*.

<sup>27</sup> i. e., Vishṇu.

(V. 15.) 'What need is there to describe her, unsurpassed for pleasing conduct (*and*) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishtira)?

(16.) To some Vāsishṭha's wife<sup>28</sup> is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Śiva's body; some again have glorified Gaṅgā, (*and*) others take pains to praise the beloved of Kāma. They all cannot have set eyes on the unblemished Kalyāṇadevī, who for truth and other excellent qualities is famed in song.

(17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (*and*) that the creeper of good fame alone is everlasting, Kalyāṇadevī, to make that (*creeper of fame*) grow, . . . . the qualities of truth and generosity.

(18.) Then, having ascertained that (*this*) spot is guarded by the arms of strong men (?), she, full of compassion, made this *Nirjara*<sup>29</sup> well, filled with nectar-like water, to sustain life.

(19.) She, of great renown, gave for the *Nirjara* (*well*) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).

(20.) She, who has brightened the earth with her fame, has made at Nāndīpura a tank which resembles the ocean, (*and*) a hall with a lofty top (?).—

(21.) The intelligent Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja, has composed this pure eulogy.

(22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful Rāma engraved it.

In the year 1317, during the office of the Rāuta, the illustrious Jetana (?), in the reign of the illustrious Vīravarman, on Thursday, the 13th of the bright half of Vaiśākha.

## II.

### ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription<sup>1</sup> is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of Ajaygaḍh. It contains sixteen lines of writing which cover a space of about 6' 10½" broad by 2' 3" high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1' 4" in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten *aksharas* at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about 1½." The characters are the peculiar kind of Nāgarī which we find also in several Mahobā and Kālañjar inscriptions of the 12th and 13th centuries, and the special features of which

<sup>28</sup> i. e., Arundhati.

<sup>29</sup> i. e., 'not growing old, never failing.'

<sup>1</sup> See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, pp. 47, 53, and 88. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, *ib.*, plate xv. I edit it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs,<sup>2</sup> published in *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for *ch* and *v*, those for *chch*, *vv*, and *gh*, and those for *p* and *b*; and that a sign representing both the *jihvāmālīya* and the *upadhmānīya*, which does not differ at all from the ordinary sign for *śh*, has been employed before the words *karaṇās* and *padmā*<sup>o</sup>, in line 2.

The language of the inscription is Sanskrit, and, with the exception of the introductory *om namaḥ Kedārāya*, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have *shaṭṭrimśatiḥ* or *shaṭṭrimśataḥ* for *shaṭṭrimśat*; in line 4 *niśipati* for *niśāpati* 'the moon'; in line 13 *vānmin* for *vāgmin*; in line 15 the form *krīyatām*, derived from the root *krī* 'to make'; and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is *viśiṣha*, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant *b* is generally denoted by the sign for *v*, when it is preceded and followed by a vowel (e.g., in *vivudha*, line 1, *Savarān*, line 10, etc.), and by its own proper sign, when combined with another consonant (e.g., in *garbbha* and *avilambitam*, in line 3); but we have twice *babhūva*, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (e.g., in *śasi*-, line 1, *śsu* and *saila*-, line 4), and the palatal for the dental in *praśūnair*, line 6, and *vilāśa*-, line 13. Besides it may be noted that, instead of *yy*, we have the conjunct *jy*, in *vigaṇajya*, lines 8 and 10, and, instead of *khy*, *ksh*, in *Jayākṣhe*, line 8 (but not in line 11), and *prakṣhāta*, line 14; and that *ujjala*, as usual, is spelt *ujvala*, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhojavarman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vāstavya race of Kāyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kīrtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kāyastha clan of the Vāstavyas derived its origin from Vāstu, who resided at Ṭakkārikā, one of a group of thirty-six<sup>3</sup> towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Ṭhakkura Jājūka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugaḍa (vv. 5-7). From him was descended Māheśvara, who by Kīrtivarman was appointed *Viśiṣha* of Kālāñjara and endowed with the grant (of the village) of Pipalāhikā (vv. 8-9). The next member of the family mentioned is Gadādhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jaṇādhara fought at Kālāñjara (v. 11), and who had another brother, Mālādhara, also distinguished as a warrior (v. 12). After them came Ālhū, his son Śobhana, and his son Vīdana (vv. 13-15). Vīdana's son was Vāśe or Vāśeka, who by king Trailokyavarman was appointed *Viśiṣha* of the fort of Jaya or Jayapura (the present Ajaygaḍh), and endowed with the grant of the village of Varbhavarī. He

<sup>2</sup> Compare also *Journal As. Soc. Beng.*, vol. VI, p. 665, and plate xxxii.

This expression would lead one to look for some territorial name, such as Chhattīspur, but I find only *Chhattīgaḍh*.

The inscription closes rather abruptly, and it neither contains the names of the composer, writer, and engraver, nor is it dated. But, since for the king Bhojavarman we have the date<sup>a</sup> Vikrama 1345, it may be assigned to about the end of the 13th century A.D.

क्षणदेशेक्षणगतश्रुतिभूतसमन्विते संवत्सरे),

TEXT.<sup>9</sup>

- L. 1. श्री<sup>10</sup> नमः केदाराय ॥  
 मङ्गातरङ्गतरलीकृतसर्पराजवे[ष्टा]य चारुशसि(शि)खण्डविभूषणाय ।  
 कन्दर्पदण्डशमनाय सुरार्चिताय केदाररूपवि[ष्ट]ताय<sup>11</sup> नमः शिवाय ॥ १ ॥<sup>12</sup>  
 षट्त्रिंशतिः<sup>13</sup> करणकर्मनिवासपूता आसन्पुरः परमसौख्यगुणातिरिक्ताः ।  
 तन्मध्यगा विवु(बु)धलोकमता वरिष्ठा टकारिका समजनि स्पृहणीयकल्पा ॥ २ ॥  
 सर्वो[प]कारकरणै-
2. कनिधेः स्वकीयवंशस्य पातसुभगस्य द्विजाश्रयस्य ।  
 कल्पावसानसमयस्थितये पु[री]ते<sup>14</sup> यां वास्तुः स्वयं समधिगम्य समाससाद ॥ ३ ॥  
 तस्यां श्रुतेर्निन्दसङ्गनिनादितायां वास्तव्यवंशभविनङ्करणास्त आसन् ।  
 आशाः समस्तभुवनानि यदीयकीर्त्या पूर्णानि हंसधवलानि विशेषयन्त्या ॥ ४ ॥  
 विद्यास्तुर्द्वय कलाः सकलाः समीयुः<sup>15</sup>पद्माभिरा-
3. ममिव वज्रभमायतास्यः ।  
 यं गर्भसंस्थमविलम्बितमद्वितीयं दुःखं वियोगजमसंहतमुद्वहन्त्यः ॥ ५ ॥  
 तद्वंशतः स उदपादि नरेश्वरेण गण्डाद्वयेन<sup>16</sup> युधि दुर्कयतां गतेन ।  
 जाजूकसंज्ञ इति ठक्कर[ध]र्मयुक्तः सर्वाधिकारकरणेषु सदा नियुक्तः ॥ ६ ॥  
 आराध्य<sup>16</sup> तं नृपतिमण्डलमण्डनैकं देवं गदाधरमिवाच्युतवासमाद्यम् ।
4. कायस्थवंशनलिनीगणतादिनेशो ग्रामं दुर्गौडमपि ताम्रकमासु(शु) लेभे ॥ ७ ॥  
 तत्सन्ततौ सकलवाङ्मयपारद(द्)म्भा<sup>17</sup> भूभूषणं निशिपतेरिव कान्तिभर्ता ।  
 मोहान्धकारकुहरेषु निपातहर्ता माहेश्वरः समभवत्सुक्ताभिसर्ता ॥ ८ ॥  
 यः पीतसै(शै)लविषयेषु महीपतीनां चूडामणिं समनु[से]व्य समार्जयच्च ।  
 श्रीकीर्त्तिवर्धननृपतिं वि-
5. शिवाभिधानं कालञ्जरस्य पिपलाहिकया समेतम्<sup>18</sup> ॥ ९ ॥  
 तस्मिन्कुले महति सज्जनलोकजुष्टे गङ्गाधरः समुदभूत्सचि[वो]भिरामः ।  
 नूनं विचार्य परमर्हिनरेश्वरेण युक्तः स [कञ्चुकि]तया<sup>19</sup> परया तु धीरः ॥ १० ॥  
 जौणाधरस्तदनुजः सहकर्मचारी सदा रतः समरकर्मणि मोक्षकारी ।  
 तौ वीरमार्गमनुसृत्य गिरौ गरिष्ठे
6. कालञ्जरे युयुधतुर्विशिखा[कु]लेन<sup>20</sup> ॥ ११ ॥  
 तथैव मालाधरनामधेयस्तस्य द्वितीयो ऽजनि वीरसुख्यः ।  
 सुरैः सदा कल्पतरुप्रशू(सू)नैरभ्यर्चितो यः समरेषु रेमे ॥ १२ ॥<sup>21</sup>  
 क्रमेण तस्मिन्प्रब्रूव धीर आल्ह प्रतोलीरुचिराधिकारः [i<sup>x</sup>]

<sup>9</sup> From the rubbing.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Of the *akshara* in brackets only the vowel is indistinct.

<sup>12</sup> Metre of verses 1—11, *Vasantatilakā*.

<sup>13</sup> Probably altered, in the original, to षट्त्रिंशतः. The plural of the numeral is of course grammatically incorrect.

<sup>14</sup> Of this *akshara* only the sign of *anusvāra* is doubtful. The spelling of this word is quite clear and distinct in the rubbing.

<sup>15</sup> Originally चारुष्य, altered to चारुष्य

<sup>16</sup> Originally सकलवाङ्मयः; but the superfluous स appears to have been struck out.

<sup>17</sup> Originally समेतम्, but altered to समेतम्.

<sup>18</sup> Originally कञ्चुकितया, but clearly altered to कञ्चुकितया.

<sup>19</sup> The *akshara* in brackets is somewhat doubtful, and might possibly be read क.

<sup>20</sup> Metre of verses 12—14, *Upajāti*.

येनावरुचे कलुषे हृषेण सदैव रेमे रभसेन दुर्गे ॥ ११ ॥

तस्यात्मजस्यापि व(ब)भूव रम्यः सु(शु)भान्वितः सो(शो)[भ]न-

L. 7.

नामधेयः ।

चित्रैश्चरित्रैः ककुभां मुखानि यच्चित्रयामास सु(शु)चिर्गु[षी]चैः <sup>22</sup> ॥ १४ ॥

विद्यानिधानं तनयश्च तस्य विद्याधरैस्तुल्य(ल्य)तनुर्बभूव ।

यस्मिन्पुत्रो वीदननामधेयौ <sup>23</sup> विन्ध्यस्य राज्यं सुमना[ः<sup>x</sup>] सदैव ॥ १५ ॥ <sup>24</sup>

वशं <sup>25</sup> पुराभ्येति जनस्य चि[त्तं] त्रैलोक्यवर्त्मक्षितिपस्य [चा]त्र ।

इतीव वाशेरचिताभिधानो बभूव पुत्रो ऽस्य गुणैरुदारः ॥ १६ ॥ <sup>26</sup>

कार्यक्षमन्तं वि-

8. गणंज्य(य्य) राज्या(जा) दुर्गे जयाक्षे(ष्ये) विशिषाधिकारे ।

नियोज्य तस्मै व्यतरत्यसिद्धं ग्रामं सदा व[र्ष्म]वरोति नाम्ना ॥ १७ ॥

तस्मिन्मनोरममयं सुरसङ्घं वापीं क्षास्तव्यवंशतिलकः सुजलां च रम्याम् ।

विज्ञाय देहमचिरं चिरतां सिद्धिः प्राचीकरत्तदनुया(पा) <sup>27</sup>धिकक्षेत्रेण ॥ १८ ॥ <sup>28</sup>

तत्रायं परिपन्थिपार्थिवचमूकक्षेपु दावानलो

हैराज्यं जन-

9. यत्त(न्त)मप्रतिहतं कृत्वा कृतान्तातिथिम् ।

भोजूकं युधि युद्धदुर्मदनिधिं वासे(शे)कनामा सुधी-

र्भूयो येन महोशवंशतिलकस्त्रैलोक्यवर्म्मा कृतः ॥ [१८ ॥<sup>x</sup>] <sup>29</sup>

स्फूर्तं राज्यमकंटकं गुणिगणाक्रान्तातिसर्व्वस्यदं

दानेनोज्ज्व(ज्ज)लवद्विधाय विधिवत्सीमाः समस्ता अपि ।

तेनालम्बि महीधरे जयपुरे कैलासवासोपमे

वासो वासववास-

10. दर्पदलनो रम्यप्रतोलीकृते ॥ २० ॥

अस्थानुजः पुण्ययशा उदार आनन्दनामा प्रथितः पृथिव्याम् ।

सदैव लोकं मदयन्तमाराद्यं सत्प(त्प)नामानमुदाहरन्ति ॥ २१ ॥ <sup>30</sup>

भियामभूमिं विगणज्य(य्य) चैनं दुर्गाधिकारे नृपतिः प्रचक्रे ।

<sup>31</sup>आज्ञाकरान्प[क्षि]निवासिनोयं चकार भिक्कान्सवरान्पुलिन्दान् <sup>32</sup> ॥ २२ ॥

तस्यात्मजोभवद-

11. [सौ<sup>1</sup>] रचिराभिधानो विद्यासु तासु सकलासु सु(शु)चिः कलासु ।

यो लीलयैव विहरन्ममराज्येषु तीव्रानरातिनिवहान्कुणितामनैषीत् ॥ २३ ॥ <sup>33</sup>

दुर्गे जयाक्षे प्रवलासुरीक्षर्व्विध्वंसनी <sup>34</sup> स्तोत्रपरंपराभिः [।<sup>x</sup>]

दुर्गां स्तुवन्नेष सदैव भक्त्या कृतांजलि[ः<sup>x</sup>] पुण्यतमासु(सु)पास्ते ॥ २४ ॥ <sup>35</sup>

गुणैरुदारः सुकृतैकचारः पा-

<sup>22</sup> The *akshara* in brackets may be read षी or षी.

<sup>23</sup> Read \*नामधेये. This correction may have been made already in the original.

<sup>24</sup> Metre, *Indravajrā*.

<sup>25</sup> Originally वशं, but altered to वशं.

<sup>26</sup> Metre of verses 16 and 17, *Upajāti*.

<sup>27</sup> The rubbing looks as if this *akshara* पा were engraved above the या.

<sup>28</sup> Metre, *Vasantatilakā*.

<sup>29</sup> Metre of verses 19 and 20, *Śārdūlavikrīḍita*.

<sup>30</sup> Metre of verses 21 and 22, *Upajāti*.

<sup>31</sup> Originally चक्षा, but altered to आक्षा.

<sup>32</sup> Read भिक्कान्सवरान्.

<sup>33</sup> Metre, *Vasantatilakā*.

<sup>34</sup> Read प्रवलासुरीक्षर्व्विध्वंसनी. The rubbing looks as if the changes from रीक्ष to रीक्षे, and from सु, to सि, had been made already in the original.

<sup>35</sup> Metre of verses 24-27, *Upajāti*.



L. 12.

पापहारः सुजनैकसारः ।

[शा]<sup>36</sup>स्त्रास्त्रविद्यानिपुणः प्रवीणः कलासु रेजे स सदा यशस्वी ॥ २५ ॥

.. तस्यात्मजो गोपतिनामधेयो विद्यावदातो नृपतिप्रपूज्यः ।

.. श्रियां गिरां चाप्यविरोधवासी वंशः सतां साधुजनैकसेव्यः<sup>37</sup> ॥ २६ ॥

तस्यानुजम्मा महिपालनामां सौंदर्यसी(शौ)र्यप्रवरो रराज ।

यं वीक्ष्य

. 13.

लज्जावस(न)तो मनीभूः सदैव चित्तेषु तिरोव(ब)भूव ॥ २७ ॥

जयति तदनुजम्मा श्रीविलासै(सै)कसौधः

सुकृतिजनवरिष्ठो वाङ्मि(ग्मि)नामग्रणीश्च ।

नृपतिसमितिदक्षः स्नाघनीयस्वभावः

सुभट इति च नाम्ना कीर्त्तनीयस्वरूपः ॥ २८ ॥<sup>37</sup>परोपकारप्रतिव(ब)ह[कां]क्षः<sup>38</sup> प्रारब्धकार्याधिगोतार्यसिद्धिः ।

श्रीभोजवर्ध-

14.

क्षितिपस्य स्नेभूत्कोसा(शा)धिकारादि(धि?)पतिः सदैव ॥ २९ ॥<sup>39</sup>

सर्वाभारधुरंधरोपि सुभटो विश्वासविद्यास्थितिः

श्रीमद्भोजमहीमहेन्द्रसचिवः प्रज्ञा(ख्या)तकीर्त्तिर्गुणैः ।

निर्मर्यादपरोपकारनिरतः सौजन्यसुद्रानिधि-

र्भाण्डागारपतिश्चिरं विजयते धर्मैकबु(बु)द्धिर्भृशम् ॥ ३० ॥<sup>40</sup>

लोकः शोक-

15.

ॐ - ॐ - ॐ ॐ ॐ - [दुःखत्रयो?]मंदिरं

दोला[न्दो]लनचंचलं धनमिदं स्वल्पायि(यु)षो मानुषाः ।

धर्मः केवल एव देहविरहे देहास्त[रं] गच्छति

गन्ता [त्या?]<sup>41</sup>गविधेरसंभवतया देवालय[: ] क्रीयताम् ॥ ३१ ॥<sup>42</sup>

ततो जाता महाप्राज्ञा महिपालसुतास्त्रयः [ः]

कीर्त्तिपालो वृ(बृ)हत्कीर्त्तिः कुमारी मारसन्निभः ॥ ३२ ॥<sup>43</sup>

16.

## TRANSLATION.

Om! Adoration to Kedāra!

(Verse 1.) Adoration to Śiva, who manifests himself as Kedāra;<sup>44</sup> who is encircled by the serpent-king, made to move to and fro by the waves of the Gangs, (and)

<sup>36</sup> The *akshara* in brackets was originally *श*, but it looks as if it had been altered to *शा*.

<sup>37</sup> Metre, Mālinī.

<sup>38</sup> Of the *akshara* in brackets only the sign of the *anusvāra* is indistinct.

<sup>39</sup> Metre, Upajāti.

<sup>40</sup> Metre of verses 30 and 31, Śārdūlavikrīḍita.

<sup>41</sup> I am very doubtful about the *akshara* in these brackets. In the rubbing it looks more like *जा* or *या* or *व्या*, than like *त्या*.

<sup>42</sup> Here the inscription would seem to have ended originally. The verse 32, which follows, appears to be less carefully engraved than the preceding. It is followed, in line 16, by another Anuṣṭubh verse, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sons of Mahipāla, but which, with the exception of one or two *aksharas*, is illegible in the rubbing.

<sup>43</sup> Metre, Śloka (Anuṣṭubh).

<sup>44</sup> *Kedārarūpa-vidhṛita* I take in the sense of *vidhṛita-Kedārarūpa*, and compare compounds like *deha-baddha* which by Indian grammarians would be placed in the gap *agnyākṣit-ādi*.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (*and*) is revered by the gods!

(V. 2.) There were thirty-six towns, purified by the fact that men of the writer caste <sup>45</sup> dwelt in them (*and*) more (*than other towns*) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Takkārikā, an object of envy.<sup>46</sup>

(3.) This town Vāstu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (*and*) a resort of the twice-born, might stay there to the end of the universe.

(4.) (*And*) in this (*town*) which by crowds (*of students*) was made to resound with the chants of the Vedas, there were born in the Vāstavya race those Kāyasthas whose fame has filled (*and rendered*) white like swans all the worlds, illumining the quarters.

(5 and 6.) From that race sprang a matchless (*personage*) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences <sup>47</sup> and all the arts together, as long-eyed damsels hasten to a lover graced with beauty, openly betraying their grief at having (*so long*) been kept from him; (*a personage*) named Jājūka, who, endowed with the title <sup>48</sup> of a Thakkura, was, by king Gaṇḍa, the invincible in battle, appointed to superintend at all times all the affairs (*of the state*).

(7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadādhara, as it were, whose abode is imperishable, (*Jājūka*)—who was to the Kāyastha race what the sun is to the multitude of lotus-groups—soon also obtained the village of Dugaḍa, as a grant.<sup>49</sup>

(8.) In his lineage was born, an ornament of the earth, Māheśvara, thoroughly familiar with every branch of letters (*and*) endowed with beauty like the moon; preventing (*others*) from falling into the pit of darkness of delusion (*and himself*) going after good deeds.

(9.) Having served the illustrious prince Kīrtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of *Viśiṣha* of Kālañjara, accompanied by (*the grant of*) Pipalāhikā.

(10.) In that great family, beloved by good men, was born Gadādhara, a favourite counsellor. That wise man was by king Paramardin, after due consideration, entrusted with the high office of chamberlain.

(11.) His younger brother, sharing his work, was Jaunādhara, always delighting in deeds of war (*and*) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kālañjara with showers <sup>50</sup> of arrows (?).

(12.) And he also had another (*younger brother*), named Mālādhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.

(13.) In the course of time was born in that (*family*) the prudent Ālhā, whose ad-

<sup>45</sup> One of the meanings of *karāṇa* being *kāyastha-karman*, 'the occupation of a Kāyastha,' I take *karāṇa-karman* to be a Bahuvrīhi-compound, equivalent to the word *Kāyastha* which occurs below.

<sup>46</sup> The suffix *kalpa* in *sprihaṇṭyakalpā* appears to have been added merely to fill up the verse.

<sup>47</sup> i.e., the four Vedas, the six Vedāṅgas, the Mīmāṃsā, Nyāya, Dharmaśāstra, and the Purāṇas.

<sup>48</sup> Literally, 'endowed with the nature of a Thakkura.'

<sup>49</sup> *Tāmra*, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such a deed.

<sup>50</sup> Seeing no other way of explaining the above passage, I take the word *ākula* to be (wrongly) used as a substantive.

ministration of the street (*pratolī*) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

(V. 14.) His charming son again was Śobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.

(15.) And his son, a store of knowledge (*and*) in appearance like the Vidyādhara, was Vīdana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.

(16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vāśe, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.

(17.) Esteeming him competent for the work, the king appointed him to the office of *Viśiṣha* over the fort, named Jaya; and gave him the well-known village of Varbhavarī, to be his for ever.

(18.) There that ornament of the Vāstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body <sup>51</sup> build a beautiful temple and a charming tank, full of good water.

(19.) (*And*) there the wise Vāśeka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhōjūka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus <sup>52</sup> made Trailokyavarman again the ornament of princely families.

(20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers,<sup>53</sup> he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (*pratolī*), was like Kailāsa as a place of residence.

(21.) His younger brother, of pure fame (*and*) famous the earth over, was the eminent Ānanda, whom men declare to have been rightly so named <sup>54</sup> because he always gladdened people, (*even*) from afar.

(22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (*and as such*) he reduced to submission the wild tribes of Bhīllas, Śabaras, and Pulindas.

(23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.

(24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durgā, glorifying in strains of praise the fierce destructress of powerful demons.

(25.) Distinguished for excellent qualities, only engaged in good deeds, destroying wickedness (*and*) setting store only on good men, versed in sciences and in the knowledge of arms, (*and*) proficient in arts, he always shone, endowed with good fame.

<sup>51</sup> Literally, 'the body which has not the attribute of (eternity).'

<sup>52</sup> In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the verse.

<sup>53</sup> Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

<sup>54</sup> *Ānanda* means 'joy.'

(V. 26.) His son was Gopati, purified by knowledge (*and*) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (*and*) an unique object of veneration for good men.

(27.) His younger brother was Mahipāla, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.

(28.) Glorious is his younger brother, the in-every-way-famous Subhaṭa, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.

(29.) Eagerly striving to benefit others (*and*) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarmaṇ.

(30.) Long and greatly may Subhaṭa, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs,<sup>55</sup> is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (*and*) is a very store of benevolence!

(31.) The world is a home of the three kinds of pain, sorrow . . . . . unstable like the motion of a swing is our wealth, and short the life of man. His religious merit only goes with him, who, departing his life, enters another body; for that cannot leave him. (*Thus reflecting, Subhaṭa*) ordered a temple to be built (*here*).<sup>56</sup>

(32.) Then there were born three most intelligent sons of Mahipāla: Kīrtipāla, of great fame, a youth who resembled the god of love; . . . . .

### XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SIMGHANA AND HIS FEUDATORIES SOĪDEVA AND HEMADIDEVA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription was discovered by the late Dr. Bhāu Dājī on a stone-tablet in the ruined temple of the goddess Bhavānī at Pāṭṇā, a deserted village about ten miles south-west of Chalisgaon in Khāndeś,<sup>1</sup> and edited by him in the *Journal Roy. As. Soc.*, N.S., vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2' 6" broad by 1' 6" high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen *aksharas* in the middle of the first line; and a few *aksharas* are illegible in the concluding lines. The average size of the letters is  $\frac{1}{4}$ ". The characters are Nāgarī of about the 13th century. Up to the beginning of line 22 the inscription is in Sanskrit; the language of the remainder is a kind of old Marāṭhī, corresponding,

<sup>55</sup> The original has the word *ābhāra*, which I have not met with elsewhere.

<sup>56</sup> Here, again, a proper construction of the actual words of the verse appears impossible.

<sup>1</sup> See the *Bombay Gazetteer*, vol. XII, p. 463; Burgess and Fleet, *Pāṭhī, Sanskrit and Old Canarese Inscriptions*, No. 284. Not to mention minor mistakes, Dr. Bhāu Dājī read the name of one of the chiefs, mentioned in the inscription, persistently Sonhadeva, while it is really everywhere clearly Soīdeva. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhāu Dājī, to the Khāndeśī. Of the Sanskrit portion, lines 1-20, excepting the introductory *om namo Gaṇādhipataye* and the words *atha bhrity-ānvaya-varṇanaṅg* in line 7, are in verse; the rest of the inscription is in prose.

As regards the grammar and orthography of the Sanskrit portion, there are few points that need here be noted. In *Lāloraska*, line 4, the *samāsānta* suffix *ka* has been wrongly added, for the word is a Tatpuruṣa compound; in *karatī-kamṭhīravo*, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word *vidhānita* is used in an unusual sense, in line 9. The conjunct *ddh* has been wrongly employed instead of the simple *dh* in *skamddha*, line 3, *simddhor*, line 11, and *samniddhou*, line 21; and *dh* has been doubled in a wrong way in *nibaddha*, line 19. Besides, we find the conjunct *schh* instead of *chchh* in *-hriśchhrī-*, line 5, and *yaśchhishyāih*, line 16, and the vowel *ri* instead of *ṛi* in *kriyā*, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yādava king Simghana, Chaṅga-deva, a grandson of the well-known astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntaśiromani* and other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soḍdeva and Hemādideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over ‘the country of the sixteen-hundred villages.’ And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhāskarāchārya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yādavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Chaṅgadeva’s own ancestors (verses 17-22).

Regarding the Yādavas, we are told that there was a prince Bhillama who fought with the Gūjaras, Lāṭas, and Karnāṭas. He was succeeded by Jaitrapāla who defeated the Andhras (verse 6). Jaitrapāla’s son was Simghana or Simha, who defeated the kings of Mathurā and Banāras, and a dependent of whom even defeated the valorous Hammīra, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources,<sup>2</sup> and it is only necessary to state here that Simghana ascended the throne in Śaka 1131 (A.D. 1209-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Pāṭṇā by Dr. Burgess and published by Professor Bühler in *Indian Antiquary*, vol. VIII, page 39, as—

- (1.) Kṛishṇarāja I.;
- (2.) His son, Govana I.;
- (3.) Govindarāja, son of Govana I.;
- (4.) Govana II., son of Govinda; and
- (5.) Kṛishṇarāja II., son of Govana II.

The first prince mentioned in this inscription is Kṛishṇarāja (verse 10), who is Kṛishṇarāja II. of Professor Bühler’s account. His son was Indrarāja, and his son

<sup>2</sup> See *Journal Roy. As. Soc.*, vol. IV, p. 26; *Journal Bo. Br. R. As. Soc.*, vol. XII, p. 6; *Archæological Survey of Western India*, vol. III, p. 85; Fleet’s *Dynasties of the Kanaree Districts*, p. 72; Bhandarkar’s *Early History of the Deccan*, p. 82.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Śaka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soīdeva (verses 13-14), by whom, as will appear below, a donation was made to Chaṅgadeva's college in Śaka 1128 (wrongly for Śaka 1129=A.D. 1207); and Soīdeva after his death was succeeded by his younger brother Hemādideva, who is described as a feudatory or general of Siṃghadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Chaṅgadeva, the founder of the college, belonged to the Śāṇḍilya *vanśa*, of which the inscription (in verses 17-24) enumerates the following members:—

- (1.) The poet (*kavichakravartin*) Trivikrama.
- (2.) His son Bhāskarabhaṭṭa, who from king Bhoja received the title of *Vi-dyāpati*.
- (3.) His son Govinda, or Govindasavajña.
- (4.) His son Prabhākara.
- (5.) His son Manoratha.
- (6.) His son, the poet (*kavīśvara*) Maheśvarāchārya.
- (7.) His son Bhāskara (the astronomer).
- (8.) His son Lakshmīdhara, who by king Jaitrapāla was appointed chief Paṇḍit.
- (9.) His son Chaṅgadeva, chief astrologer of king Siṃghana.

As regards these men, there can hardly be a doubt that the *kavichakravartin* Trivikrama, with whom the list opens, is the *mahākavi* Trivikramabhaṭṭa, the author of the *Damayantī-kathā*, who, in the introduction of his work, describes himself as the son of Nemāditya (or Devāditya) and grandson of Śrīdhara, of the Śāṇḍilya *vanśa*. Since his son Bhāskarabhaṭṭa lived under Bhojarāja, whom, with Dr. Bhāu Dājī, I take to be Bhoja of Dhārā whom we know<sup>3</sup> to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A. D. Bhāskara, the astronomer, was born in Śaka 1036=A.D. 1104-5; and the epoch-year of his *Karaṇa-kutūhala* is Śaka 1105=A. D. 1183-84. His father, Maheśvara, who is described as *jyotirvit-tilaka*, lived at Vijjalapura, and composed a work called *Vṛitta-śataka*.<sup>4</sup> Jaitrapāla, by whom Bhāskara's son, Lakshmīdhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131=A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soīdeva in favour of Chaṅgadeva's college in Śaka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Siṃghana, who began to rule in Śaka 1131, and at a time when the feudatory Soīdeva was dead, and had been succeeded by his younger brother Hemādideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soīdeva's grant, spoken of in the preceding paragraph, is dated in the Śaka year

<sup>3</sup> See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

<sup>4</sup> See *Journal Roy. As. Soc.*, N. S., vol. I, pp. 410, 412; or *Siddhanta-Siromani*, xiii, 58; Professor Aufrecht's *Catalogue*, p. 327; Dr. Peterson's *Second Report*, p. 131.



TEXT.<sup>6</sup>

- 10 Metre, Gifti.

- 'येनासावपि यस्य चत्वार्यवदुना सं[मी]रवीरो जितः ॥ —[7.]  
 अवततार पुरा पुरुषोत्तमो यदुकुले ज-  
 L. 7. गतोऽहितहेतवे ॥(1)  
 जयति सीयमिमां सकलामिलामवति मा पतिसिंहमहीपतिः ॥<sup>16</sup>—[8.]  
 अथ भृत्यान्वयवर्णनं ॥  
 श्रीमन्नास्करवशायं भव्यं भूयात्स भूपतिः ॥(1)  
 निकुंभी  
 8. यत्र संभूतो रा[मो] यस्यान्वयेभवत् ॥ <sup>17</sup>—[9.]  
 तन्नासीकृपतिर्जितचित्तिपतिर्ध्यातैकलक्ष्मीपति-  
 देवब्राह्मणवन्दने त[त]मतिः श्रीकृष्णराजाक्षयः ॥(1)  
 श्री[री]दार्यविवेकवि-  
 9. क्रमगुणैस्तु श्री न येनापरः  
 प्राप्तं पांडवपुंगवार्जितपदं तद्वर्ग्यराजति यत् ॥ <sup>18</sup>—[10.]  
 आसांगप्रभवस्ततस्तमतिः प्राप्तप्रतापोऽति-  
 वीरो वैरिवधूविध्नितशिरा यः श्रीन्द्रा-  
 10. जाक्षयः ॥(1)  
 तस्यासीत्तनयः सतां सविनयः सामंतसीमंतिनी-  
 वैधव्यव्रतसङ्गुर्गुणगुणः सत्युत्थपस्थापणः ॥ —[11.]  
 चतुरसुरगारुडी रेवन्त इव गोवनः ॥(1)  
 सौंदर्यदर्पकंद-  
 11. यो यं दृष्ट्वा नंगतां गतः ॥ <sup>19</sup>—[12.]  
 श्रीगोवनासं<sup>20</sup>[स्तुत ?] [रत्न]सिंहो(धो)रत्नूतमूर्त्तिस्तपुष्पकीर्त्तिः ॥(1)  
 जितारिचक्रः क्षितिपालशक्रः श्रीसोऽदेवः स्तुतवासुदेवः ॥ <sup>21</sup>—[13.]  
 शरणागतवज्रपंजरः  
 12. परनारीषु सदा सहीदरः ॥(1)  
 व्रतसत्यपथे युधिष्ठिरः सततं वैरिवधूभयज्वरः ॥ <sup>22</sup>—[14.]  
 स षोडश[श]तग्रामदेशं दुर्गपुरान्वितं ॥(1)  
 सोऽदेवे दिवं याते शास्त्रे तस्यानुसंभवः ॥ <sup>23</sup>—[15.]  
 त्यागे  
 13. स्युस्तुतोपमोर्जुनसमः श्रीर्ये निकुंभान्वये  
 विख्यातः क्षितिपालभालतिलकः श्रीगोवनस्यात्मजः ॥(1)  
 श्रीमत्सिंहणदेववैरिकरटोकोठोरवो<sup>24</sup> यत्करो  
 नद्याददसुन-

<sup>16</sup> Metre, Drutavilambita.

<sup>17</sup> Metre, Śloka (Anuṣṭubh).

<sup>18</sup> Metre, Śardūlavikrīṭa; and of the next verse.

<sup>19</sup> Metre, Śloka (Anuṣṭubh).

<sup>20</sup> I am somewhat doubtful about the sign of *anusvāra* रवो; but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

<sup>21</sup> Metre, Upajāti.

<sup>22</sup> Metre, Vaitālyā.

<sup>23</sup> Metre, Śloka (Anuṣṭubh).

<sup>24</sup> By the rules of grammar we should expect करटिकोठो-

- L. 14. दने [तत]मतिर्हेमाडिदेवचिरं ॥ २६—[16.]  
याडिष्वव्ये कविचक्रवर्ती त्रिविक्रमोभूतनयोऽस्य जातः ॥(1)  
यो भीमराजेन कृताभिधानो विद्यापतिर्भास्करभङ्गा-
15. मा. ॥ २७—[17.]  
तस्माद्गोविन्दसर्वज्ञो जातो गोविन्दसंनिभः ॥(1)  
प्रभाकरः सुतस्तस्मात्प्रभाकर इवापरः ॥ २७—[18.]  
तस्मात्प्रभाकरो जातः सतां पूर्णमनोरथः ॥(1)  
श्रीमन्महाराजाय-
16. स्ततोजनि कवीश्वरः ॥ —[19.]  
तत्सूनुः कविहृदवन्दितपदः सद्देवविद्यालता-  
कंदः कंसरिपुप्रसादितपदः सर्वज्ञविद्यासदः ।  
यन्त्रि(स्त्रि)धैः सह कोपि नो विवदितुं
17. दक्षो विवादी कवि-  
श्रीमान्भास्करकोविदः समभवत्सत्कीर्त्तिपुष्पान्वितः ॥ २८—[20.]  
लक्ष्मीधराख्योखिलसूरिसुख्यो वेदार्थवित्तार्किकचक्रवर्ती ॥(1)  
क्रतुक्र(क्रि)याकांडविचार-
18. सारविशारदो भास्करनन्दनोभूत् ॥ २९—[21.]  
सर्वशास्त्रार्थदक्षोयमिति मत्वा पुरादतः ॥(1)  
जैत्रपालेन यो नीतः कृतश्च विबुधाग्रणीः ॥ ३०—[22.]  
तस्मात्सुतः सिंघणचक्रवर्त्ति-
19. दैवज्ञवर्योजनि चंगदेवः ॥(1)  
श्रीभास्कराचार्यनिबद्ध(ह)शास्त्रविस्तारहेतोः कुरुते मठं यः ॥ ३१—[23.]  
भास्कररचितपंथाः सिद्धांतशिरोमणिप्रमुखाः ॥(1)  
तदंशकृताश्चान्ये व्या-
20. ख्येया मन्मथे नियमात् ॥ ३२—[24.]  
श्रीसोहदेवेन मठाय दत्तं हेमाडिना किंशि(चि)दिहापरैश्च ।  
भूम्यादि सर्वं प्रतिपालनीयं भविष्यभूषैर्बहुपुण्यहृद्भिर ॥ ३३—[25.]
21. खस्ति श्रीशके ११२८ प्रभवसंवत्सरे श्रावणमासे पौर्णमास्यां चंद्रग्रहणसमये श्रीसोहदेवेन  
सर्वजनसंनिधौ(धौ) हस्तीदकपूर्वकं निजगुरुरचितमठायायस्यानं
22. दत्तं ॥ तद्यथा ॥<sup>३४</sup> इयां पाटणीं जें केणें उघटे तेहाचा असि आउंजो राउला होता याहका-  
पासीं तो मठा दीगहला । ब्राह्मणां जें विक[ति] यापासीं ब्राह्मोत्तर तें ब्राह्मणीं दीगहलें ॥ याह-
23. कापासीं दामाचा वीसीवा आसूपाठी नग[र] दीगहला ॥ तलदा इया बैला सिद्ध[वि] ॥  
बाहीरिला आसूपाठी गिधवें याहकापासीं ॥ पांच पोफली याहकापासीं ॥ पहि-

<sup>२६</sup> Metre, Śārdūlavikrīḍita.

<sup>२७</sup> Metre, Upajāti.

<sup>२८</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

<sup>२९</sup> Metre, Śārdūlavikrīḍita.

<sup>३०</sup> Metre, Upajāti.

<sup>३१</sup> Metre, Śloka (Anuṣṭubh).

<sup>३२</sup> Metre, Indravajrā.

<sup>३३</sup> Metre, Upajāti.

<sup>३४</sup> Metre, Upajāti.

<sup>३५</sup> The following passage has been carefully copied from the impressions, and all *akṣaras*, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

- L. 24. लै पावाणे पादापापी लोटि मठा दीनली ॥ जेती चाणे वांछति तेतीयां प्रति पक्षी पक्षी  
तेला ॥ एष [जै] मविजे ते मदीचेन मापें मवावें मापाड मठा चर ॥ चर  
25. मापचारी । [रु]पाचें संक । तथा भूमिः ॥ चतुराष्टाटविषय [चोडु?]याम ॥ च-आले—  
कामतामर्धे च — कं[टा] ॥ एकल — [टा] ॥ पंडितां [चा?]कामतु ॥ [ची]ति या-  
26. मीचा [क?]रा ॥ धामो[जी]ची[च]सोडि[चा] ॥

## TRANSLATION.

Om! Adoration to the ruler<sup>35</sup> of the Ganas!

(Verse 1.) Accomplished<sup>36</sup> . . . . . may, charming like the planets, . . . . . the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, . . . . . ever preserve you from the darkness arising from this mundane existence!

(2-4.) Triumphant is the illustrious Bhāskarāchārya whose feet<sup>37</sup> are revered by the wise,<sup>38</sup>—(he who was) eminently learned in Bhaṭṭa's<sup>39</sup> doctrine, unique in the Sāṃkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts; who laid down the law in metrics, was deeply versed in the Vaiśeṣhika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god Śiva) in the three branches (of the Jyotiṣha), the multifarious Gāṇita and the rest.

(5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Vishnu himself was born, to protect the trembling universe!

(6.) (In this race) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gūrjara elephants, skilful in cleaving the broad breasts of the Lāṭas, (and) a thorn in the hearts of the Karpāṭas. (And) here there was the crest-jewel of princes, the illustrious Jaitrapāla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.

(7.) From the illustrious Jaitrapāla sprang, (in truth) a part of the beloved of Lakṣmī, Siṃghaṇa, who escaped (the ills of) this mundane existence (?); a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurā (and) the lord of Kāśī, (and) by whose young dependent even that valorous Hammīra was defeated.

(8.) In former days Purushottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (and) who protects me,—the ruler of the earth, the lord Siṃha.

Now for the description of the family of the dependents:—

(9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Bāma!

(10.) In this (race) was the illustrious prince, named Kṛishṇarāja, who defeated

<sup>35</sup> I.e. either Śiva or Gaṇeśa.

<sup>36</sup> The verse being incomplete, it is impossible to say whether the word *siddhant* with which it opens should be construed with what follows or be taken separately. But it is clear that *siddhant* is used at the beginning to make the inscription commence with a word of auspicious import.

<sup>37</sup> Or, possibly, 'words.'

<sup>38</sup> Or, 'the gods.'

<sup>39</sup> I.e. Kumārilabhaṭṭa's.

the rulers of the earth, meditated solely on the lord of Lakshmi, (and) bent his thoughts on revering gods and Brāhmans. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pāṇdavas,—(the title of) Dharmarāja.<sup>40</sup>

(Vs. 11 and 12.) From him sprang a son, the illustrious Indrarāja, of far-reaching intelligence (and) endowed with eminent prowess; a hero, whose head was fanned<sup>41</sup> by the wives of his enemies. And he had a son, gracious to the good, expert in teaching the wives of (hostile) feudatories the vow of widowhood, endowed with sterling qualities (and) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.<sup>42</sup>

(13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soḍdeva, who spread the fame of his religious merit, conquered the hosts of enemies, (and) adored Vāsudeva;

(14.) A cage of adamant to (shelter) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishtira, (and) ever a fever of terror to the enemies' wives.

(15 and 16.) Since Soḍdeva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemādideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son,<sup>43</sup> long live happily,—he who in liberality resembles the son<sup>44</sup> of the Sun, (and) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Simghanadeva!<sup>45</sup>—

(17.) In the Śāṇḍilya race was the king of poets Trivikrama. To him was born a son, named Bhāskarabhaṭṭa, on whom king Bhoja conferred the title of Vidyapati.

(18.) From him was born Govinda, the omniscient, like unto Govinda; (and) he had a son, a second Sun, as it were, Prabhākara.

(19.) From him was born Manoratha, who fulfilled the desires of the good; (and) from him, the illustrious Maheśvarāchārya, the chief of poets.

(20.) His son was the illustrious Bhāskara, the learned, endowed with good fame and religious merit, the root (as it were) of the creeper—true knowledge of the Veda, (and) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy<sup>46</sup> of Kāṁsa, (and) with whose disciples no disputant anywhere was able to compete.

(21.) Bhāskara's son was Lakshmīdhara, the chief of all sages, who knew the meaning of the Veda, (and) who was the king of logicians (and) conversant with the essence of discussions on the subject of sacrificial rites.

(22.) Judging him to be well acquainted with the contents of all the Śāstras, Jai-trapāla took him away from this town and made him chief of the learned.

<sup>40</sup> I.e. 'king of justice,' an epithet of Yudhishtira.

<sup>41</sup> This is not the ordinary meaning of *vidhānita*, but I see no other way of translating the word.

<sup>42</sup> The original has a play on the word *Anaṅga*, 'the bodiless one,' which is one of the names of the god of love.

<sup>43</sup> I.e. Vishnu.

<sup>44</sup> I.e. Kṛpā.

<sup>45</sup> Or, 'whose hand is to the enemies of the illustrious Simghanadeva what the lion is to elephants.'

<sup>46</sup> I.e. Vishnu-Kṛishṇa.

(*Vv.* 23 and 24.) To him was born a son, Chaṅgadeva, (*who became*) chief astrologer of king Siṅghana; who, to spread the doctrines promulgated by the illustrious Bhāskarāchārya, has founded<sup>47</sup> a college, (*enjoining*) that in (*this*) his college the *Siddhāntasiromaṇi* and other works composed by Bhāskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soḍeva, by Hemādī and by others, should be protected by future rulers for the great increase of (*their*) religious merit!

May it be well! In Śāka 1128, in the year Prabhava, on the full-moon day in the month Śrāvaṇa, at the time of an eclipse of the moon, the illustrious Soḍeva, in the presence of all the people, granted to the college founded by his preceptor, (*confirming the gift*) by (*pouring out*) water from his hand, sources of income, as follows:—<sup>48</sup>

#### XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. FLEET, B.O.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisūr territory. A print from his negative has been published in my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209f., with a lithograph of the entire stone (*id.* Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultzsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Bêgûr is a village about six miles south by east from Bangalore (properly Bengalûr), the chief town of the Bangalore District in Maisûr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigûr,' in Lat. 12° 53', Long. 77° 41'. It is mentioned in lines 5 and 6 of this record by the older name of Bempûr or Bempûru. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Musée at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

<sup>47</sup> The original has the present tense 'he founds.'

<sup>48</sup> The following passage, which is not Sanskrit, I do not understand. Its general sense appears to be, that Soḍeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or more villages, the name or names of which may be contained in the concluding lines of the inscription.



the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. — The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kālī, as proposed by Mr. Rice. The centre and the foreground show the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device, and evidently waiting for news from the field of battle.<sup>1</sup> He is attended by two female *chaurī*-bearers. There is another woman in front of him; and beyond her, a soldier, holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his *chaurī*-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff. — The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual *ḍ*, as distinct from the dental *ḍ*, is formed very clearly in some words, e.g. in *māḍi* and *gaṅgavāḍi*, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the *l* in *kūḍal*, line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese *virāma*, and to give the final *l*; the full form of the word is *kūḍala* or *kūḍalu*. The size of the letters varies from about  $1\frac{1}{2}$ " to  $2\frac{1}{2}$ ". The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskrit words in lines 1 to 3. The whole record is in prose. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from *bīra-mahēndranol* to *kalnāḍ=iltan* is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of *ri* for *ṛi* in "ālamkrity", line 1-2, though the subscript *ṛi* itself occurs a little further on, in *svayamvrita*; (2) the use of *dhdh* for *ddh* in *badhdham*, line 6; (3) the use of *b* for *v* in *bīra*, line 3; (4) the use of *ś* for *s* in *svayamvrita*, line 2; and (5) the use of the Dravidian *l* in all the Sanskrit words, except, of course, as an initial in *lakṣmī*, line 2, and except in

<sup>1</sup> Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (*śāsana*), not a monumental stone (*viragal*); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central seated figure is plainly a man; not the queen of the nymphs.

*māṅgala*, line 6; in line 19 we have *māṅgala*, with the Drāviḍian *l*; in line 6, as in many other cases, the word is part of a village-name, and I am not quite sure whether, as such, it is really the Sanskrit word, or whether it is of Drāviḍian origin.

The inscription refers itself to the time of a Gaṅga king named Ereyapparasa or Ereyappa, who was reigning as paramount sovereign over the Gaṅgavāḍi Ninety-six-thousand district. He was at war with a certain Vīra-Mahēndra. One of his armies, called the army of Nāgattara, headed by its chieftain, came in collision with the army of Ayyapadēva, who was plainly one of the commanders of Vīra-Mahēndra. In the fight that ensued, Ayyapadēva was killed, (and his troops routed). And in recognition of this, Ereyapparasa conferred upon his slayer, Iruga, a fillet or badge of honour called the *Nāgattara-vaṭṭa*, and granted to him the twelve villages known as the Bempūr Twelve, which constituted the Kalnāḍ district.

Of the places mentioned in this inscription, the Gaṅgavāḍi Ninety-six-thousand is well known from other records. It constituted specially the dominions of the Gaṅgas of Western India, and it embraced chiefly the present territory of Maisūr. Bempūr or Bempūru is plainly the original name of the modern Bēgūr; though, why the *mp* should have changed into *g*, I cannot at present explain. Iggaḷūru still exists under the same name; it is the 'Igloor' of the map, in the Ānekal Tālukā of the Bangalore District, about eight miles south-east of Bēgūr. One or other of the two villages of the names of which Nallūru is a component, may perhaps be identified with the 'Nelloor-putnam' of the map, in the Dēvanhalli or Dēvaṇḍahalli Tālukā, twenty-four miles in a north-easterly direction from Bēgūr; it is described as a ruined city of some antiquity (Rice's *Mysore and Coorg*, vol. II, pp. 56, 74); and about nine miles south-east of it, the map shews a 'Chicka Nelloor,' which may perhaps be identified with the other of the two villages. And Pūvina-Pullamṁaṅgala is possibly represented by the 'Woolmangle' of the map, in the Mālūr Tālukā of the Kōlār district, about twenty miles to the east by north from Bēgūr. For the other places, I cannot find any representatives in the map. But a reminiscence of the name of the Kalnāḍ district, is perhaps preserved in the name of the modern Ānekal Tālukā.

The inscription is not dated. On palæographical grounds, it may be referred to about the ninth century A.D.; but this, of course, is only an approximation, liable to correction at any time when we may be in a position to identify with certainty the persons who are mentioned. As regards Ereyapparasa or Ereyappa, the only person whose name at all resembles his, is the Eregāṅga of one of the spurious Western Gaṅga grants (*Ind. Ant.* vol. XIV, p. 229 ff). *Ereyappa* is, of course, simply *ere*, with *appa*, 'a father,' as an honorific suffix; and *arasa* means 'a king.' But there are no particular reasons for proposing to identify Ereyappa with Eregāṅga. Vīra-Mahēndra has been identified by Mr. Rice (*Mysore Inscriptions*, pp. xlv., lvii., lxiii.) with a Pallava king Vīra-Nolamba, of whom there is an inscription at Gōribidnūr in Maisūr, which speaks of him as the 'protector of Ayyapadēva's daughter.' Vīra-Mahēndra may possibly be a Pallava king. But the name is not known as yet from any other record. And it is impossible to identify him, with any certainty, with any particular king of the Pallava dynasty, and especially with any particular Vīra-Nolamba.<sup>2</sup> Also, to understand the

<sup>2</sup> Vīra-Nolamba means 'the brave Nolamba'; whereas Vīra-Mahēndra most probably means, not 'the brave Mahēndra,' but 'a very Mahēndra (Indra) among brave men.'

reference to Ayyapadēva's daughter in the Gōribidnār inscription, we require the full text of that record. And the sculptures on the Bēgār stone do not bear out Mr. Rice's assumptions. He suggested that the woman standing under the flag-staff is Ayyapadēva's daughter, bound to it as a captive; and that, being taken prisoner in the fight in which Ayyapadēva was killed, she became the prize of the victorious Pallava. But, as I have already said (see note 1, above), the stone is distinctly a charter, not a monumental slab; so that the sculptures in the upper row do not refer to Ayyapadēva at all. And there are no indications of a rope on the staff of the standard; while, that which is on the woman's right wrist appears distinctly to be a set of bangles, as on both wrists of the other women, and not the coils of a rope. The mention of the Nāgattara and his army, suggests the idea of a reference to some Nāga tribe. I do not find, however, any indications of Nāgas among the figures represented in the sculptures.

In consequence of Mr. Rice's rendering of this inscription, it appeared to contain some other historical details, which are now found to be quite illusory. Thus, his translation speaks of "the illustrious Ereyapparasa, brilliant as lightning, descending among the stars in the clear firmament of the world-renowned Gaṅga race, protector of the mighty kings of Valāla and Mékhala, the chosen lord and possessor of the fortune of the auspicious Taila's dominion." From this, Mr. Rice (*Mysore Inscriptions*, pp. xliv., xlv.) inferred that Ereyapparasa was an usurper of the Gaṅga sovereignty; and he placed him in the period A.D. 777 to 857, between Rāja-Malladēva and Gaṇḍadēva. But, on the contrary, Ereyapparasa is most distinctly described as belonging himself to the Gaṅga family. The "mighty kings of Valāla and Mékhala" owe their existence to nothing but a pure mistake, and need no further comment. The supposed Taila, however, is a matter of more importance, especially in connection with the name of Ayyapadēva, which really does occur in this record. During the period to which this inscription belongs, there was a long break in the supremacy of the Western Chalukya kings. Their records, however, pretending to give an uninterrupted succession, mention a certain Taila I., and his great-grandson Ayyaṇa I., who have to be placed in this period. And, on seemingly good grounds, Mr. Rice found a reference to both of these persons in the present record; and an apparent corroboration of his general results, in the supposed fact that Prôlirāja, the father of the Kākātya king Rudradēva, took away a kingdom from a certain Tailapa, — assumed to be Taila I., — and gave it to a "king Erha," whom Mr. Rice took to be the present king Ereyapparasa. Prôlirāja, however, belongs to a much later time, *viz.* to the period just before A.D. 1162; and the Tailapa who is mentioned in connection with him, is the Western Chālukya king Taila or Tailapa III. (A.D. 1150 to about 1162). Moreover, the kingdom that was disposed of by him was taken from a certain Gōvindarāja, and was given to a king whose name was in reality Udaya, not "Erha" (see *Ind. Ant.* vol. XI, p. 17). These items of contemporaneous history thus disappear altogether. And, as a matter of fact, the name of Taila does not occur in the present record at all. It was deduced from words which really are °*dlamkrity-ailādhipatya*. In the photograph, the reading *tail-adhipatya* might be justified, as the words preceding it are there not at all clear; and especially because there really is a mention of an Ayyapadēva further on. But the estampage has placed the true reading of the passage beyond any possibility of doubt. That the Ayyapadēva

of this record may be the Western Chalukya Ayyana I., still remains possible; but it cannot be taken as at all a certainty.

## TEXT.

- 1 Ôm<sup>4</sup> Svasti Samasta-bhuvana-vinû(nu)ta<sup>5</sup>-Gaṅgakuḷa-gagana-nirmala-tārāpati  
jaladhi-jala-vipuḷa-valaya-mekhā[ā]-kalāp-ālam-  
2 kri(kri)ty-ailādhipatya-lakshmi-sva(sva)yamvrita-pati(ti) tādvyā<sup>6</sup>-aganita-guṇa-  
gaṇa-vibhūṣaṇa-vibhūṣita-vibhūti śrīmad-Ereyapp-arasaṁ  
3 pagevar-ellaman=ni[h\*]kshatram-mādi Gaṅgavādi-tombhatt[ā\*]ṛu-sāsiramuman-  
ēka-chhatra<sup>7</sup>-chchhāyeyol=āluttam-ildu [i\*] Bī(vī)ra-Ma-  
4 hēndranol=kādal=endu Ayyapadēyaṅge sāmanta-sahitaṁ Nāgattaranam<sup>8</sup> daṇḍuv-  
ēldode tumbē pādiyol=kādi kālegam=imb-a-  
5 lidode āneyol=ānt-iridu sattod=adāṁ kēld=Ereyapaṁ<sup>9</sup> mechchi Irugaṅge Nāgat-  
tara-vaṭṭam-gaṭṭi Bempū[r\*]-ppanneradu-  
6 maṁ śāsana-badhdha(ddha)ṁ Kalnād=ittan-Av=āvuv=endode || Bempūrū  
Tovagūrū Pūvina-Pullamṁgala Kūtanidu-Nallūru  
7 Nallūru-Koma- 13 Sāramvu || 14 Elkuppe Paravūru  
8 raṅguntā ||<sup>10</sup> I- 15 Kūdal | initumaṁ  
9 ggalūru<sup>11</sup> || Du- 16 pola-mēre-sahita-  
10 gmonelmalli 17 m=ittan=Ereyapaṁ  
11 Gaḷamjavā- 18 śavucharan-Nāgara-  
12 gilū || 19 ŋge [i\*] Māṅgaḷa-  
mahā-śrī [i\*]

## TRANSLATION.

Ôm! Hail! While the glorious Ereyapparasa, — whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (*epithets*) as ‘he who is a spotless moon in the sky which is the family of the Gaṅgas, praised throughout the whole world,’ (*and*) ‘he who is the lord, chosen by herself, of the goddess of sovereignty over the (*whole*) earth, who has for an ornament round (*her*) waist a zone which is the great circle of the waters of the oceans,’ — having deprived all (*his*) enemies of power, was ruling the Gaṅgavādi Ninety-six-thousand under the shadow of a single umbrella: <sup>12</sup>—

(Line 3) — Saying “(*We have*) to fight against Vīra-Mahēndra,” the army of the Nāgattara, together with the chieftain (or chieftains), attacked <sup>13</sup> Ayyapadēva. And

<sup>2</sup> From the inked estampage and the photograph combined.

<sup>4</sup> Represented by a plain symbol.

<sup>5</sup> The syllable *nū* is quite spoilt in the photograph, where it appears to be *du*. We have a similar instance of the lengthening of the *u* of *nuta*, in *pranāteyuh*, *Ind. Ant.* vol. XIX, p. 273, line 23; see also *id.* line 11 and note 11.

<sup>6</sup> Read *tāvad-ādy*<sup>o</sup>.

<sup>7</sup> Read *chchhattra*.

<sup>8</sup> The *anuavāra* here is quite distinct; but we must strike it out, and read the genitive *nāgattarana*.

<sup>9</sup> Properly there should be the double *pp* in the fourth syllable of this name. It occurs again, however, with the single *p*, in line 17; and I have therefore left it without correction.

<sup>10</sup> The punctuation in this part of the record is rather capricious.

<sup>11</sup> The *ā* of the syllable *lā* has failed to appear in the photograph at all. But it is quite distinct in the estampage.

<sup>12</sup> *i.e.* ‘was reigning as paramount sovereign.’

<sup>13</sup> *lit.* ‘on its rising to, *i.e.* against.’



when it was overwhelming (*him*),<sup>14</sup> having fought on foot,<sup>15</sup> when there was no room left for (*his*) battle-horn, he mounted an elephant, and there was pierced and died.

(L. 5) — Having heard that, Ereyapa<sup>16</sup> was pleased; and, having bound on Iruga the fillet called *Nāgattara-paṭṭa*,<sup>17</sup> he gave him the Kalnāḍ district, secured by (*this*) charter, (*consisting of*) the Bempūr Twelve (*villages*).<sup>18</sup>

(L. 6) — They are as follows:—Bempūru and Tovagūru, Pāvina-Pullamṁaṅgala, Kātānidu-Nallūru, Nallūru-Komarāṅguta, Iggaḷūru, Dugmonelmalli and Gaḷafi-javāgilu, Sāramvu, Elkuppe, Paravūru, (*and*) Kūḍal.

(L. 15)—This much, with (*a specification of*) the boundaries of the fields, gave Ereyapa to (*his*) follower, the Nāgara.<sup>19</sup> (*May there be*) felicity and great good fortune!

## XLI.—A STONE INSCRIPTION FROM RANOD (NAROD).

By PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

In my account of the Bilhari inscription of the rulers of Chedi, *ante*, pages 253 and 267, I had occasion to mention an inscription at Ranod, published in the *Jour. As. Soc. Beng.*, vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Ranod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwālīor, about half way between Jhānsī and Guna, and 45 miles due south of Narwar, *Indian Atlas*, quarter-sheet No. 51, S.E., Long. 77° 56' E., Lat. 25° 5' N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's *Archæol. Surv. of India*, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

<sup>14</sup> *lit.* 'on its swelling, or becoming very numerous.'

<sup>15</sup> *lit.* 'on the road.'

<sup>16</sup> See note 9, above.

<sup>17</sup> Compare the *māmo-perjerepu-paṭṭa*, which, with the title of Tribhuvanāchāri, Vikramāditya II. presented to the architect of his temple at Paṭṭadakal; see *Ind. Ant.* vol. X, p. 164.

<sup>18</sup> The absence of any copulative suffix with the word *kalnāḍ*, prevents our translating "the Bempūr Twelve and the Kalnāḍ district;" and shews that the Kalnāḍ district consisted of the Bempūr Twelve.

<sup>19</sup> This is the only expression in the whole record, the meaning of which has remained at all doubtful. *Savuchara*, or more properly *savuchara*, must be a corruption of the Sanskrit *sahachara*, 'a companion, a follower.' And *nāgarāṅge* is I should think, a mistake for *nāgattaraṅge*, 'to the Nāgattara.'

A. Cunningham<sup>1</sup> was really a Maṭha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6' 11" high by 2' 10½" broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between ¼" and ⅓". The characters are Nāgarī of the 10th or 11th century; they were written on the stone by Rudra, and engraved by Jejjāka (line 64). The language is Sanskrit; and, excepting the introductory *om namaḥ Śivāya* and the words *Rudreṇa likhitā* at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (*varṇitā*) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word *divisadām*, in line 32, for which in classical Sanskrit we should have expected *divishadām*, the sibilants are everywhere employed in their proper places. The letter *b* is throughout denoted by the sign for *o*. Instead of *anusvāra*, we have the guttural nasal in *vr̥ṇhitāni*, line 1, and the dental in *śreyānsi*, line 3, and *śamsi*, line 9; and instead of *ri*, the vowel *ri* in *udrikta*, line 22. Before *r* the consonant *t* is nine times doubled, e.g., in *ttripura*-, line 5, *-māttram*, line 22, *yattrā*, lines 31 and 57; and the word *ujjala* is, as usually, spelt *ujvala*, in lines 50 and 56. A wrong *samdhī* we have in *phalam=vipula*-, line 6, and in *Kim-rāmṛita*°, line 57; and wrong grammatical forms are *āpya* for *āptvā*, in line 11, and *samudīyamānaḥ* for *samudyan*, or *samudayan*, in line 7. Besides, I may draw attention to the unusual noun *parishvashkaṇī*, in line 4, and to the verb *ud-akhoti*, in line 64, derived from *ut-khut*, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents :—

After the introductory "om, adoration to Śiva," and five verses in honour of Gaṇeśa (Vināyaka), Sarasvatī, and Śiva (Śambhu, Dhūrjati, Tripura-vijayin), the inscription records (in verse 6) that Śiva (Purāri) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguhādhivāsin, 'the inhabitant of Kadambaguhā'; from him sprang the sage Śaṅkhamāṭhikādhīpati, 'the superintendent of Śaṅkhamāṭhikā'; next came Terambipāla, 'the protector of Terambi'; then Āmardakatīrthanāthā, 'the lord of Āmardakatīrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendra-pura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha, or residence of ascetics, at Mattamayūra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachaśiva; his disciple was Sadāśiva; and he was succeeded by Hṛdayeśa (vv. 16-21). Hṛdayeśa's disciple was Vyomaśiva

<sup>1</sup> See his *Archaeol. Survey of India*, vol. II, pages 303—305. It will be seen below that the inscription mentions no king Someśa or Someśvara, and no town Māyāpura.



(Vyomasambhu, or Vyomesa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śākya or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Ranipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.—The inscription is not dated, but it may on palæographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Simhavarman, the ancestors of the Chedi queen Nohalā, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Ranipadra I take to be Ranod itself; Mattamayūra, the town of Avantivarman, and Upendrapura (or Vishnupura?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguḥā and the other localities from which the earlier sages receive their appellations, I would suggest that Terambi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguḥā with Kadwaia or Kadwāha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.<sup>2</sup>

Of the sages themselves, Purandara is evidently the personage called Mattamayūranātha, 'the lord of Mattamayūra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Śaiva faith, in the present inscription, shows that we must read the second half of that verse, one or two *aksharas* of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

*niḥśeṣa-kalmasha-maśīm=apahritya yena  
saṅkrāmitam=para-mahā nṛpater=Avanteḥ ||*;

and must translate:—'who, when he had removed every stain of impurity from the prince Avanti, communicated (to him) supreme splendour (by initiating him in the Śaiva faith).'

Of the other sages, the Bilhari inscription too mentions Sadāśiva and Hṛdayaśiva (Hṛdayeśa); but in the place of Kavachaśiva that inscription has Dharmaśambhu, and between Sadāśiva and Hṛdayaśiva it interposes two other sages, one described as Mādhumateya, and the other called Chūḍāśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Śaiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandrehe on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in *Archæol.*

<sup>2</sup> See *Archæol. Survey of India*, vol. XXI, pages 176 and 177.

*Surv. of India*, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3' 2" broad by 1' 4" high, and consists of 27 lines. According to Mr. Beglar it contains the date *Samvat 324 Phālguna-sudi 6*, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated *Samvat 724 Phālguna-sudi 5*, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Raned inscription, this one also appears to be of slight importance,<sup>3</sup> and I here refer to it chiefly because in line 5 it mentions, apparently, in connection with Mattamayūra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt, what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D..

## TEXT.

- L. 1. ओं नमः शिवाय ॥  
 प्राहवेखनवाभोदगर्जितौर्जित्यजिन्ति वः ।  
 वैनायकानि निघ्नन्तु निर्विघ्नं वृद्धितान्यघम् ॥<sup>1</sup>—[1].  
 प्रसन्नौजस्त्रिमधुर-
2. व्यक्ताव्यक्तस्वरूपभाक् ।  
 देवता वाक्सरिज्ञेदेर्मुदे स्तावः सरस्वती ॥ —[2].  
 संपूर्णाङ्गमशेषकलमधुषः सम्पन्नमप्यादरा-  
 इरं पादतलाव-
3. घटननमत्कीलासनयस्त्रिस्थिति ।  
 सानन्दं युगपत्सुरासुरसभामंरभदत्तव्यथं  
 शब्दोर्जास्वपरिग्रहस्य दिशतु त्रेयान्ति<sup>2</sup> वः स्थानकम् ॥<sup>3</sup>—[3].  
 चरणभरावनता-
4. वनिविनमत्कमठोरुकार्यराभोगा ।  
 नाव्यस्य घूर्जटेर्धुरि वर्णपरिष्वक्कषी जयति ॥<sup>4</sup>—[4].  
 उत्तिष्ठतो दण्डपादो यद्गणमुहुभिः सार्धमुत्तमभ्य भूयः  
 प्रायाद्यावत्स्वसीमाम-
5. परपदभरभट्टपृष्ठा क भूमिः ।  
 इत्यंदौख्येपि रक्ते गगनतलचलच्चारिकाचारहृत्ते-

<sup>1</sup> My rubbing is so indistinct that I am unable to give an accurate account of the c. so far as I can see, it records the construction of a tank and some buildings by a sage Praśāntasīva, and their restoration by the sage's disciple Prabodhasīva. The spiritual ancestors of Praśāntasīva appear to be Puraudara, Śikhāśīva (who seems to be called Madhumatī-pati, an appellation which may explain the name Mādhumateya of the Bilhari inscription), and Prabhāvasīva. The inscription, which is in verse, was composed by the poet Dhāṁsaṭa, the son of Jelka and Amarikā, and grandson of Mehuka, and engraved by Dāmodara, the son of Lakshmidhara and younger brother of Vāsudeva.

Perhaps I may here draw attention to a note on page 5 of *Archaeol. Survey of India*, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makuudpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

<sup>2</sup> From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

<sup>3</sup> Read वृद्धिता<sup>5</sup>.

<sup>4</sup> Metre of verses 1 and 2, Śloka (Anuṣṭubh).

<sup>5</sup> Read त्रेयान्ति.

<sup>6</sup> Metre, Śārdūlavikīṭita.

<sup>7</sup> Metre, Āryā.

स्वायन्तां वक्षिष्यं चिपुरविजयिनस्तावन्नीडितानि ॥<sup>10</sup> —[5].  
भक्तोपसर्गं स्मिरभक्तिमन्त्रः प-

L. 6.

स्नासनं दास्यनेतिरम्ये ।

विधाय यज्ञं विधिना विधिः किलानुजग्राह पुरा पुरारिः ॥<sup>11</sup> —[6].

<sup>12</sup> यच्छ्रमसन्निपुलनिर्वृतिवीजमुच्चैः पूर्वोत्तरं विपुलवर्धितभूमिशौखः ।

तस्माद-

7. पूर्व उदभूमुनिवंग एव निर्धन्यिरन्तरतिसारतरोस्तरम् ॥<sup>13</sup> —[7].

तस्मिन्मुनिः सकललोकात्मस्वमूर्तिरिन्दूपमः प्रतिदिनं समुदीयमानः ।

श्रीमानभूभुवि कदम्ब(म्ब)गुहाधिवासी तस्माच्च श-

8. क्मठिकाधिपतिर्भुनोन्द्रः ॥ —[8].

तेरम्बि(म्बि)पालः प्रमथाधिपस्य तुलां दधत्वा मज्जयोदयेन ।

ततोभक्कूरितयास्ततोपि सत्स्थितिरामर्हकतीर्थनाथः ॥<sup>14</sup> —[9].

तस्मा-

9. त्पुरन्दरगुरुगुहवन्नरिम्भः प्रज्ञातिरेकजनितस्य व(व)भूव भूमिः ।

यस्याधुनापि विबु(बु)धैरितिकृत्यशान्ति<sup>15</sup> व्याहृत्यते न वचनं नयमार्गविधिः ॥<sup>16</sup> —[10].

वन्द्यः कोपि चका-

10.

स्थचिन्ममहिमा तुल्यं मुनिर्भासता

राजकुत्तमशब्द(ब्द)पूर्वशिखराभ्यर्ण्यभकीर्ण्युतिः ।

दीक्षार्थीति वचो निगम्य सुकृती चारोक्तमुखीपति-

यस्त्रेहानयनाय यत्नमकरो-

11.

श्रीमानवन्तिः पुरा ॥<sup>17</sup> —[11].

गत्वा तपस्वन्तमुपेन्द्रपूर्वं पुरे तदा श्रीमदवन्तिवर्णा ।

भृशं समाराध्य तमात्मभूमिं कथञ्चिदानीय चकार पूताम् ॥<sup>18</sup> —[12].

अथोपसद्याप्य च सम्यगैशी

12.

दीक्षां स दक्षो गुहदक्षिणार्थम् ।

निवेद्य यक्षैः निजराज्यसारं स्वजन्मसाफल्यमवाप भूपः ॥ —[13].

स कारयामास सच्चिदात्मं मुनिर्गठं सन्मुनिरत्न-

13.

भूमिम् ।

प्रसिद्धमावारिधि मेरुकल्पं श्रीमत्पुरे मत्तमयूरनाम्नि ॥ —[14].

पुनर्द्वितीयं स्वयमद्वितीयो गुणैर्भुनोन्द्रो रणिपद्रसंज्ञम् ।

तपोवनं श्रेष्ठमठं वि-

14.

धाय प्रष्ठः प्रतिष्ठां परमां निनाय ॥ —[15].

आसीदतः कवचपूर्वशिवाभिधानो लोकप्रियः कवचवद्दृष्टशक्तिः ।

यः सर्वतो वहति संयति संयताङ्गी

<sup>10</sup> Metre, Śragdharā.

<sup>11</sup> Metre, Upajāti.

<sup>12</sup> Read यच्छ्रमसन्निपुलं वि°.

<sup>13</sup> Metre of verses 7 and 8, Vasantatilakā.

<sup>14</sup> Metre, Upajāti.

<sup>15</sup> Read •वेसि.

<sup>16</sup> Metre, Vasantatilakā.

<sup>17</sup> Metre, Śārdūlavikrīḍita.

<sup>18</sup> Metre of verses 12—15 Upajāti.

L. 15. • दाक्ष्यं गुणव्यमिति कामधरैरभेद्यः ॥<sup>19</sup> —[16].

सदाशिवस्तस्य च शिष्य आसीत्सदा शिवः सर्वजनस्य शान्ता ।  
तपोवनं यो रणिपदनाम प्रसार्धयामास

16. तपःसहस्रम् ॥<sup>20</sup> —[17].

अन्नादनन्त्यादुदयाद्विकल्पात्तन्वी(न्वी)दयोभूदयेयसंज्ञः ।

• आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥<sup>21</sup> —[18].

निरवधि वर्धते न च वि(वि)-

17. भर्त्ति पुरो लघुभावमात्मनः

प्रसरति दिङ्मुखेषु न च चलति मनागपि मार्गसंस्थिते ।  
स्फुरति समस्तवर्णरचितं न च लक्षति चारुश्रुता-  
मलमधुनापि यस्य

18. कृतिनोद्भुतमित्यमहर्निशं यशः ॥<sup>22</sup> —[19].

यस्यालोन्द्रियनिग्रहे निजगुरुस्थानान्धलङ्कुर्वतः

• प्रीतिः पात्रपरिग्रहे च दधतः साधूपभोग्याः श्रियः ।

स्वभ्य-

19. स्थाखिलशास्त्रनिर्मलमतेरासीत् एकः परं  
कान्धैः खोदरपूतिमात्ररतिभिस्तृष्णाभिभूतैः कथा ॥<sup>23</sup> —[20].

यदि गुणकीर्त्तनमधुना निःशेषं तस्य साधु वि-

20. वृणोमि ।

तद्वत्तुं कीर्त्तिमिमां नावसरः प्रस्तुतां तदलम् ॥<sup>24</sup> —[21].

• औदार्याद्गुरुभारदुर्वहधुरानिर्व्यूढवीर्योदयः

शिष्यः शिष्यवतां विशेषक इव प्रस्ताव-

21. सुख्यः सताम् ।

श्रीमान्धोमशिवाङ्गयः समभवत्तस्यापि तादृक्पुन-

र्यादृग्भूरिभिरुपमद्भुततमैस्तैस्तपोभिर्भवेत् ॥<sup>25</sup> —[22].

ज्ञातं जन्म जगन्नयेपि दधतः शेषस्य

22. तस्य चमा-

मस्य व्योमपदादिमत्तुरचनाख्याताभिधानस्य च ।

उच्चर्तुं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो

यस्योदृ(द्रि)क्तपरोपकारकरुणामात्रं प्रवृत्तेः फ-

23. समं ॥ —[23].

यस्योच्चैरितं चिरात्पुलकभृङ्गलक्ष्यलक्ष्मिभि-

र्गैश्चुष्यञ्चितम[न्द्र]तारगमकैः संगीयते किञ्चरैः ।

• सूर्याचन्द्रमसोः समं प्रतपतः प्र[ध्वं]स्व<sup>26</sup> दूरं

<sup>19</sup> Metre, Vasantatilakā.

<sup>20</sup> Metre, Upendravajrā.

<sup>21</sup> Metre, Upajāti.

<sup>22</sup> Metre, Dhṛitaśrī (or Pañchakāvalī); the second line of the verse is incorrect.

<sup>23</sup> Metre, Śārdūlavikṛīḍita.

<sup>24</sup> Metre, Āgā.

<sup>25</sup> Metre of verses 22—24, Śārdūlavikṛīḍita.

<sup>26</sup> The sign of anusvāra over the second akṣara of this word is doubtful in the original.



L. 33.

चण्डतपसां तेजोभिश्चोक्षितं

तन्नाम्यत्र चरितसुखतमतावधैव तावत्स्थितम् ॥ —[32].  
पुरा योषित्स्त्रादनिभृतनिजाच्च भगवता

विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतवशा ।

34. निरुद्धाच्चः शान्त्या तमयमजयत्सरहितः

सुचीपर्णानां स्थावा किमिह तपसां दुष्क[र]मिति ॥ <sup>31</sup>—[33].

स्फारास्फालनघातनिर्हयदलहृत्भीरभीरीरव-

व्याजेनोज्ज्वरा कुमारचरिता-

35.

सद्गु(द्गु)श्चचर्यन्तपः ।

यस्याराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्धूर्जटिं

चैतन्योज्जितहृत्तयोपि समये सुदुपवेलोत्सवाः ॥ <sup>32</sup>—[34].

स्तुत्यं स्यात्किमिहास्य नाम चरितं न स्यात्सुपुण्या-

36.

धिना-

मा वा(वा)स्यात्सहकीर्त्तिसञ्चिततपस्तेजःसमुत्तेजितम् ।

यस्योच्चैरलघुचमहुणगुरु व्र(व्र)श्चाण्डमाडम्ब(म्ब)र-

व्यग्रैर्द्राक्षतवद्रवा(वा)द्गुपरिचैः संधार्यते यन्नतः ॥ —[35].

सिद्धा-

37.

स्तेषु महेश एव नियतं व्यायेच्छपादो मुनि-

र्माभीरे च कणाशिनस्तु कणभुक्काष्णे श्रुतौ जैमिनिः ।

सांख्येनल्पमतिः स्वयञ्च कपिलो लोकायते सहुर-

व्यु(व्यु)वो वु(वु)वमते

38.

जिनोक्तिषु जिनः को वाथ नायं कृतो ॥ —[36].

यद्भूतं यदनागतं यदधुना किञ्चित्स्त्राचिह्नं

सम्यग्दर्शनसंपदा तदखिलं पश्यन्प्रमेयं महत् ।

सर्वज्ञः स्फुटमेव

39.

कोपि भगवानग्न्यः क्षितौ शंकरो

धत्ते किन्तु न शान्तधीर्विषमदृष्टौद्रं वपुः केवलम् ॥ —[37].

अस्मिन्नुद्दामधात्रि प्रचुरतरतपःसीञ्चि विख्यातनाञ्चि

सर्वानन्युक्त[सा?]-

40.

न्नि क्षितिश्चदुर्भरसर्धिपुण्यहरिणि ।

संपन्नप्रेम्णि सत्सु स्वयशसि निहितस्फारसारप्रधिञ्चि

विद्योत्सर्प्यन्महिञ्चि त्रिभुवनतिलके के गुणा हन्त न स्युः ॥ <sup>33</sup> —[38].

संलीनं

41.

सुख एव शास्त्रकरिणामत्यूर्जितं गर्जितं

त्रासाद्यस्य च जैनजम्बु(म्बु)कयतीर्ह्यूर्जितं संज्ञितं ।

सोढं जातु न जैमिनीयहरिणैर्जीवाकृतं हुञ्जितं

तस्यान्यद्गगनेश्चान-

<sup>31</sup> Metre, Śikharipi.

<sup>32</sup> Metre of verses 34—37, Śārdūlavikrīḍita.

<sup>33</sup> Metre, Sragdharā.



- L. 42. नपतिः किं स्वात्स्तुतं प्रस्तुतम् ॥ <sup>34</sup>—[39].  
 यस्मिन्नेकः स्फुरति संतमसं निरस्य तेजः परं प्रतिनिधयं प्रतिवासरं च ।  
 अन्यः स एव ननु चन्द्रमसी रवेच चन्द्रावदातचरितः सुत-
43. रां चकास्ति ॥ <sup>35</sup>—[40].  
 यस्मामसंस्फुरति सङ्ख्यरत्नहृन्मानन्दकारि जनतां जलताविहीनं ।  
 श्रीव्योमशम्भुजलधिः स खलु व्युदस्ततृणः सतां समभवद्भुवि कौश्यापूर्वः ॥ —[41].
44. माधुर्यं विनयो नयोनलसता त्यागः क्षमा प्रश्रयः  
 शैर्यं धैर्यमहार्यवीर्यकलितं सङ्ग(ङ्)श्चाचर्यन्तपः ।  
 इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमध्यादरा-  
 ततस्त-
45. [व्यं]मचिन्त्यमस्य महतः कस्यास्तु वावा.पयि ॥ <sup>36</sup>—[42].  
 रंशुः सज्जनरत्नभावजननान्या सिन्धुवेलावधे-  
 चित्तं यस्य यथांसि कुन्दकलिकाक्रोडप्रभाभांन्यपि ।  
 तस्यायं खलु देव-
46. तायतनवान्वापोनिवेशः शुभः  
 सोद्यानः प्रवते स्वकीर्तिविभवः साक्षादिवानश्वरः ॥ —[43].  
 शिवयुग्मसुमादेवीनाम्येश्वरविनायकौ ।  
 न मठं मन्दिरे रम्भीरयमेतान्-
47. चीकरत् ॥ <sup>37</sup>—[44].  
 प्रतिक्षणं या प्रतिवि(बि)म्ब(म्ब)तां गते सुनिर्मलि वारिणि तारकागणे ।  
 कुसुद्वतीसङ्गसमुज्जिताप्यलं विभाति विष्वक्कुमुदेरिवाचिता ॥ <sup>38</sup>—[45].  
 प्रसादमाधुर्यनिकाम-
48. इयं विराजते यत्र गभीरमश्वः ।  
 विडम्ब(म्ब)यस्तत्कविकाव्यव(व)न्धं विशुद्धवर्णाहितचारुशोभम् ॥ <sup>39</sup>—[46].  
 शैलात्मजाभक्तिपरप्रयातपौराङ्गनानूपुरशिञ्जितेन ।  
 प्रतिक्षणं
49. या कलहंसनादभ्रमं विधत्ते श्रुतिपेशलेन ॥ <sup>40</sup>—[47].  
 धृतोदपात्रावनताङ्गनानां सुखैर्विचित्राधरपत्र(त्र)रम्यैः ।  
 तोयं गतैर्या प्रतिवि(बि)म्ब(म्ब)नेन भू[शा?]रविन्देव वि(बि)भर्त्सि शोभाम् ॥ —[48].
50. अपूर्वविन्धासविशेषकेण विभूषिता या दयितेव दृष्टा ।  
 सोपानमालावलिचारुमध्या नानन्दयत्कस्य मनो मनोन्ना ॥ —[49].  
 प्रासादा यत्र भासन्ते कुन्देन्दुकुसुदोज्ज्व(ज्ज)-
51. लाः ।  
 श्रीव्योमेशमहोद्यापियशोवीजाङ्कुरा इव ॥ <sup>41</sup>—[50].  
 या नीलकण्ठेन तटोपकण्ठं क्षतासदा धाम परं सुखस्य ।  
 प्रासादरम्या रमणीयभूमिः पुरा पुरारिः सद्गो चका-

<sup>34</sup> Metre, Śārdūlavikrīḍita.<sup>35</sup> Metre of verses 40 and 41, Vasantatilakā.<sup>36</sup> Metre of verses 42 and 43, Śārdūlavikrīḍita.<sup>37</sup> Metre, Śloka (Anuṣṭubh).<sup>38</sup> Metre, Vamsastha.<sup>39</sup> Metre, Upendravajrā.<sup>40</sup> Metre of verses 47—49, Upajāti.<sup>41</sup> Metre, Śloka (Anuṣṭubh).

L. 52.

-दि ॥ "—[51].

यत्प्रविधी सान्द्रसुधासितित्वा प्रासादमासागुदिनं विभाति ।

भयेन भानोः परिचाममेव ज्योत्स्ना स्थितेवामरसङ्गमूर्त्ता ॥ —[52].

अभोनिधिसुतुवारग्रेहीः सन्ध्वि-

53.

राजेशदि ।

तेनोपमीयेत तदा स्फुटं या समुज्जतेर्वाकिण्डैर्विभान्तो ॥ —[53].

अमुक्तसुताफलचारुकान्तिं तोयं सदैव प्रतिभाति यत् ।

अमूर्त्ततावाचमसोदका-

54.

समुच्चैरभूत्समिवान्तरिक्षम् ॥ —[54].

शराजश्यामलचन्द्रकान्था सरोजलक्ष्म्यैव सरोजलक्ष्मिः ।

अलङ्कृता चारुतया व्यधत्त या निर्द्वैतिं कस्य न दृश्यमाना ॥ —[55].

या सर्वदा

55.

नोञ्जति यन्निकामं सत्सूपकारं च गभीरतां च ।

जलेरनर्षभृशमास्थितापि फलं तदेतच्च कुलीनतायाः ॥ —[56].

मृगाङ्गवि(वि)म्बे(म्बे) प्रतिभागते या स्फुरत्तरङ्गाङ्गुलिभिर्वि-

56.

लीले ।

ल्लचारुसौन्दर्यविलोकनाय हृतमल्लादर्थतलेव भाति ॥ "—[57].

स्थिराणि तुङ्गानि सुधोज्ज्वलानि निरन्तराण्यार्जवसुन्दराणि ।

सतां मनांसीव सदानुकूलं विभाति यस्याः

57.

सुरमन्दिराणि ॥ —[58].

इदं नभः किन्द्रवता कुतोऽस्य किम्बामृतमत्कथमत्र चित्रम् ।

अज्जाय यन्नेति वितर्कयुक्तो जलं न निश्चेतुमलं जनौघः ॥ "—[59].

सन्धीनभूमिर्भवतु प्रकामं मनोर-

58.

मा द्यौर्वि(र्वि)ह्वारिदा च ।

तथापि सामान्यगुणादुदस्ता यया विचित्रा रचनां दधत्वा ॥ —[60].

जित्वारिषड्गुणमनर्थमूलं धर्मं रताः सन्तु सदैव सन्तः ।

यस्यामितीवाह सुरालया-

59.

ली निलीनपा[राव]तमन्द्रनादैः " ॥—[61].

रङ्गत्तरङ्गातिमनोरमभू रथाङ्गनामोरुपयोधरा या ।

दिक्षु क्षिपन्ती शफरीकटाक्षानचूचुरत्पान्यदृशं प्रियेव ॥ —[62].

यदस्ति किञ्चित्कचि-

60.

दप्यनिन्द्यमानन्दहेतुर्जगतीह वस्तु ।

तदेकदेशे निखिलं विधाय या वैधसौख्यैर्घटितेव रम्या ॥ —[63].

कुवलयमतोव वापीं विभूषयति यदतिसुप्रसिद्धमदः ।

चित्रमिद-

\* Metre of verses 51—56, Upajāti.

\* Metre of verses 57 and 58, Upendravajrā.

\* Metre of verses 59—63, Upajāti; read बिंवासु°.

\* The second of the two aksharas in brackets was originally वः.

61. नु विचित्रा या कुवलयमण्डलं कुर्वते ॥ <sup>46</sup>—[64].  
 खिरा सैवा वापो गगनमग्निमीलितमवती  
 भवत्वाचन्द्राङ्गप्रथिततपसो भूरियमसः ।  
 वदीये भातीयं गरदमलचन्द्राङ्गधवला
62. सुराणां सद्भासी विकटतटपृष्ठे शिखरिणी ॥ <sup>47</sup>—[65].  
 वापीतः निकटं यः पादपमारोपयिष्यति [त्रात्य]ः ।  
 याता स पञ्चपातकबुक्कः खलु दुस्तरे निरये ॥ <sup>48</sup>—[66].  
 पक्षेव
63. तेषामिह पातकानि क्षप्स्यन्ति खट्वासु गृठा मठे ये ।  
 येभ्यन्तरे मूढधियो रजन्वा दास्यन्त्यनार्या वसन्ति नार्याः ॥ <sup>49</sup>—[67]  
 प्रयस्ता देवसंलापपूर्वदत्ताङ्गयेन या ।
64. विहिता मुख्यमण्डा(ब्दा)र्या सा [मुदेसु सतामियम्] ॥ <sup>50</sup>—[68].  
 देवदत्तसुतेनैवा हरदसेन वरिषिता ।  
 वापो[प्रय]स्तिका रम्या जेष्ठाकेनोदण्डोऽटि च ॥ —[69].  
 रुद्रेण लिखिता ॥ ❀ ॥

## XLII.—HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

BY E. HULTZSCH, PH.D.

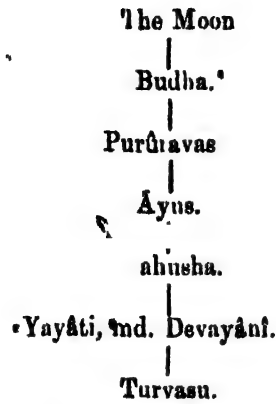
The original of this inscription is in the great Śiva temple of Pampāpati<sup>1</sup> at the modern village of Hampe, which is situated on the southern bank of the Tungabhadra river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a *mandapa*. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou.<sup>2</sup> A rough transcript and paraphrase of the Sanskrit portion and a translation of the Kanarese portion of the inscription had already before appeared in the *Asiatic Researches*.<sup>3</sup> I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampāpati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

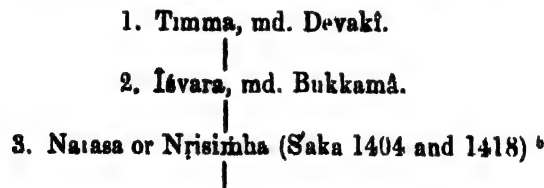
<sup>46</sup> Metre, Āryā.<sup>47</sup> Metre, Śikharinī.<sup>48</sup> Metre, Āryā.<sup>49</sup> Metre, Indravajrā.<sup>50</sup> Metre of verses 68 and 69, Śloka (Anuṣṭubh).<sup>1</sup> No. 13 on the Madras Survey Map of Hampe.<sup>2</sup> *Ind. Ant.*, vol. V, pp. 73ff. The photograph was published in the *Inscriptions in Dharwar and Mysore*, issued by Mr. (now Sir) T. C. Hope in 1866, No. 32; and reproduced by the Arch. Survey of Western India in *Pāli, Sanskrit, and Old Canarese Inscriptions* (1878), No. 115.<sup>3</sup> Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Sanskrit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Kṛishṇarāya. Then follows a passage in Sanskrit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows :—



The historical part begins with verse 5 :—“ In his (*viz.*, Turvasu's) race shone king Timma, who was famous among the princes of Tuḷuva, just as Kṛishṇa shone in the race of Yadu.” From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tuḷu or Northern Malayālam, the country of the Tuḷuvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu,<sup>4</sup> Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows :—



*a.* by Tipṇāji—

4 Vīra-Nṛsiṃha or  
Vīra-Nārasimha.

*b* by Nāgalā—

5. Kṛishṇarāya  
(Śaka 1430 to 1451).<sup>c</sup>

The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrīraṅga paṭṭaṇa. But a reference to a published inscription of Harihara II.<sup>7</sup> shows that this verse was borrowed, together with others, from an “ office copy ” of the first dynasty, in which it had formed part of the description of the reign of Saṅgama. Regarding the successors of Kṛishṇarāya, the reader is referred to the *Indian Antiquary*, vol. XIII, p. 154.

<sup>4</sup> See, e.g., Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 156 and 160.

<sup>5</sup> *Ibidem*, p. 131, No. 115, and p. 132, No. 119. In both inscriptions the king is called Nārasiṃha.

<sup>6</sup> The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara, *Asiatic Researches*, vol. XX, p. 29.

<sup>7</sup> *Journal, Bombay Br. R. As. Soc.*, vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose\* (north face, lines 11 to 25), records that Kṛṣṇadeva-mahārāya gave the village of Singenāyakanahalli to the Śiva temple called Virūpākṣha, and built an assembly-hall (*raṅga-maṇḍapa*) in connection with the same temple. Virūpākṣhadeva, the old name of the Pampāpati temple, occurs already in inscriptions of Bukka and Harihana II. of the first dynasty.<sup>9</sup> By the assembly-hall must be meant the *maṇḍapa*, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (*śāsana*) of Kṛṣṇarāya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Singināyakanahalli, with an *i* instead of an *e* in the second syllable.<sup>9</sup> Lines 27f. of the north face contain the date of the grant, Śalivāhana-Śaka-varsha 1430 expired, the Śukla-samvatsara current,<sup>10</sup> Māgha Śu 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Kṛṣṇarāya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

In the Sanskrit portion of the inscription occur two Kanarese *birudas*, to which the Sanskrit case-termination is affixed (*bhāshege tappuva rāyara gaṇḍaḥ*, north face, line 4, and *māru-rāyara gaṇḍaḥ*, line 5f.), also a Sanskritized form of an Arabic word (*sura-trāṇa* = سلطان, lines 6 and 14) and of a Persian word (*hindu* = هند, line 6); instead of *rājan*, the Kanarese tadbhava *rāya* is frequently used.

## TEXT.

## A.—South face.

- L. 1. श्रीकृष्णदेवराय श्री
2. ग्राममस्तु । नमस्तुंगधिरबुंविचंद्रचामरचार[वे] ।
3. श्रीलोक्यनगरारंभमूलस्तंभाय ग्रंभवे ॥ [१<sup>x</sup>]
4. कल्याणायास्तु तक्षाम प्रत्युहतिमिरापहं । यज्ञजोष्यगजोद्-
5. तं हरिणापि च पूज्यते । [२<sup>x</sup>] अस्ति श्रीरमयादेवैर्वाप्यमानाकाहांबुधेः । नव-
6. नीतमिवोद्भूतमपनीततमो महः । [३<sup>x</sup>] तस्यासीत्तनयस्तपोभिरतुलैरग्वर्धनामा
7. बुधः (i) पुत्तैरस्य पुरुरवा भुजबलैरायुर्विवाजिघृतः । तस्यायुर्वह-
8. षोस्य तस्य पदयो युधे ययातिः क्षिती (i) स्यात्तस्य तु धुर्वसुर्वसुनिभः<sup>11</sup>
9. श्रीदेवयानीपतेः ॥ [४<sup>x</sup>] तदंगे देवकीजानिर्हिदीपे तिकर्भूपतिः । ययस्वी तुकुवेद्रेषु
10. यदोः कृष्ण इवान्वये ॥ [५<sup>x</sup>] ततोभूदुक्तमाजानिरीश्वरचितिपालकः । अचासमगुणभ-
11. शं मीळिरत्नं महीभुजा ॥ [६<sup>x</sup>] पद्माक्षो बलिजिबिजैस्त्रिभुवनाक्रांतिचमैर्विक्रमैः[.]
12. शंकलं चक्रमपि अयजिजकरे श्रीदेवकीनंदनः । भूत्वाप्यद्भुतमीश्वरोयमिति
13. या<sup>12</sup> भूयस्तरां (i) पप्रथे (i) भूतिं चाखिलपूज्यतामतिभृशं भूधस्तुतामा-
14. न्वितः ॥ [७<sup>x</sup>] भूवासैकपरोपरो रविरिव प्राप्नोदयोर्हर्षिं (i) यो मंदेहरिपूजन् कविबुधोपे-

\* *Journal, Bombay Br. R. A. Soc.*, vol. XII, pp. 351, 376 and 377. Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259.

<sup>9</sup> The second copy of the inscription agrees with this one in the different spelling of the name of the village at both places.

<sup>10</sup> According to the tables, the Śukla-samvatsara corresponded to Śaka 1432 (A.D. 1509-10).

<sup>11</sup> Read तुर्वसु.

<sup>12</sup> Read श्री.

- L. 15. तीनपेती रथात् । आपूर्वापरवारिराशि नितरामासितुहिमाचसं (i) विख्यातो विहसं यो  
वित-
16. रथैर्व्यद्योतत द्योतकम् ॥ [८\*] सरसादुदभूतस्त्रावरसावनिपासकः । देवकीनन्दनात् कामो देव-
17. [की]नन्दनादिव ॥ [८\*] कावेरीमाय बधा<sup>15</sup> बह्मजसरायां तां विसंधाय यजुं, (i) जीव-  
याहं यहीत्वा
18. समिति भुजबलासं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशं पश्यं यो य-
19. भासे (i) कीर्त्तिस्त्रांभविष्याय त्रिभुवनभवनस्तूयमानापदानः ॥ [१०\*] चेरं चीळं च पाण्यं  
तम-
20. पि च स[धु]रावज्ञमं मानभूषं (i) वीर्योदयं तुल्यं गजपतिनृपतिं चापि जित्वा तद-
21. न्याम् । आगंगातीरलंकाप्रथमचरमभूतलटांतवितांतं (i) ख्यातः [ची]णीपती-
22. नां सज्जमिव शिरसां शासनं यो कृतानीत् ॥ [११\*] विविधसुक्ततोहमि रामेश्वरप्रमुखे सुहृ-
23. नृदिनद्वयः स्थाने स्थानं व्यधत्त ग्रन्थाविधि<sup>14</sup> । बुधपरिहृतो नानादानानि यो भुवि
24. षोडश त्रिभुवनजनीहीतं स्कीतं ययः पुनरुक्त[यन्] [ ॥ १२ ॥ सिप्याजीनाग\* ] लादेव्योः कौस-
25. स्थात्रीसुमित्रयोः । देव्योरिव नृसिंहोद्रात्तस्मा[त्प\*] [क्षिरयादिव<sup>16</sup> ॥ १३ ॥ वीरौ\* ] विनयिनौ  
राम-
26. लक्ष्मणाविव नन्दनौ । जातौ वीरदृसिंहोद्रात्तस्मा[यमहीपती<sup>16</sup> ॥ १४\* ] वीरश्रीनारसिंहस्य<sup>17</sup>
27. विजयनगरे रत्नसिंहासनस्थः<sup>18</sup> कीर्त्त्या नीत्वा निरख्यवृ[गनखनदुषा\*] नप्यव[न्य]ामयान्यान् ॥
28. आ सेतोरा सुमेरोरवनिसुरनुतस्त्रैरमा चोदया[द्वेरा पाशाल्याच\*] लांसादखिल-
29. हृदयमावर्ण्यं राज्यं शशास ॥ [१५\*] नानादानान्यका[र्षी\*] [त्वनकास\*] दसि [यः श्री] विरू-  
पाक्षदेव-
30. स्थाने श्रीकाळहस्तीशितुरपि नगरं वेक[टा]द्रौ च कां[था] । श्रीशैल शोणशैले महति
31. हरिहरहोबले संगमे च (i) श्रीरंगे कुंभघोणे [ह]त[तम]सि महानंदितीर्थे निहृत्तौ ॥  
[१६\*] गोकर्णे<sup>19</sup>
32. रामसेतौ जगति तदितरेष्वप्येषेषु पुण्यस्थानेष्वार[वना\*] नाविधवह्ममहादानवारिप्रवा-
33. हैः । यस्मोदंचतुरंगपुकरसुरजशृङ्गदं[भोधिम\*] मन्त्राधृत्यचिच्छिदोद्यत्तरकु-
34. लिशधरोत्कांठिता कुंठिताभूत् ॥ [१७\*] ब्रह्माण्डं विश्वचक्रं [घट\*] सुदितमहाभूतकं रत्नधे[नुं]
35. स[त]ांभोधिं च<sup>20</sup> कल्पलितिरुहलतिके कांचनीं कामधेनुं । स्वर्चक्षां<sup>21</sup> यो हिरण्माखरयमपि तु-
36. [लापू\*] र्वं गोसहस्रं (i) हेमाशं हेमगर्भं कनककरिरथं पंचलांगव्यतानीत् ॥ [१८\*] प्र[र]-
37. [ज्य\*] प्रशा[स्त्र] निर्विघ्नं राज्यं श्यामिव शशासतुं । तस्मिन् गुणेन विख्याते चित्तेर्दिदे [दिवं ग]-  
[ते ॥ १८\*]
38. [ततो\*] प्य[वा]र्यवीर्यः श्रीकृष्णरायमहीपतिः । विभर्त्स मणिकेयूरनिर्वि[शेषं महीं\*]
39. [भु\*] [जे] ॥ [२०\*] कीर्त्त्या यस्मै समंततः प्र[सूत]या विश्वं रथैकं व्रजे- (i) दिव्यायंक्व [पु]-  
[रा पुरारिरभ\*]-
40. [वज्रा\*] लिखणः प्रायशः । पद्माक्षोपि च[तु]र्भुजो जनि च[तु]र्भुजो भवत्यग्न[भूः काली खड्ग\*]-
41. [मधाद्र\*] [म]ा च [कमलं] वी[चां] [न वापी करि ॥ २१\*] . .

<sup>15</sup> Read बधा.<sup>14</sup> Read यथाविधि.<sup>16</sup> Read चरिसिंहना°.<sup>17</sup> Read रसिंहना°.<sup>18</sup> Read रसिंहना°.<sup>19</sup> Read रसिंहना°.<sup>16</sup> Read रसिंहना°.<sup>17</sup> Read गोकर्णे.<sup>20</sup> Read सप्तमीपर्व.<sup>21</sup> Read स्वर्चक्षां.




[Here two verses are entirely lost through the mutilation of the stone. The following transcript of them is made from the duplicate copy with the help of other Vijayanagara inscriptions:—]

यशूषां वासमेते ददत इति कथा किंनु सतांबुरासीत्तानायेना<sup>22</sup>तुरंगपुटितवसुमतीधूमिका-  
पाळिकाभिः । संशोथ खेरमितत्पति<sup>23</sup>निधिलक्षधियेषिका यो विधत्ते<sup>24</sup> (1) ब्रह्मांडस-  
र्ग<sup>25</sup>मेवप्रमुखनिजमहादानतोयैरमेये<sup>26</sup> । [२२<sup>x</sup>]

महत्तामर्थिसार्था[ः] त्रियमिह सुचिरं भुञ्जतामित्यवेत्य प्रायः[ः] प्रत्यहहेतोस्तपनरथगतेरा-  
लया<sup>27</sup> देवतानां [ः] तत्तु दिक्जैववृत्त्यापि<sup>28</sup> च विरुदपदैरकितास्तत्र तत्र स्तंभान् जात-  
प्रतिष्ठान् व्यतनुत भुवि यो भूधदभक्तवापान् ॥ [२३<sup>x</sup>]

*B.—North face.*

- L. 1. [का]चीनीशैलशोणाचलकनकसभावेकटाद्रिप्रमुख्येष्वाव[र्त्य]।वत्स स-
2. र्वे[ष्व]तनुत विधिवत् भूयसे श्रेयसे यः [ः] देवस्थानेषु<sup>29</sup>तीर्थेष्वपि कनकतुलापू-
3. कथादीनि नानादानान्येषो[प]दानैरपि सममखिलैरागमोक्तानि तानि ॥ [२४<sup>x</sup>] रोषकृतप्रति-
4. पाठ्यवदंष्ट्रशेषभुजः क्षितिरक्षणशौण्डः । भाषेगे तप्युष रायर गंडस्तोषक-
5. दर्थ्य[ेषु] यो रणचंडः ॥ [२५<sup>x</sup>] राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू ६७ राय-
6. र गंडस पररायभयंकरः ॥ [२६<sup>x</sup>] हिंदुरायसुरचाणो दुष्टग्राहूलमर्दनः । ग-
7. औघगंडभैरव<sup>30</sup> [ः]त्वादिविरुदान्वितः ॥ [२७<sup>x</sup>] आखोकाय महाराज जय जीवेति वा-
8. दिभिः । अंगवंगकळिंगाद्यैः<sup>31</sup> राजभिः सेव्यते च यः ॥ [२८<sup>x</sup>] सुखौदार्यसुधीभिस्त-
9. विजयनगरे रत्नसिंहासनस्थः<sup>32</sup> (1) [का]पालान् क[ण]रायक्षितिपतिरधरोक्तत्वं नीत्या नृ-
10. गादी[न] । आ पूर्वोद्रे[य]।स्त[क्षि]तिधरकटकादा च हेमाचलांता- (1) दा सितोरध्विसा-
11. र्थ्यश्चित्रयमिह<sup>33</sup> बह्वीकृत्य कीर्त्या समिधे ॥ [२९<sup>x</sup>]  इह किल जगति निखिलकाव-  
कुलाभिन्-
12. द्यमानौदार्यधैर्यशौर्यादिजनितयशःपूरकपूरपूरितब्रह्मांड-
13. करंडेन समरचंडेन विह[सि]तनृगनऊनहुषनाभागदुष्टमार<sup>34</sup>भांघातुभरतभ-
14. गोरथदशरथरामादिचरितेन कृतभूसुरचाणेन परिभूतसुरचाणेन गजपतिगजकूट-
15. पाकलिन विदि[तनाना]कलिन वदनविजितांभोजेन भोजेनापरेण काव्यनाटका<sup>35</sup>लंकारमर्म-
16. ज्ञे[न] धर्मज्ञेन प्रतिवर्षप्रवर्त्ति[त]कनकवसंतमहोत्सवे<sup>36</sup>नसवेन<sup>37</sup> कृताध्वितविष्णुसाठ्ये-
17. [न] साठ्येन निखिलनृपतिमूर्धन्येन धन्येन नागांविक्काङ्गरसमृपनंदनेन नि-
18. खिलहृदयानंदनेन समरमुखविजयेन विजयेन दिशां विजय-
19. नगरे सिंहासनमाहूय शासता सकलां भुवं भुजविजितसांपराये-
20. ण कृष्णदेवमहारायेण भुवनभरणसाव[ध]।नाय श्रीविरूपा-
21. क्षाभिधानाय वितीर्त्त<sup>38</sup>विनतजनहेमकूटाय हेमकूटायत-
22. नशालिने शूलिने मधुरफलपूपादिहृदय नैवेद्याय सिंगेनायक-
23. नहृक्कीति विख्यातनामा चतुस्कोमाभिरामो ग्रामो दत्तो वित्तोपकारिणा

<sup>29</sup> Read °रासीतानासिना°.

<sup>30</sup> Read खेरमितपुति°.

<sup>31</sup> Read ब्रह्मांडसर्ग°.

<sup>32</sup> Read °मैः°.

<sup>33</sup> Read °कथ°.

<sup>34</sup> Read तत्तुदिक्जैववृत्त्यापि.

<sup>35</sup> Read °चित्रयमिह°.

<sup>36</sup> Read °भुषमार°.

<sup>37</sup> Read °नाटका°.

<sup>38</sup> Read °नहीकषेनसवेन°.

<sup>39</sup> Read वितीर्त्त°.

- L. 24. रवितनयानुकारिषा रंजमंजुपोयि विरचितस्तस्यैव देवस्य तेनैव प्रकटित-  
 25. नरजनुषा पृथुनध[नु]षा ॥ तदिदमवनीवनीपकविनुतधरायस्य  
 26. कृष्णरायस्य । यासनमतिबलयासनतश्चकरदानस्य [सापद]ानस्य ॥ [१०<sup>x</sup>] ।  
 27. ॐ स्वस्ति श्रीविजयाधुदयशालिवाहनमकवर्ष १४३० संदु  
 28. मेलि नडव शुक्लसंवत्सरद माघ शु १४ शु श्रीमन्महाराजा-  
 29. धिराजराजपरमेश्वरश्रीवीरप्रतापश्रीवीरकृष्णरायमहा-  
 30. रायश्च पद्माभिषेकोत्सवपुष्पकालदशु श्रीविरूपा-  
 31. क्षदेवर अक्षतपडिनइवे[द्येके]<sup>35</sup> सिंघिनायकनहकिंयन स-  
 32. मर्षिसि देवर संमुखद महारंजमंजुपवनू चा मुंद-  
 33. ष गोपुरवनू कहिसि चा मुंदण हरिय गोपुरवनू  
 34. जीर्णोद्धारवनू माडिसि श्रीविरूपाक्षदेवरिगे नव-  
 35. रत्नखचितवाद सुवर्चकमलवनू नागाभरणवनू  
 36. समर्षिसिदर [१<sup>x</sup>] देवर नै[वे]द्य आरो[ग]णे माडुवदके सम-  
 37. र्पिस्त<sup>34</sup> चिंनद हरिवाण १ आरतिहलगे २ वेळ्ये  
 38. आरति २४ इष्टनू समर्षिसिदर ॥ यी धर्मके  
 39. तपिदवरगळु गोहत्थ[१<sup>x</sup>]महाहत्थादिमहा-  
 40. पातकगळ मा[डिद] पापके होगलुळ्ळवर [॥<sup>x</sup>]

## TRANSLATION.

## A. Sanskrit portion.

(This is an ediot of) the illustrious Kṛishṇadevarāya.

Hail ! Let there be prosperity !

(Verse 1.) Adoration to Śambhu (Śiva), who is adorned, as with a *chāmara*, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds !<sup>35</sup>

(2.) May that lustre (*Gaṇeśa*),—which dispels the darkness of obstacles, and which, though (*it has the head of*) an elephant (*gaja*), was born from the mountain-daughter (*Agajā*), and is worshipped even by Hari (*Vishṇu*),—produce happiness !<sup>36</sup>

(3.) There was produced, like fresh butter, from the great ocean of milk, when it was churned by the gods, the luminary which dispels darkness (*i.e.*, the moon).

(4.) The son of this (*moon*) was Budha, whose name (*was made*) true to its meaning<sup>37</sup> by his unequalled austerities. In consequence of his pious deeds (*he obtained a son*), Purūravas. (*The son*) of him, who destroyed the life (*āyus*) of his enemies by

<sup>35</sup> Read ॐवैद्यके.

<sup>36</sup> Read समर्षिसिद.

<sup>35</sup> An easier reading would be श्रीवीरप्रतापश्रीवीरकृष्णराय, 'the principal pillar of support of the city of the three worlds.' Compare श्रीविरूपाक्षमैत्रेयं विष्णुवर्धनमस्य, 'the single pillar of support of the house of the three worlds,' *ante*, p. 310, verse 26.

<sup>36</sup> On the *virodhābhāsa* between *gaja* and *agajā*, see *Journal, Bombay Br. R. As. S.*, vol. XII, p. 372, note 2. There is also a play on the word *hari*, which signifies 'Vishṇu,' and at the same time 'the lion,' which is considered as the natural enemy of the elephant.

<sup>37</sup> Budha means 'a wise man' or 'a god.'

the strength of his arm, was Āyus. His (son) was Nahusha. His (son) was Yayāti, who was fierce in battle (and) famed on earth. (The son) of this husband of the glorious Devayāni was Turvasu, who resembled the Vasus.

(V. 5.) In his race shone king Timma, whose wife was Devakī, (and) who was famous among the princes of Tuḷuva, just as Kṛishṇa (shone) in the race of Yādu.

(6.) From him was born king Īśvara, whose wife was Būkkamā (and) who was the fearless and virtuous crest-jewel<sup>38</sup> of kings.

(7.) Oh wonder! Though (like Kṛishṇa) he was the son of the glorious Devakī, though (like Viṣṇu) he had lotus eyes, though he acquired tribute (*balī*) by his valour which was able to subdue the three worlds, (just as Viṣṇu in his Vāmanāvatāra acquired the three worlds from Bali by his three steps), and though he bore (the auspicious marks of) the conch and the discus in his hand,—he became still more famous by the name of Īśvara, as he obtained prosperity (*bhūti*), universal worship, and the daughter of a king, (just as the god Īśvara wears ashes [*bhūti*], is universally worshipped, and is the husband of the daughter of the mountain).

(8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (and) who was highly famed from the eastern to the western ocean (and) from (Rāma's) Bridge to the golden mountain (*Meru*),—killed the enemies, (as the sun conquers) the Mandehas,<sup>39</sup> and shone, surpassing the trees of heaven by his gifts.

(9.) From this lovely son of Devakī was born king Narasa, just as Kāma from (Kṛishṇa) the son of Devakī.

(10.) Resplendent was he, who quickly bridged the Kāveri,<sup>40</sup> (though) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (the city of) Śrīraṅgaṇa<sup>41</sup> under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (which appeared to be) the palace (of his glory).

(11.) Having conquered the Chera, the Chola, the proud Pāṇḍya (who was) the lord of Madhurā, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Gaṅgā to Laṅkā and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.

(12.) At Rāmeśvara<sup>42</sup> and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (thus) making superfluous (his previously acquired) great fame, which was sung by the inhabitants of the three worlds.

<sup>38</sup> With reference to *mauliratna* in its literal sense, *atrāsa* and *agunabhramsa* have to be taken in the second meanings 'flawless' and 'not losing its string.'

<sup>39</sup> 'A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him;' Dowson's *Classical Dictionary of Hindu Mythology*. According to Sanderson's *Canarese Dictionary*, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

<sup>40</sup> Śrīraṅgaṇaṇa, *vulgo* Seringapatam, which, later on, became the capital of the Mairā Odeyars and of Tipū, is situated on an island of the Kāveri.

<sup>41</sup> Literally, '(that compound ending in) *ṇaṇa*, the first member of which is *Śrīraṅga*.' On similar expressions, see Hultzsch's *South-Indian Inscriptions*, vol. I, p. 166, note 6.

<sup>42</sup> This is the celebrated place of pilgrimage on an island, 33 miles east of Rāmnād. According to Mr. Rice (*Mysore Inscriptions*, p. lvii, note), another Rāmeśvara-tīrtha is situated on an island near the junction of the Tuṅgā and Bhadrā rivers. Three other Rāmeśvaras are noticed by Mr. Sewell in his *Lists of Antiquities*, vol. I, pp. 38, 41, 126.

(*Vo. 13 and 14.*) Just as Rāma and Lakshmana (*were born*) to Daśaratha by his queens Kausalyā and the glorious Sumitrā, (*thus*) two brave (*but*) modest sons, prince Vīra-Nṛsiṃha and prince Kṛishṇarāya, were born to king Nṛsiṃha by his queens Tippāji and Nāgaḷā (*respectively*).

(15.) The illustrious Vīra-Nārasinḥa,—seated on a jewelled throne at Vijayana-gara, surpassing in fame (*and*) wisdom Nṛiga, Nala, Nahusha and (*all*) other (*kings*) on earth, being voluntarily praised by the Brāhmaṇas (*and*) winning all hearts,—ruled the kingdom from (*Rāma's*) Bridge to (*Mount*) Sumeru and from the mountain of the east to the western mountain.

(16.) He performed various gifts at the Golden Hall,<sup>43</sup> at the shrine of the holy Virūpākshadeva,<sup>44</sup> at the town of the holy lord of Kāḷahasti,<sup>45</sup> on Venkaṭādri,<sup>46</sup> at Kāñchi, at Śrīśaila,<sup>47</sup> at Śoṇāśaila,<sup>48</sup> at the sacred (*city of*) Harihara,<sup>49</sup> at Ahō-bala,<sup>50</sup> at Saṃgama,<sup>51</sup> at Śrīrāṅga,<sup>52</sup> at Kumbhaghona,<sup>53</sup> at the sinless *tīrtha* of Mahānandi<sup>54</sup> (*and*) at Nivṛitti.<sup>55</sup>

(17.) The streams of water (*poured out*) at copious great gifts of various kinds, which he performed at Gokarna,<sup>56</sup> at Rāma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (*Indra*) the bearer of the thunderbolt, who was ardently rising to clip the wings<sup>57</sup> of the mountains, which were immersed in the ocean, that was being dried up by the dust of the hoofs of the troops of his prancing horses.

(18.) He performed (*the gifts of*) a mundane egg, a wheel of the universe, a pot containing the (*five*) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (*in gold*), a thousand cows, a horse of gold, a (*golden vessel called*) *hemagarbha*, an elephant-car of gold, and five ploughs.<sup>58</sup>

<sup>43</sup> *Kanaka-sadas* is a synonym of *Kanaka-sabhd*, 'the Golden Hall,' at the temple of Chidambaram in the South Arcot district.

<sup>44</sup> This old name of the Pampāpati temple occurs also in lines 20, 30 and 34 of the north face of this inscription.

<sup>45</sup> This town is now the residence of a Zamindār in the North Arcot district.

<sup>46</sup> Venkaṭādri, 'the hill of Venkaṭa,' is the name of the holy mountain (*Tirumalai*) near Tirupati in the North Arcot district.

<sup>47</sup> In the Karnūl district.

<sup>48</sup> Śoṇāśaila or Śoṇāchala, 'the red mountain,' is the hill of Tiruvannāmalai in the South Arcot district.

<sup>49</sup> This town is situated in the Maisūr territory on the frontier of Dhārwād.

<sup>50</sup> In the Karnūl district.

<sup>51</sup> H. Kṛishṇa Śāstri, my Kanarese assistant, informs me, that Saṃgama-tīrtha is commonly used as a designation of Rāmeśvara.

<sup>52</sup> This is the great island temple near Trichinopoly.

<sup>53</sup> In the Tanjore district.

<sup>54</sup> In the Karnūl district.

<sup>55</sup> A similar list of holy places is found in a copper-plate grant from Śīpūrumbadu: (Hultzsch's *South-Indian Inscriptions*, vol. I, p. 83, note 4), which is now in the Madras Museum:—

वीकचंसनमनिर्गमसुषंसवरीचाद्रिपर्वतविशिष्टपुरे कच्छात् ।

वीकावहनिर्गमि च कुचवीचे दानानि वीकव वरान् कृतानि येन ॥

Here *Suvarnasamgha* refers to the Golden Hall at Chidambaram; Viriñchipura is in the North Arcot district; the remaining localities are mentioned in verses 16 and 17 of the text.

<sup>56</sup> In the North Kanara district.

<sup>57</sup> Following a suggestion of Pandit Lakshmanāchārya of Bangalore, I separate *pakṣa-śhīdā-udiyattara-Kulīśadhara-utkanṭhitā*. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the dust of his army had dried up, and thus saved the mountains from persecution.

<sup>58</sup> The above list of the sixteen kinds of gifts (*ślokaḥ dāndni*, verse 12 and note 55) agrees with that given in the *Mitayapurdna*, as quoted in Dr. Aufrecht's *Catalogus Bibliothecae Bodlianae*, p. 43, and in Hemādri's *Dānakhaṇḍa*, p. 183 of the Calcutta edition.

(*Vv. 19 and 20.*) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (*too*), the illustrious king Kṛṣṇarāya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

. (2k) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (*third*) eye on his forehead (*as a distinguishing mark*), Viṣṇu four arms, Brahman four faces, Kālī a sword, Rāmā a lotus, and Vāṇī a lute in her hand.

(22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (*poured out*), at his great gifts, which consisted of a mundane egg, a Meru of gold, &c. ?

(23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (*an account of*) his expeditions for conquering each quarter and with (*his*) surnames (*biruda*), and the tops of which touched the clouds.

(24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kāñchī, at Śrīśaila, at Śoṇāchala, at the Golden Hall, on Veṅkaṭādri<sup>80</sup> and at all other temples and bathing-places.

(25 to 27.) Some of his surnames (*biruda*) were :—The angry punisher of rival kings ; he whose arms resemble (*the coils of the serpent*) Śeṣha ; he who is versed in protecting the earth ;<sup>80</sup> the destroyer of those kings who break their word ;<sup>81</sup> he who satisfies suppliants ; he who is fierce in war ; the king of kings and the supreme lord of kings ; the destroyer of the three kings (*of the South*) ;<sup>82</sup> he who terrifies hostile kings ; the *Sultān* among Hindū kings ; he who crushes the wicked like tigers ; and the double-headed eagle which splits the temples of troops of elephants !<sup>83</sup>

(28.) He is served by the Aṅga, Vaṅga, Kalinga and other kings, who speak thus :—"Look (*upon me*), Oh great king ! Be victorious ! Live (*long*) !"

(29.) Seated on a jewelled throne at Vijayanagara, king Kṛṣṇarāya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (*Meru*) to (*Rāma's*) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (*virtues*), that were being praised by the crowd of all poets in this world ; who was fierce in battle ; who surpassed the

<sup>80</sup> On these localities, see the notes on verse 16.

<sup>81</sup> Compare अजपाचरुः in Brown's *Telugu Dictionary*, s. v. *saumduḥa*.

<sup>82</sup> This *biruda* is of frequent occurrence in Tamil inscriptions ; see Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

<sup>83</sup> *Viz.*, the Chera, Chola and Pāṇḍya ; see *ibid.*, p. 111, note 3.

<sup>84</sup> With *Gajajagāṇḍabheruṇḍa* compare the *biruda* *Ēḍagajagāṇḍabheruṇḍa* on certain coins of Devarāya (*ibid.*, p. 162) and *Arīḥagāṇḍabheruṇḍa* in a grant of Veṅkaṭa II. (*Ind. Ant.*, vol. XIII, p. 131, plate iv, line 10).



deeds of Nṛiga, Nala, Nahusha, Nābhāga, Dhundhumāra, Māndhātṛi, Bharata, Bhagīratha, Daśaratha, Rāma and other (*kings*); who protected Brāhmaṇas; who subdued *Sultāns*; who was (*like*) the fever to the elephants of the Gajapati (*king*); who knew many arts; whose face surpassed the lotus; who, (*like*) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (*Kāma*) the lord of the golden festival of spring;<sup>64</sup> who fulfilled the desires of the crowd of Brāhmaṇas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nāgāmbikā<sup>65</sup> and of king Narasa; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (*the strength of*) his arm:—Kṛṣṇadeva-mahārāya gave a village, which was famed by the name of Singenāyakanahalli and which was adorned with its four boundaries, for (*providing*) pleasant oblations (*naivedya*), (*consisting of*) sweet fruits, cakes, &c., to Śūlin (*Siva*), called the holy Virūpāksha, to whom pious people have presented heaps of gold, who abides on the Hemakūṭa,<sup>66</sup> and who is diligent in protecting the world. The same (*king*), who assisted (*others*) with his wealth like (*Karna*) the son of the sun, and who was Kāma manifest in a human birth, built an assembly-hall (*raṅga-maṇḍapa*) (*for the use*) of the same god.

(*Verse 30.*) This is the edict of the heroic Kṛṣṇarāya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (*those of*) the tree of Indra.<sup>67</sup>

#### B. Kanarese portion.

Hail! On the 14th day of the bright half (*of the month*) of Māgha of the Śukla-samvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Śalivāhana-Śaka had passed, the illustrious mahārājādhirāja and rājaparamēśvara, the illustrious Virapratāpa,<sup>68</sup> the illustrious Vira-Kṛṣṇarāya-mahārāya, gave, at the auspicious time of the festival of his coronation (*pañcābhishēka*), for (*providing*) daily oblations of food (*amṛita-paṇi-naivedya*), to the holy Virūpākshadeva (*the village of*) Singenāyakanahalli, caused to be built in front of the shrine a large assembly-hall (*raṅga-maṇḍapa*) and a *gopura* before it, caused to be repaired the great *gopura* in front of that, and gave to the holy Virūpākshadeva a golden lotus, set with the nine (*kinds of*) gems, and a snake ornament (*nāgābharana*). For eating<sup>69</sup> the

<sup>64</sup> The expression *kanaka-vasanta-mahotsava* seems to refer to the custom, which is observed at the *Holi* or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare *Ratnavali*, act I, verses 2 and 3.

<sup>65</sup> In verse 13, this queen was called Nāgala.

<sup>66</sup> This must have been the name of the rock, at the foot of which the Pampapati temple is built. Compare Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259, and *Journal, Bombay Br. R. As. S.*, vol. XII, p. 375:—"The rampart that encompasses it (*viz.*, Vijayanagara) is Hemakūṭa; the most auspicious Tuṅgabhadra is the moat that surrounds it; the guardian of it is visibly the god Śrī-Virūpākshadeva."

<sup>67</sup> The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Paṇḍit Lakshmanāchārya of Bangalore:—  
 अथवा विनीयका वाचकादीर्विशुद्धः सुखी चराचारी यत्नं यत्नः ।  
 यत्नयत्नयत्नयत्नं तदं यत्नयत्नयत्नयत्नयत्नं यत्नयत्नयत्नयत्नयत्नं यत्नयत्नयत्नयत्नयत्नं यत्नयत्नयत्नयत्नयत्नं ।

<sup>68</sup> This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's *South-Indian Inscriptions*, vol. I, p. 182.

<sup>69</sup> *Ārāgaṇē māḍu*, 'to take a meal, to eat food' Sanderson's *Canarese Dictionary*.



oblations (*naivedya*), he gave to the god—1 golden vessel, 2 drums (*to be used*) during the ceremony of waving lamps, (*and*) 24 silver lamps.<sup>70</sup> Those who injure this meritorious gift (*dharma*), shall incur the sin (*of those*) who have committed the slaughter of a cow, the murder of a Brâhmana, and the other great crimes:

### XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,<sup>1</sup> made by Dr. A. Führer in the Kaṅkāḷi Tila at Mathurâ during the working season of 1890, and I edit them according to the excellent impressions<sup>2</sup> which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or—if the era of Kanishka and his successors is identified with the Śaka era—to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Śunga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial *a* looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in *aryya* (No. VIIc, l. 1) and in *asya* (Sir A. Cunningham's No. 8, l. 5)<sup>3</sup> the left limb is represented by a wavy line, drawn by a single stroke, which is not even attached to the vertical on the right; again in *Aya-Balatratasya* (No. VB, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line: this form is very common in the *Kālsī* version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial *ā* is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

<sup>70</sup> *Arati* or *Arti* is a *tadbhava* from the Sanskrit *Āratika*, 'a lamp waved before an idol.'

<sup>1</sup> See my letter in the *Academy* of 19th April 1890, p. 270.

<sup>2</sup> The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kshatrapa Rajubala, published by Sir A. Cunningham, *Arch. Surv. Rep.*, vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

<sup>3</sup> The collection referred to is that in Cunningham's *Archæological Survey Reports*, vol. III, plates xiii—xv.

varieties occasionally occur in one and the same document; compare, *e. g.*, *udgendrasya* (No. XVIII, l. 2), *māthurāṇam* (*ibid.*, l. 8), *śailalakāṇam* (l. 4) and *mātā*<sup>4</sup> (l. 6). The medial *i* has likewise three forms, one of which is a well-developed semicircle, while the second, a cursive one, looks very much like the medial *e*, and in the third the tail of the curve is drawn down at the back of the consonant just as in the Gupta *i*; all three forms occur in the word *divase* and in its abbreviation *di*. The initial *u* consists usually of an angle open to the right, as is invariably the case in the older inscriptions; but in *uchchenāgarasyā*<sup>5</sup> (No. XIII) it resembles a *da* with a well-developed nail-head at the top. The same inscription shows also in the word *Kumāranandi* a medial *u*, which exactly agrees with the modern Devanāgarī form. Less perfect examples in the same syllable occur in other inscriptions, while usually, except in *tu*<sup>6</sup> and *gu*, where an upward curve on the right side of the consonant is used, the vowel is expressed simply by a straight stroke. The medial *ri* has again three forms, being expressed (1) by the curved line, turning to the left, which usually denotes the subscript *ra*,<sup>6</sup> *e.g.*, in *gri* for *grīshma* (No. IVA, l. 1) and in *Śrīgrīhāto* (No. IIIB, l. 2); (2) very frequently by a straight line, slanting sharply from the lower right extremity of the consonant towards the left, *e.g.*, in *gri* for *grīshma* (No. IIA, l. 1), and in *Aryya-Mātridinah* (No. IIIA, l. 3-4); (3) by the curve open to the right, which is constantly used in the Gupta and the later northern alphabets, *e.g.*, in *gri* for *grīshma* (No. XIII, l. 1).<sup>6</sup> Among the consonants the forms of *ka*, *ksha*, *ṇa*, *ṇa* and *sa* deserve particular attention. *Ka* is usually expressed by a cross with a *serif* at the top, but occasionally it has the Gupta form with a curved line instead of a straight cross-bar and with a *serif* or a nail-head at the top; see, *e.g.*, *Kumāranandi* (No. XIII). The lower portion of *ksha* is mostly made square, but in *kshuṇe* (No. XIII) and in *bhikṣuṣya* (Cunningham, No. 12) the left side is round. *Ṇa* is usually formed of two small curves at the top, springing from a short vertical stroke, the lower end of which stands on the 'middle of a curved base line or on the apex of an angle formed by two straight lines. Sometimes, however, we find archaic forms agreeing in part with the older ones of the Aśoka edicts and of the earlier Andhra inscriptions. Thus in some cases, *e.g.*, in *śramaṇa*<sup>7</sup> (No. XVII, l. 1) and *torāṇam* (*ibid.*, l. 2), the base line is made perfectly straight, while, *e.g.*, in *vāraṇato* (No. XIB, l. 1), the ancient straight top line appears instead of the two curves. On the other hand, we meet also with a cursive form, a further development of the usual one, which somewhat resembles our letter *x* and evidently has been made with two strokes; see, *e.g.*, *gaṇato* (No. VIIA, l. 1) and *kṣuṇe* (No. XIII). As regards the dental *ṇa*, it usually consists of a thick straight base line with a short vertical stroke above its centre which bears at the top a *serif*, or a nail-head. Sometimes also, as in the difficult word *hana-grīsyā* (No. IX, l. 1), *Haginamdia* (*ibid.*, l. 2), the *serif* is wanting and the vertical stroke longer, so that the letter does not differ from the form used in Aśoka's edicts. The letter *sa*, finally, has nearly throughout the form used in the Andhra and other old inscriptions, but in No. V the left-hand limb is invariably converted into a loop, and the

<sup>4</sup> The *ta* with the upward curve occurs also in the Aśoka edicts, especially in the Kāśī version, and has there been misread as *sa*.

<sup>5</sup> This form has remained in many southern alphabets.

<sup>6</sup> I have to add that in a former article, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. I, p. 176f., I have read erroneously *gra* instead of *gri*. The three forms in the new inscriptions leave no doubt that *gri* is intended. *Gri* is put for *gri*, which also occurs not unfrequently, *e.g.*, in Nos. XX and XXII, just as *priyasya* (No. XII, l. 1) stands for *priyasya*. Instead of *śrīgrīhāto* I have given erroneously (*Wiener Zeitschrift*, vol. II, p. 239) *śrīgruhato*.

letter is almost exactly like the Gupta *sa*. The alphabet of these Indo-Sklythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13, has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short *i* and *u* for long *ī* and *ū*, and the occasional omission of the long *ā* (see, e.g., *hemantamase* (No. V), *maharajasya* and *masa* (No. IXA), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain inflexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination *syā* is much more frequently found after *a* and *i* stems than the Prakrit *sa* which stands for *ssa*. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI A, B, No. VII B, l. 2, and perhaps once in No. XIV B, l. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives *bhavatu* (No. XVIII, ll. 7, 8) and *prīyatām* (No. VIII, l. 2). The latter is so much the more remarkable, as in nearly all other cases the terminations in *ām* are either changed to *am* or are otherwise mutilated. Thus we have in the genitive plural, with one exception—*sarvasatvānām* (No. XXI, l. 6), invariably *nam*, e.g., *śiśūnīnam* (No. IIC, l. 1), *arahaṃtānam* (No. XVI, l. 1), *māthurānam*, etc. (No. XVIII, l. 3 ff.). Similarly the Sanskrit locatives *asyām*, *etasyām* and *pūrvāyām* remain each once or twice (No. IIIA, l. 1, No. VIIA, l. 1, No. VIII, l. 1) unchanged; in all other cases the hybrid or mutilated forms *asyam*, *asyā* or *asya* and *etasyam*, *etasyā*, *etasya* or *etasa* are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the *a*-stems ends always in *o*, except in the one word *Mātridinaḥ* (No. IIIA, l. 4), which is a very curious hybrid form, the first part *mātri* being Sanskrit and the second Prakrit. The singular nominative of *i*-stems mostly loses the Visarga, e. g., in *Kumārabhāṭī* (No. VII B, l. 2), but it is preserved in *Ṛishabhāṭrīḥ* (No. VIII, l. 2). The same inscription furnishes also a solitary example of a Sanskrit

<sup>7</sup> I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really *sauvaste*, 70 (+) 4, not 40 (+) 4. The inscription belongs to the reign of Vāsudeva, whose other dates range from Samvat 80 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 39 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

<sup>8</sup> This may stand for *bhāṭī*.

nominative formed from a consonantal stem, *bhagavān*, while its genitive *bhagavato* (No. IIC, l. 2) and *arahanta*, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in *Sīhā* (No. IVA, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in *i* and *ā* the termination is *ye*, e.g., in *sukhitāye*, *kuṭumbīniye* (No. VI), and there is in the same inscription one Pali form, *dhītara* (i. e., *dhītarā*) for *duhitrā* (No. VIA).

The masculine *a*-stems added *epa*, as in No. XVII, l. 4, we have *śāsuraṇa*. The dative of the *ā*-stems takes *ye* in *arahantapūjāye*, and *ya* (as in Pali) in *mahābhogatāya* (No. VIII, l. 2). The difference is probably merely graphic, because *ya* is invariably pronounced *yē*, and the stress, which lies on the preceding *tā*, makes the quantity of the following syllable indistinct. In *hitāsukhā* (No. XXI, l. 6) we have possibly a contracted form for *hitasukhā*. The ablative of the masculine and neuter *a*-stems ends sometimes in *ā*, e.g., always in the word *nirvarttānā* (No. IIIA, l. 4), but more usually in *āto*, e.g., in *gaṇāto* (No. IA, l. 1) and *kuḷāto* (*ibid.*), which termination is a precursor of the Jaina Prakrit and Mahārāṣṭrī *āo* and of the Śaurasenī *ādo* or *ādu*. With respect to the variants *gaṇāto* (No. VB, l. 1) and *kuḷato* (*ibid.*) it is difficult to be positive. They may stand for Sanskrit *gaṇataḥ*, *kuḷataḥ* or, as the long *ā* is sometimes omitted, for *kuḷāto*. The feminine *ā* and *i*-stems take *to* and the latter invariably shorten their vowel, as in *Uchenāgarito*<sup>10</sup> *śākhāto* (No. IA, l. 2), and thus agree with those of the Jaina Prakrit, where we find *kaṇṇāto* and *devīto*. As regards the genitives not yet noticed, the feminines in *ā*, *i* and *ū* form *āye* or *aye*, *īye* or *īye* and *ūye* or *uye*; compare, e. g., *Khudāye* (No. IA, l. 2), *Saṅgamikāye* (No. IIC, l. 1), *Vasulāye* (No. IID, l. 1), *dharmapatnīye* (No. IIIC, l. 1), *kuṭumbīniye* (No. VIII, l. 2), *vadhūye* (No. XIA, l. 3) and *vadhūye* (No. X): Three times, in *kuṭumbīniya* (No. VB, l. 2), *Saṅgamikāya* and *śīkīniya* (No. XII) we have the termination *ya*, which in my opinion was likewise pronounced *yē* or *ye*. The genitive of the representatives of Sanskrit *duhitri*, *dhītu* or *dhitu*, agrees with the Pali form, and so does *mātu* (No. IIC, l. 2). A remarkable mutilated Sanskrit form is *rājña* (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name *Hagināṇḍia* (No. IXB). The last sign is very distinct; else one would be tempted to conjecture *Hagināṇḍiṣya*. *Tasya* (No. VIIB, l. 2) must stand for *tasyāḥ*, as it refers to the feminine *Kumarami*[trā], compare *etasya* for *etasyām*. The locative of the masculines and neuters in *a* shows *e* as in Sanskrit and in most Prakrits; that of the feminine ends in *yām*, *yam*, *yā* or *ya*, e.g., *pūrvāyām* (No. IA, l. 1), *pūrvāyā* (No. IVA, l. 1), *śākhāyā* (No. VIII, l. 1), *Haritamālakadhīya* (No. IXB). Sir A. Cunningham's Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahārāṣṭrī forms *pūrvāye* or *pūrvaye*. The two locatives of the pronoun *idaṁ*, *asmi* and *asma* (No. VA, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit *asmin*. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are *mātāpitihi* (No. XVII, l. 3) and *putrehi Nandibala-pramukhehi dārakehi* (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form *Aryya-Veriyāṇa* (No. VIII, l. 1), among the hybrid forms *teshaṁ* (No. XVIII, l. 5) and *mātāpitrīṇaṁ* (*ibid.* l. 6) deserve to be mentioned in addition to the Pali forms

Mostly spelt *i*.

<sup>10</sup> The short *i* may be merely graphic.



enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form. Instances of the former kind are found in [grā]miko Jayanāgasya (No. XI B, l. 3), śiśho Sadhisya (No. V B, l. 1), śraddhacharo vāchakasya Aryyadatasya (No. IV A, l. 2); further in gaṇisya Aryya-Buddhiśirisya śiśho vāchako Aryya-Sandhikasya (No. XIX, l. 2),<sup>11</sup> °Hastahastisya śiśho gaṇisya Aryya-Māghahastisya śraddhacharo vāchakasya Aryya-Devāsya (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in brihamta (?) vāchaka cha gaṇina cha Ja..mitrasya (No. IV A, l. 1) and Vādhara . . vadhā Haggudevāsya dharmmapatniye Mittrāye (IV B, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,<sup>12</sup> in the *Rigveda*. It occurs also not rarely in Pāṇini's *Sūtras*, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like vāchako Aryya-Sāhā (No. IV A, l. 2), gaṇina cha Ja..mitrasya (ibid., l. 1), śiśhinam Aryya-Saṅgamikaye (No. II C, l. 1), arahantānam Vadhamaṇāsya (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a *pluralis majestatis*, and that the terms quoted must be taken in the sense of the "great" or "venerable" gaṇin, "the great or venerable female pupil" and "the venerable arhat".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, *stāna* for *sthāna*, *pratiśtāpita* for *pratiśthāpita*, and perhaps *chāndakā* for *chāndrakā* showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, *sethi* for *śreṣṭhi*, *dhitu* for *duhituḥ*, and *Koṭṭiya*, and three hybrids, *Bahmadāsika* for *Brahmadāsika*, *Uchenāgarī* for *Uchch-airnāgarī* and *sahachari-Khudā* for *sahacharī-Kshudrā*. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid form prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong *mahārāja*, *deva*, *putra*, *sākhā*, *dharmapatnī*, *sahacharī*, *pratimā*; to the latter *arahanta* for *arhat*, the representatives of *duhituḥ*, *dhitu* and *dhītu*, and those of the name *Vajrī* or *Vajrā*, *Verī* (No. IIIB, l. 3), *Vairā* (No. VII B, l. 1), *Veriya* (No. VIII, l. 1), *Vairā* (No. XXI, l. 3). In all the other words, which occur more frequently, there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

<sup>11</sup> When I wrote my article in the *Wiener Zeitschrift f. d. Kunde des Morg.*, vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

<sup>12</sup> *Abhandlungen des VIIten Int. Or. Congresses, Arioche Section*, pp. 1ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahārāṣṭrī than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of *Vajrī* and *Vajrā*, like *Koṭṭiya* for *Koṭṭika*, *Brahmadāsiya* for *Brahmadāsika*, *Siriya* for *Sirika*, *lohavāniya* for *lohavānija*, and *Haganamdi* for *Bhaganandi*, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, i.e., that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms *Bahmadāsika* and *Brahmadāsiya* lead me to suspect that the real popular form was *Bamhadāsiya* or even *Bambhadāsiya*, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, *sa* and *śa*, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual *sha* keeps its place in such words and in the hybrid forms with *shka* and *shṭa*, e.g., in *Kaṇishka*, *Huvishka*, *pratiśṭāpita*, *Goshṭha*..., *Jesṭhastin*, *viśṭāyamāna*, *śishya*. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual *sha* almost disappears. The palatal *śa*, on the contrary, mostly remains and even extends its sphere; here and there *sa* appears in its stead. Thus we find in the Prakrit equivalent for *śishya*, once *śisha* (No. VB, l. 1), once *śīsa* (No. XIVB, l. 1), and twice *śīsa* (No. IX, l. 2, and Cunningham's No. 10, l. 1, *śasasya*, according to the facsimile). The Prakrit feminine of *śishya* is spelt once *śishini* (No. VIB, l. 2) and six times *śīśini* or *śīsini* (No. IIC, l. 1; No. VII B, l. 1; No. XI A, l. 2; No. XII, l. 2; No. XIV B, l. 1). Further, *śaśura* becomes *śasura* (No. XVII, l. 4); *śrī* is invariably *śiri* in the names *Sirika* or *Siriya* and *Buddhaśiri* (No. XIX, l. 2); *Pushyamitriya* is changed to *Puśyamitriya* (No. VI, l. 2). The dental *sa* is put instead of *śa* in *sethi* (No. I A, l. 2), *suchila* (No. III B, l. 3), and in *saśrū* for *śaśrū* (No. XVII, l. 4). Hence I regard the occurrence of *sha* in Prakrit words as merely graphic, and assume that *sa* and *śa* were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kāśmīr down to the Marāṭhā country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have *stāne* for *sthāne* (No. XVIII, l. 2), *pratiśṭāpita* for *pratiśṭhāpita* (No. XVIII, l. 4), *Jesṭhastisya* (No. XIV B, l. 1, twice) for *Jyeshṭhastisya*, *sārttavāhiniye* (Cunningham, No. 7, l. 2) for *sārtthavāhinyāḥ*, *śreṣṭhaputrena* and *śreṣṭhinā* (Cunningham, No. 9, l. 3) for *śreṣṭhiputrena* and *śreṣṭhina*. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India (with the exception of the Marāṭhī), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like *kanishṭha*, *pra-*



*tishthā*, *pratiśthita*, used in all the vernaculars, are in Kāśmīr, the Panjāb, Rājputanā, Gujarāt, Mālvā and the portions of the North-Western Provinces known to me, invariably pronounced *kaniśt*, *pratiśtā* and *pratiśtit*, and one hears *stāna* quite as often as *sthāna*. It is only the learned Paṇḍit who will at least try to sound the *ṭhā* or *thā*. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group *shṭhā*, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, *Jaartelling*, p. 108 ff., and Dr. R. G. Bhāṇḍārkar, *Indian Antiquary*, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurā were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to write in Sanskrit were not very successful. This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as *vāchakasya aryya-Baladinasya śishyo aryya-Mātridināḥ tasya nirvarttanā*, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the *janmapatras* of the badly educated Joshīs mentioned by Dr. Bhāṇḍārkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Pālitānā lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarātī and Mārvāḍī:—

संवत् १८६० ना<sup>१३</sup> वैशाख सुदि ५ चंद्रवार<sup>१४</sup> श्रीविजय आणंदपुरिगच्छ<sup>१५</sup> श्रीविजयदेवचंद्रसूरिराज्ये  
श्रीसूरितबिंदि<sup>१६</sup> वास्तव्य श्री उसवालज्ञातीय भवेरी<sup>१७</sup> प्रेमचंद भवेरचंद<sup>१८</sup> भार्या जीयती<sup>१९</sup> तस्य पुत्र  
वाचचदेन श्रीविजयहरा पार्श्वनाथ नविन प्रसाद<sup>२०</sup> नवीन बिंब भरापित<sup>२१</sup> । माताजी भक्तुभाई तस्य पुत्र  
रत्नचंद भा<sup>२२</sup> मलुकचंद भा<sup>२३</sup> अमिचंद मां प्रेमचंदनामेन बिंब भरापित । तपामच्छ<sup>२४</sup> । विजयजिनेद्रसूरि  
प्रतिष्ठित<sup>२३</sup> . . . . .<sup>२४</sup>

<sup>१३</sup> This is the Gujarātī genitive.

<sup>१४</sup> A pure Sanskrit form and inflexion; compare below *tasya*.

<sup>१५</sup> *Gachchhai*, which recurs below, is the Mārvāḍī spelling for *gachchhe*, which is both Gujarātī and Sanskrit. Similarly we have in the next compound *Daivachandra* for *Devachandra*. The pronunciation is in all three cases *e*, not *ai*.

<sup>१६</sup> *Sūritabimbire* is the Mārvāḍī form for *Sūratābimbire*.

<sup>१७</sup> Formed from the Arabic.

<sup>१८</sup> A common hybrid form composed of an Arabic and a Prakrit word.

<sup>१५</sup> Usually spelt *joitt*, from Sanskrit *dyotantī*.

<sup>२०</sup> Pronounce *parshād*, a common Mārvāḍī and Hindi corruption of *prāsāda*.

<sup>२१</sup> A hybrid form, representing Gujarātī *bharāvayum*, which occurs in several other inscriptions.

<sup>२२</sup> An abbreviation of *bhāī*, brother.

<sup>२३</sup> The form with *ṭa* is invariably used in these inscriptions.

<sup>२४</sup> A few words giving the name of the author of this precious document are illegible.

## TRANSLATION.

"On the fifth lunar day (*of*) the bright half (*of*) Vaiśākha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sūri, in the *gachchha* of glorious and victorious Ānanda Sūri, dwelling in the famous harbour of Sūrat, (*was*) the jeweller Premchand Jhaverchand, (*his*) wife (*was*) Joyatī; (*by*) his son Vāichand was erected a new image (*in the*) new temple (*of*) Vijjaharā (Vidyādhara?) Pārśvanāth.<sup>26</sup> The image was erected in the name of Premchand, brother of Ratnachand (*and*) Malukchand, son of Mātāji (?) Jhakubhā; consecrated by Vijaya Jinendrasūri in the Tapāgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jainas, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kāṅkāli Tīla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, *Sam.* 5, to the reign of the first Indo-Skythic king. Secondly, they confirm the correctness of the readings Sthāniya or Thāniya *kula* and Vāraṇa *gaṇa*, instead of which the *Kalpasūtra* gives Vāṇijja and Chāraṇa, and they allow us to correct the name of the Śrīguha *sambhoga* to Śrīgriha. Thirdly, they furnish seven well-preserved names of *kulas* and *śākhās*, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new *kulas*, the Puśyāmitrīya (No. VI), the Arya-Chetīya (No. IX), and Āryya-Haṭikiya (No. XI), belong to the Vāraṇa *gaṇa*, and evidently correspond with the Pūṣāmitijja (in Sanskrit Puśyāmitrīya), the Ajja-Chedāya (in Sanskrit Ārya-Chetaka) and the Hāliija (in Sanskrit Hālīya) *kulas*, which in the list of the *Kalpasūtra* (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same *gaṇa* belong the Vajanāgarī (No. XI) and the Haritamālakaḍhī (No. X) *śākhās*. The name of the former agrees fully with that of the Vajjanāgarī *śākhā*, the fourth in the list of the *Kalpasūtra* (*loc. cit.*).<sup>26</sup> The Sanskrit equivalent of the word is, I think, not Vajranāgarī, as the commentators of the *Kalpasūtra* assert, but Vārjanāgarī, *i. e.*, the *sakhā* of Vrijinagara, the capital of the Vṛji country. For *Vajranāgarī* would have become *Vairanāgarī*. On the other hand it is highly probable that the Jainas were settled in the Vajjabhumi, where Vardhamāna is said to have done penance.<sup>27</sup> The second, the Haritamālakaḍhī *śākhā* is no doubt identical with the Hāriyamālāgarī, which the *Kalpasūtra* names as the first of the branches of the Chāraṇa *gaṇa*. The form of the inscription gives a good sense if the end of the compound *kaḍhī* is taken to stand for *gaḍhī*, as may be done according to the analogy of *sambhoka* which (No. VII B, l. 1) occurs instead of *sambhoga*.<sup>28</sup> With this supposition it means "the *śākhā* of the fort called Haritamāla," *i. e.*, the field or site of

<sup>26</sup> This might also mean "a new temple of Pārśvanātha (and) a new image."

<sup>27</sup> Regarding the single *ja*, see above, p. 373.

<sup>28</sup> *Āchārāṅgasūtra*, *Sac. Bks. East*, p. 84. The note explains the name, in accordance with Śālikā's commentary, as an equivalent of *Vajrabhūmi*. But its Sanskrit etymon is *Vārjabhūmi*. The *Vṛjis*, in Pali *Vajji* and in Aśoka's edict XIII, *Vaji* and *Varji*, were settled close to the *Suhmas* (*Subbha*) and to *Rādā*.

<sup>29</sup> Occasional substitutions of hard consonants for soft ones are found also in Aśoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harita. The form of the *Kalpasūtra* would mean "the *sākhā* of the house (*āgāra*) called Hāritamāla". This is hardly possible, and as *gaḍhī* is pronounced *garhī*, it seems probable that Hāriyamālāgarī is slightly corrupt and has to be changed to Hāriyamālagaḍhī. The mistakes, which the inscriptions have shown to occur in other names of the *Kalpasūtra*, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the Koṭṭiya *gaṇa*.<sup>29</sup> The Brahmadāsika *kula* (Nos. I, IV, V, XIV)<sup>30</sup> may be identified with the Bambhalijja *kula* of the *Kalpasūtra* (p. 82, Jacobi). The latter name corresponds not to Sanskrit Brahmalīptaka, as the commentators assert, but to Brahmaliya, and this is derived from Brahmala, which according to the Indian custom of abbreviating compound names, may stand for Brahma-dāsa. Similarly, Devaka, Devala or Devila may be used for Devadatta, Devagupta, Devapālita, Devarakshita, Devabhūti or Devaśarman.<sup>31</sup>

The Uchenāgarī or Uchchenāgarī *sākhā* of the same inscriptions is of course the Uchchānāgarī *sākhā* of the *Kalpasūtra* (*loc. cit.*) which stands first in the list of the branches of the Koṭiya *gaṇa*. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, Uchchāirnagara and Uchchānagara,<sup>31</sup> which both mean "the high town".

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of Unchānagar, which belongs to the modern town of Bulandshahr in the North-Western Provinces (see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. XIV, p. 147). The old name of Bulandshahr itself was Varana or Barana. This is no doubt the place after which the Vārana *gaṇa* was named.

The mutilated name . . hika *kula* (No. II) and . . . ka *kula* (No. XII) must, I think, have been [Me]hika. For there is in the *Sthavirāvali* of the *Kalpasūtra* only one name, Mehiya (Jacobi, p. 81), which shows a penultimate *hi*. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second *kula* of the Vesavāḍiya *gaṇa*. For the restoration of the mutilated name of the . Arina *sambhoga*, which appears in No. XIV A, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that *Śirikāto sambhogāto* may be the original reading.

With respect to the Koṭṭiya—Koṭika *gaṇa*, it is now evident that its adherents must have been more numerous in Mathurā than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's Collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only *gaṇa* whose name survived in the fourteenth century A. D.<sup>32</sup> Its great age, as well as the great age of its ramifications, the Brahmadāsika family, the Uchchenāgarī branch and the Śrīgriha district community, is attested by our No. IV. The latest possible date of this inscription is Samvat 50 or A. D. 128-9. The preacher then living, the venerable Sīha, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The *gaṇa* was, as

<sup>29</sup> The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (*recte* first) side, l. 2, [ku]lāto Brahma-dāsikāto Uchenākarito [*sākhāto*], ought to be restored.

<sup>30</sup> Compare *ante*, p. 225, *Śiyaka* for *Śikhabhāṭa*, and *ante*, p. 272, *Viśvala* for *Viśvamalla*.

<sup>31</sup> Compare the Sanskrit names *Uchchāiśhravas* and *Uchchāmanyu*.

<sup>32</sup> See *Wiener Zeitschrift f. d. K. d. Morg.*, vol. I, p. 176, note 1.

we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.<sup>33</sup>

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Saṅgamikā and Aryya-Vasulā, who are mentioned in Nos. II and XII, Graha .i . . . . (No. V.), Aryya-Kumāramitā (No. VII), Balavarmā, Nandā and Akakā (?) (No. XI), as well as Aryya-Śamā (No. XIV) and Dhāmāthā(?) (No. XXVI), were nuns. That follows from their title *Aryya*, 'the venerable,' from their being called *śiśini* or *śiśini*, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their *nirvartana*, their request or advice.<sup>34</sup> With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jainas of Mathurā. Though No. XIX is mutilated, the 'sister' of Aryya-Saṅdhika, Aryya-Jayā, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression *chaturvarṇa saṅgha*,<sup>35</sup> "the community including four classes," which strongly reminds one of the later Śvetāmbara term *chaturvidha saṅgha*, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.<sup>36</sup>

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumāramitrā in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumārabhaṭi, whom she induced to dedicate an image of Vardhamāna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumāramitrā was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Saṅgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see *Ind. Ant.*, vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick *stūpa* adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, *stāne*, i. e., either "on the site sacred to" or "in the temple of," the divine lord of Nāgas, Dadhikarṇa. The worship of the Nāgas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brāhmins, who offered and still offer the *sarpabali*<sup>37</sup> in the rainy season, when the snakes

<sup>33</sup> See *Indian Antiquary*, vol. XI, p. 246.

<sup>34</sup> In further elucidation of the meaning of the term *nirvartana*, I can now add, that many of the dedications, mentioned in the Pālitānā inscriptions, are said to have been made *upadeśāt*, by the advice, of monks.

<sup>35</sup> Sir A. Cunningham's *Archaeological Survey Reports*, vol. XX, plate v, No. 6, l. 3; *Wiener Zeitschrift*, vol. I, p. 172f.

<sup>36</sup> It is a characteristic Jaina doctrine that the Śrāvakas and Śrāvikās form part of the *Saṅgha*. On this point the Jainas differ very markedly from the Buddhists.

<sup>37</sup> This is prescribed in all the *Grihyasūtras*; see, e. g., *Ātvalāyana Gri. Sū.* II, 1 14.

are driven out of their holes and often take refuge in the houses. In the Baurānic worship we find the *Nāga-pañcāmī*, the snake-festival on the fifth lunar day of the bright half of Śrāvaṇa, which is still very popular and celebrated very generally.<sup>38</sup> There exist also a few Nāga temples. In Gujarāt the most famous is the so-called Nāg of Dehemā, which lies in the north-west corner of the province, close to the Raṇ of Kachchh. I visited Dehemā in 1873 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relievo of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Samvat 1212, or A.D. 1156-58. The stone slab at Mathurā, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarṇa, his name occurs in the *Harivaṃśa*,<sup>39</sup> where he is invoked in the *āhnika mantra*, the daily prayer which is said to have been recited originally by Baladeva and after him by Kṛishṇa. It thus appears that the worship of Dadhikarṇa certainly formed part of the *Bhāgavata* ritual and was practised at Mathurā in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhāgavata inscription. But it is quite possible that the Buddhists in whose legends the Nāgas play a great part, and on whose Stūpas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarṇa from the Brāhmaṇs. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those *śailālakas* who were famous as the Chāndaka brothers." It is impossible to interpret *śailālaka* otherwise than as a synonym of *śailālin*, which, according to Pāṇini, IV, 3, 110, originally was a name of those actors who studied the *Sūtras* of Śilālin, and according to the *Kośhas* was used later to denote any actor. Our inscription, therefore, teaches us that Mathurā had its actors in the first or second century of our era, and makes us actually acquainted with the name of such a troupe. It further shows that play-acting was then, as in the present day, the business of particular families — a fact which may also be inferred from the introduction to several Sanskrit dramas where the *naṭī* is sometimes called the wife of the *sūtradhāra*, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a *naṭagrāma*, a whole village inhabited by actors.

No. I. <sup>40</sup>

- A. 1. — — — " दे[व]पुत्रस्य क[नि]ष्कसं ५ हे १ दि १ एतस्य पूर्व[र]यं कोटियातो गणातो बज्र-  
दासिका[तो]  
2. [कु]लातो [उ]चेनागरितो याखातो सेयि—इ — ख—ि—ि—सेनस्य सहचरिखुडाये दे[व]—  
B. 1. पालस्य धि[त] — — —  
2. वधमानस्य प्रति[मा] ॥

<sup>38</sup> See Rāo Sāheb V. N. Mandlik's article in the *Jour. Bo. Br. Roy. As. Soc.*, vol. XI, pp. 169ff., where many interesting local customs are mentioned.

<sup>39</sup> *Harivaṃśa*, I, 168, 17, where the Calcutta edition has the misprint *adgarādhādi-karnasya*; see also Langlois' French translation, tome I, p. 507, where the prayer forms the 118th Adhyāya.

<sup>40</sup> Incised on the pedestal of a small squatted figure of a Jina, — the stone measuring 2 feet 1 inch by 1 foot 7 inches, and found in the west of the Kaṅkālī Tīla at the second Jaina temple. The bracketed letters are more or less defaced but if nothing is stated to the contrary, I consider the reading nevertheless to be certain.

<sup>41</sup> Restore *siddham*



## TRANSLATION.

[Success!] In the year 5 of *Devaputra* Kanishka, in the first (*month of*) winter, on the first day,—on that (*date specified as*) above,—an image of *Vadhamāna* (*Vardhamāna*) (*was dedicated*) by *Khudā* (*Kshudrā*), consort of alderman (*sethi*) . . . . . *sena* (*and*) 'daughter of *Deva* . . *pāla*, out of the *Koṭṭiya gāṇa*, the *Bamhadāsika kula*, the *Uchenāgarī śākhā*.

No. II.<sup>42</sup>

- A. 1. — —<sup>43</sup> सं १० ५ व ३ दि १ अस्या पूर्व[र]य  
 B. 1. — इकातो<sup>44</sup> कुलातो अर्थजयभूति-  
 C. 1. स्व शिशोनिनं अर्थसङ्गमिकये शिशोनि—<sup>45</sup>  
 D. 1. अर्थवसुलये [निर्वर्त्त]नं .  
 A. 2. — — लस्य धी[तु] — ि — — ५<sup>46</sup> वेणि-  
 B. 2. — <sup>47</sup>त्रेष्टि[स्व] धर्मपत्निये भट्टि[से]नस्य  
 C. 2. [मातु] कुमरमितयो<sup>48</sup> दनं भगवतो [प्र]—  
 D. 2. मा<sup>49</sup> सव्यतोभद्रिका [॥]

## TRANSLATION.

[Success!] In the year 15, in the third month of summer, on the first day,—on that (*date specified as*) above,—a fourfold<sup>50</sup> image of the Divine one, the gift of *Kumaramitā* (*Kumāramitrā*), daughter of . . la, daughter-in-law of . . . , first wife of alderman (*śreṣṭhin*) *Veṇi*, mother of *Bhaṭṭisena*, (*was dedicated at*) the request of the venerable *Vasulā*, the female pupil of the venerable *Saṅgamikā*, the female pupil of the venerable *Jayabhūti* out of the [*Mehika*] *kula*.

No. III.<sup>51</sup>

- A. 1. सिद्धम् । सं १० ८ व ४ दि १० अस्या पु-  
 2. र्वायं वाचकस्य अर्थवल-  
 3. दिनस्य शिशो [वाच]को अर्थमा-  
 4. तृदिनः तस्य [नि]र्वर्त्त[न]ः

<sup>42</sup> Incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas;—the stone, 2 feet high by 9 inches square, was found in the west of the Kaṅkālī Tila, at the second Jaina temple.

<sup>43</sup> The beginning of line 2 proves the existence of a lacuna; probably सिद्धम् to be restored.

<sup>44</sup> Restore इकातो, as proposed above.

<sup>45</sup> Restore शिशोनिनं.

<sup>46</sup> Restore वधु.

<sup>47</sup> Probably वेणिस्य त्रेष्टिस्य to be restored.

<sup>48</sup> Read कुमरमितये.

<sup>49</sup> Restore प्रतिमा.

<sup>50</sup> *Sarvatobhadrikā pratimā*,—literally 'an image lovely on all sides,' is apparently a technical term for a 'fourfold' image, one being carved on each side of a four-faced column. Compare the use of *sarvatobhadra devālaya*, which, according to *Varāhamihira's Bṛhat-Saṃh.*, LVI, 27, means 'a temple with four doors and many spires,' i.e., such a one which looks equally pleasing from all sides.

<sup>51</sup> Incised on the pedestal of a four-faced image (*chaturmukha*) consisting of four naked standing Jinas. Stone 2 feet 8 inches by 1 foot 2 inches, found at the same place.



- B. 1. [कोट्टियातो गणातो ठानियातो]  
 2. [कुलातो श्रीगृहातो संभोगातो]  
 3. [अर्यवेरियाखातो सु]चि<sup>53</sup>  
 O. [स]ख धर्मपन्निये ले — — —  
 D. दानं भगवतो स[न्ति] — — [प्र]तिमा  
 A. 5. नाथ — — — — — तन<sup>54</sup>  
 B. 4. — 1 [न]मो अरत्ततानं सर्वलोकुत्त[मानं]<sup>51</sup>

TRANSLATION.

Success! In the year 19, in the fourth (*month of*) the rainy season, on the tenth day,—on that (*date specified as*) above,—the pupil of the preacher, the venerable Baladina (*Baladatta*) (*is*) the preacher, the venerable Mātridina (*Mātridatta*); at his request (*was dedicated*) an image of divine Santi<sup>55</sup> . . . , the gift of Le . . . , first wife of Suchila (*Suchila*), out of the Kōṭṭiya gāṇa, the Thāniya kula, the Śrīgriha sambhoga, the Aryya-Veri (*Ārya-Vajrī*) śākhā . . . . . Adoration to the Arhats, the highest ones in the whole world'

No. IV.<sup>56</sup>

A. 1. [सिद्धं सं २० गृ ३]<sup>57</sup> दि [१०] ७ [एत]स्य पूर्वाय कोट्टिय[र]तो गणातो ब्रह्मदासियातो कुलातो उच्च[नागरितो शा]खातो [श्री]गृह[र]तो संभोगातो [वृहंतव]ाचक<sup>58</sup> च गणिन च ज[—मित्र]स्य — —<sup>59</sup>

2. अर्य[श्री]घस्य शिष्यगणिस्य [अ]र्यपालस्य अ[वच]रो [वाच]कस्य अर्य[दत्त]स्य<sup>60</sup> शिष्यो वाचको अर्यसीहा [त]स्य निव्वर्त्तणा [खो]ट्टिमि[त्त]स्य<sup>61</sup> मानिकरस्य [गी]— जयभ[ट्टि]<sup>62</sup> धीतु दा — स्य

B. 1. [लो]हवाणियस्य<sup>63</sup> वाधर — — वधु [ह]गु[देव]स्य धर्मपन्निये मित्राय [दानं] — — — [सर्व]स[त्त्वानं] हि[तसु]खाये काक[तिय] — — — — — च

वाज — — — — — ि — — — — — रज

— — 1

<sup>53</sup> The letters of the first three lines of B are much blurred and partly indistinct; but none are really doubtful except सु. One or two letters may have been lost at the end of B 3.

<sup>54</sup> A 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

<sup>55</sup> B 4 is separated from the other three lines by two rows of ornaments. Read अरत्ततानं.

<sup>56</sup> If the much disfigured second syllable is *nti*, as I read it doubtfully, it appears certain that the Tirthamkara mentioned must be Śāntinātha.

<sup>57</sup> Incised on the pedestal of a large naked standing Jina, 7 feet 2 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

<sup>58</sup> The figures are doubtful. The first may have been 50.

<sup>59</sup> First three syllables doubtful.

<sup>60</sup> 'मित्र' doubtful; restore शिष्य.

<sup>61</sup> The first letter might be read ग, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 8, *Ind. Ant.*, vol. VI, p. 218, we have plainly वाचकदत्तमित्रस्य सीहस्य.

<sup>62</sup> First letter very doubtful; the third and fourth syllables are possibly वीर्य or विर्य.

<sup>63</sup> गी may have been गी; the last two syllables of the name are doubtful.

<sup>64</sup> The second syllable is doubtful.

## TRANSLATION.

Success! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day,—on that (*date specified as*) above,—the preacher, the venerable Sīha<sup>64</sup> (*Simha*) (*was*) the pupil of the preacher, the venerable Datta, (*who was*) the *Śraddhachara*<sup>65</sup>, of the *ganin*, the venerable Pāla, (*who was*) the pupil of the venerable Ūgha(?), (*who was*) the pupil of the great (?) preacher and *ganin*<sup>66</sup> Ja . . mitra(?) out of the Koṭṭiya *gaṇa*, the Brahmadāsiya *kula*, the Uchchenāgarī śākhā (*and*) the Śrīgriha *sambhoga*,—at his request (*was dedicated*) for the welfare and happiness of all beings . . . , the gift of Mittrā, the first wife of Haggudeva (*Phalgudeva*), the daughter-in-law of the iron-monger Vādhara . . . , the daughter of . . . Jayabhaṭṭi, the *mānikara*, of Khoṭṭamitta . . . . .

. . . No. V.<sup>67</sup>

- A. 1. सवत्सरे<sup>68</sup> पचविंशे हेमंतम[से] द्वितिये दिवसे वींशे चक्षि<sup>69</sup> शुणे  
 B. 1. कोट्टियतो गणतो ब्र[ह्म]दासिकतो कुलतो उचेनागरितो शाखातो षयवलवतस्य शिषो सधि-  
 2. स्य शिषिनि ग्रह- — — निवतन<sup>70</sup> [ना]दिच[रि]त<sup>71</sup> जम[क]स्य वधु जय[भ]ट्टस्य  
 कुटुंबिनीय रयगिनिये [व]सुय<sup>72</sup>[॥]

## TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?),<sup>73</sup> a *vasuya* (?),<sup>74</sup> (*was dedicated*) by Rayagini, the daughter-in-law of Jabhaka, from Nāndigiri (?), (*and*) wife of Jayabhaṭṭa, the request (*having been made*) by Graha.i..., the female pupil of Sadhi, pupil of the venerable Balatrata (*Balatrāta*) out of the Koṭṭiya *gaṇa*, the Brahmadāsika *kula* (*and*) the Uchenāgarī śākhā.

<sup>64</sup> The plural *Sīhā* is a *pluralis majestatis*, and hence the attributes *sisḥyo* and *vāchako* have been put *ad sensum* in the singular number.

<sup>65</sup> Compare below, No. XXI.

<sup>66</sup> Regarding the construction see above, p. 375.

<sup>67</sup> Incised on the pedestal—left side and back—of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.

<sup>68</sup> The letter च stands below the line. Possibly चक्षि may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.

<sup>69</sup> The lower part of the second syllable has on the right a superfluous stroke, which makes it look like a hybrid of च and च.

<sup>70</sup> Restore निवतन.

<sup>71</sup> This may perhaps have been नादिचरितो.

<sup>72</sup> The first syllable is not certain.

<sup>73</sup> The phrase *asmi* or *asma kṣaṇe* occurs four times—here and in Nos. VI, XIII and XXV—in the place of *etasyam* or *anyam pūrvāyam*. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding *īde* or *īsa chhunami* in Kharoshṭri inscriptions from the Pañjāb; see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. V, Pl. xvi, Nos. 1 and 2, and *Jour. Asiatique*, 8me série, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit *asmi*; the second I take to represent Sanskrit *kṣaṇe*, though there is no other instance in which the first vowel of this word becomes *u*; *asmi kṣaṇe* might mean either "at this moment" or "on the occasion of this festival."

<sup>74</sup> *Vasuya* (?) probably denotes either some kind of image or some kind of gift.

No. VI.<sup>75</sup>

A. महाराज — — — चक्र सं २० ८ चे २ दि १० चक्र जुषे भगवतो वर्धमानस प्रति[मा]<sup>76</sup>  
प्रतिष्ठापिता ग्रहह[स्त्र]स्य<sup>77</sup> धितर सुखिताये बोधिनदि[ये]<sup>78</sup>

B. कुटुंबिनिये वारणे गणे पुष्यमित्रीये कुले गणिस अर्य[दतस्य शिष्यस्य]<sup>79</sup> गंह[प्र]क्रि[व]स<sup>80</sup>  
निर्वर्त[ना] अर[हं]तपुत्राये ।

## TRANSLATION.

In the year 29 of the great king . . shka, in the second month of winter, on the thirtieth day,—at this moment (?),<sup>81</sup> an image of the divine Vardhamāna was set up by order of Bodhinadi (*Bodhinandi* ?), a married lady, the cherished daughter of Graha-hathi (*Graha-hastin*),<sup>82</sup> at the request of Gahaprakiva (?),<sup>83</sup> pupil of the venerable Dāta, a *ganin* in the *Vārāṇa gaṇa* and the *Pushyamitriya* (*Pushyamitriya*) *kula*, in honour of the Arhat.

No. VII.<sup>84</sup>

A. 1. [सिंह]<sup>85</sup> सं २० [५]<sup>86</sup> व १ दि १० अस्त्र[ि] पूर्वायां कोट्टियातो गणतो [स्त्रानि]या-  
[तो] कु — —<sup>87</sup>

B. 1. वहरातो श[र]ख[र]तो शिरिकातो सं[भो]कातो अर्यबलदिनस्य शिशिनि कुमरमि[त]<sup>88</sup>

2. तस्य पुत्रो कुम[र]रभटि गंधिको तस — न<sup>89</sup> प्रतिमा वर्धमानस सशितमखित[बो]धित<sup>90</sup>

C. 1. अ[र्य]<sup>91</sup>

2. कुमार-

3. मित्रा-

4. ये-

D. 1. व्व

2. [त]न<sup>92</sup>[॥]

<sup>75</sup> Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.

<sup>76</sup> The last syllable and the vowel of the preceding are completely gone.

<sup>77</sup> The top of the letter च is gone, and the reading may have been ग्रहहयिस्त्र, as the analogy of numerous other names requires.

<sup>78</sup> The last syllable is nearly gone.

<sup>79</sup> The lower parts of the bracketted syllables are gone.

<sup>80</sup> The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged क. But the reverse of the second impression shows pretty clearly न. The fifth syllable is damaged and not certain.

<sup>81</sup> See above, No. V.

<sup>82</sup> Compare the names *Hastahasti*, *Māghahasti*, *Jyeshthahasti*, etc., below.

<sup>83</sup> I do not dare to propose any transliteration for this name.

<sup>84</sup> Incised (A, B) on pedestal and (C, D) on sides of a small seated Jina, 2 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like ग, stands between the second and third signs of शिशिनि and between the fourth and fifth signs of वर्धमानस, B. 1 and 2.

<sup>85</sup> Faintly visible on one impression only.

<sup>86</sup> The figure is somewhat damaged, but certain.

<sup>87</sup> Restore कुशाती.

<sup>88</sup> Restore कुमरमित्रा.

<sup>89</sup> Restore दानं.

<sup>90</sup> The third syllable of सशित is not quite distinct.

<sup>91</sup> Possibly अर्य; the left-hand limb of च is not joined to the vertical stroke.

<sup>92</sup> Restore निर्वर्तन.

## TRANSLATION.

Success! In the year 35, in the third (*month of the*) rainy season, on the tenth day,—on that (*date specified as*) above;—the female pupil of the venerable Baladina (Baladattā) out of the Kottiya *gaṇa*, the Sthāniya *kula*, the Vairā śākhā (*and*) the Śirika *sambhoka* (*sambhoga*), (*was*) Kumaramitrā (*Kumāramitrā*);—her son (*was*) the dealer in perfumes, Kumārabhaṭi;—his gift (*is*) an image of Vardhamāna (*dedicated at*) the request of the whetted,<sup>95</sup> polished and awakened venerable Kumāramitrā.

No. VIII.<sup>94</sup>

A. सिद्धम् म[हा]रा[ज]स्य र[ा]ज[ा]तिराजस्य देवपुत्रस्य हुवष्कस्य सं

४० (६०१) हेमन्तमास ४ दि १० एतस्यां पूर्वायां कोट्टिये गणि स्थानिकीये कुले चय्य[वेरि]-  
याणं शाखाया<sup>96</sup> वाचकस्यार्थहृदहस्ति[स्य]

B. शिष्यस्य गणिस्य चार्थ्य[स्य]स्य<sup>97</sup> पुष्यम[न]<sup>97</sup> — — — — — [स्य] — —  
[व]तकस्य<sup>98</sup> [क]— सकस्य<sup>99</sup> कुटुम्बिनीये दत्ताये — नक्षत्री<sup>100</sup> महाभोगताय प्रीयताम्भग-  
वानृषभश्रीः<sup>1</sup> ।

## TRANSLATION.

Success! In the year 40 (604) of the great king (*and*) supreme king of kings, Deva-putra Huvashka,<sup>2</sup> in the fourth month of winter, on the tenth day,—on that (*date specified as*) above, (*this*) meritorious gift (*was made*) for the sake of great happiness by Dattā, the wife of Ka . pasaka, an inhabitant of . . vata, [*at the request*] of . . . . . *gaṇin*, the venerable Kharṇṇa, pupil of the preacher, the venerable Vṛiddhahasti out of the Kottiya *gaṇa*, the Sthānikīya *kula* (*and*) the śākhā of the Aryya-Veriyas (*the followers of Ārya-Vajra*). May the divine (*and*) glorious Rishabha be pleased!<sup>3</sup>

<sup>95</sup> I take *sasita* to stand for *samsita*, the past participle of *śi*, and *makhita* to be a half Prakritic form for *mraṣhita*. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study and penances.

<sup>94</sup> Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.

<sup>96</sup> The central stroke of 𑀭𑀸 is wanting.

<sup>97</sup> Possibly चय्यवेर्यस्य; the lower part of the fourth sign is blurred.

<sup>98</sup> Possibly चय्यमन; the tops of the third and fourth signs have been lost.

<sup>99</sup> Remnants of two signs are visible before the mutilated व. The first had a subscript *ra* and the second the vowel *u*.

<sup>100</sup> Before the slightly mutilated *sa* stood a compound sign, the lower part of which is very distinctly *pa*.

<sup>101</sup> Restore दानवश्री.

<sup>1</sup> This is the reading of the reverse; according to the obverse one might read ० नक्षत्रं.

<sup>2</sup> I do not correct this name, because I am doubtful whether the omission of the vowel *i* in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, *Huvashkasya*, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.

<sup>3</sup> It would appear from this wish that the statue was one of the first Tirthamkara, Rishabha or Vṛishabha.

No. IX.<sup>4</sup>

- A. सु — नम हर[स]तममहरवस[स] हुविक्खसव[स] ४० ४ वनम[स] मस १ दिविस २ ए[त]-  
 B. [स] पुर्वय[१] — — — गवे चयवेटिये कुले हरोतमालकादिय[स] १४ — — — — — १४व  
 [स] १० हगिनदिच<sup>10</sup> शिसो ग — — — नागसेणस नि — — —

## TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha,<sup>11</sup> in the third month of summer, on the second day. On that [date specified as] above, at the request of the (venerable) Nāgasena, the pupil of Haginaṃdi (Bhaganandi?), a preacher (vāchaka) in the [Vāraṇa] gaṇa, in the Arya-Chetīya (Ārya-Chetika) kula, in the Haritamālakadhī (Haritamālagadhī) śākhā . . . . .

No. X.<sup>12</sup>

- L. 1. सिद्धम् सं ४० ५ व [१] दि १० [७]<sup>13</sup> एतस पुर्व[१]य — — — — — ये  
 बुद्धिस<sup>14</sup> वधुये धर्मवृद्धिस—

## TRANSLATION.

Success! In the year 45, in the third (?) (month of) the rainy season, on the seventeenth (?) day,—on the (date specified as) above . . . . . by the daughter-in-law<sup>15</sup> of Buddhi, the . . . of Dharmavṛiddhi . . . . .

No. XI.<sup>16</sup>

- A. 1. — — — ४०<sup>17</sup> — ५ — दि १०  
 B. 1. ए [त]स पुर्व[१]य वरणतो ग[ण]-  
 C. 1. तो चार्थवृट्टिकियतो कुलतो  
 D. 1. वज्रनगरित[१] ग[१]स[१]त[१] मि[१]यत[१]

<sup>4</sup> Incised on the *śikhṛāsana* or pedestal of a large seated Jina (head lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.

<sup>5</sup> The first sign might also be read वा. The second is very distinct, but not a complete letter, as it consists of a semi-circle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for खल नमी शिरिसलमहराजस.—

<sup>6</sup> The figure 4 has no cross-bar in the vertical stroke. गृस probably stands for दीप्ति. I cannot explain वन. In No. XXIV we have वन व १.

<sup>7</sup> Restore एतस पुर्व[१]य वरणतो, the latter according to No. XI.

<sup>8</sup> The right side of the last letter is slightly damaged.

<sup>9</sup> Restore वाचाया; वाचकस looks here like वाचकी, but the reading is certain in the facsimile marked No. 32.

<sup>10</sup> Possibly वन<sup>10</sup> or वन<sup>10</sup>; at the end one would expect नदि. Compare the facsimile No. 32.

<sup>11</sup> The form *Huviksha* may be due either to a negligent mode of spelling or to a faulty pronunciation.

<sup>12</sup> Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.

<sup>13</sup> The signs of the date are blurred, but with the exception of the bracketed ones not doubtful.

<sup>14</sup> Some indistinct signs are visible before बुद्धिस.

<sup>15</sup> Regarding the meaning of *Vadhu*, daughter-in-law, compare Nos. II, IV, V.

<sup>16</sup> Incised on the four faces (A, B, C, D) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.

<sup>17</sup> Restore सिद्ध सं. A second figure seems to have stood after the plain व.

- A. 2. — — [ग]तो<sup>18</sup> [द]तिस्<sup>19</sup> शिशिनिये  
 B. 2. महन[न्दि]स्<sup>20</sup> सठचरिये  
 C. 2. बल[वर्म]ये<sup>21</sup> [मन्द]ये<sup>22</sup> च शिशिनिये  
 D. 2. अ[कक]ये<sup>23</sup> [निर्व्वर्त्तना] — — —  
 A. 3. — [स्व] धीतु यमि[क]जयदेवस्<sup>24</sup> वधूये  
 B. 3. — मिको जयनार्गस्व धर्मपत्रिये सिद्धता[ये]  
 C. 3. — [सयंभ]ये<sup>25</sup> दनं = —

## TRANSLATION.

[Success! In the year] 40, in the . . month of winter, on the tenth (?) day,—on that (*date specified as*) above,—a stone-pillar (*was dedicated, being*) the gift of Sihadatā (*Simhadattā*), the first wife of the village headman<sup>26</sup> Jayanāga, the daughter-in-law of the village headman Jayadeva (*and*) daughter of . . . . at the request of Akakā (?), the female pupil of Nandā (?), and of Balavarmā (?), the *sadhachari*<sup>27</sup> of Mahanandī (*Mahānandin*) (*and*) female pupil of Dati (Dantin) out of the Vāraṇa gaṇa, the Āryya-Haṭikiya (*Ārya-Haṭikiya*) kula, the Vajanagarī (*Vārjanāgarī*) śākhā (*and*) the Śiriya sambhoga.

No. XII.<sup>28</sup>

- L. 1. सं ८० ६ हे १ दि १० २ दसस्व धितु पयस्व कुटुबिनिये — — — — —<sup>29</sup>  
 2. — — [क]तो<sup>30</sup> कुलतो अयस[क्]मि[क]य शिशिनिय अयवसुल[ये] नि[व]तने [॥]

## TRANSLATION.

In the year 86, in the first (*month of*) winter, on the 12th day [*was dedicated the gift*] of . . . ., daughter of Dasa (*Dāsa*), wife of Pṛiya (*Priya*), at the request of the venerable Vasulā, pupil of the venerable Saṅgamikā, out of the [Mehi] ka kula.

No. XIII.<sup>31</sup>

[सं ८० ७ १] ग १ दि [२० १] अ[स्मि] सुषे उच्चैनागरस्वार्थकुमारनन्दिशिवस्व मित्रस्व

<sup>18</sup> Restore संमीगतो.

<sup>19</sup> Possibly दतिस्.

<sup>20</sup> The tops and lower ends of the signs are not distinct.

<sup>21</sup> The third and fourth signs are not certain.

<sup>22</sup> Only the second न is certain.

<sup>23</sup> The bracketted letters seem plain on one impression, but possibly the reading is Sukarmaye.

<sup>24</sup> Possibly यानिको जय०.

<sup>25</sup> The last two consonants are only half formed. Restore शिवायमी.

<sup>26</sup> Regarding the meaning of grāmika see the *Petersburg Dictionary*, *sub voce*.

<sup>27</sup> As *sadha* is in Jaina-Prakrit the usual representative of *śraddha*, the term *sadhachari* corresponds to *śraddha-chari*, and is the fem. of *śraddhacharo*; see Nos. IV and XXI.

<sup>28</sup> Incised on the pedestal of a small seated Jina (head lost), 1 foot 8 inches by 1 foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.

<sup>29</sup> The lost signs probably contained, besides the name of the donatrix, the word दानं.

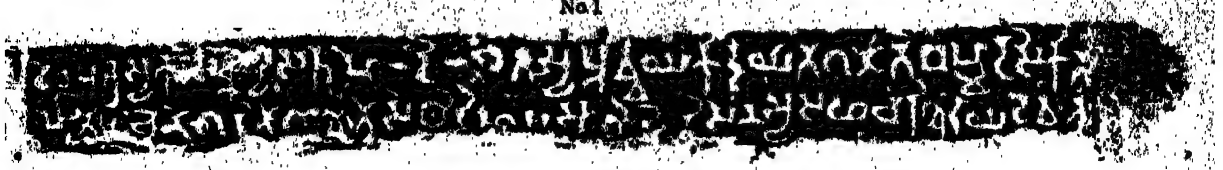
<sup>30</sup> Only two letters can have been lost before the half visible क. From No. II, where the names of *Saṅgamikā* and of *Vasulā* occur, it may be inferred that the *kula* name probably was *Mehika*.

<sup>31</sup> Incised on the pedestal of a small squatted Jina (head lost); 1 foot 11 inches by 1 foot 10 inches; from the same place.



MATHURA INSCRIPTIONS : Nos. I & II.

No. 1


1.  A fragment of an inscription showing two lines of text in an ancient script, likely Brahmi or Kharosthi. The characters are somewhat worn and the fragment is irregularly shaped.

2.  A fragment of an inscription showing a single line of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

Scale : 1-3rd.

No. 2

3.  A fragment of an inscription showing a single line of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

4.  A fragment of an inscription showing two lines of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

5.  A fragment of an inscription showing two lines of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

6.  A fragment of an inscription showing a single line of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

7.  A fragment of an inscription showing two lines of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

8.  A fragment of an inscription showing two lines of text in an ancient script. The fragment is irregularly shaped and the characters are somewhat worn.

Scale : one-half.

MATHURA INSCRIPTIONS: Nos. III & IV.

No 3

ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय

B

ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

D

ॐ नमो भगवते वासुदेवाय

Scale: one-half.

No 4

ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय  
 ॐ नमो भगवते वासुदेवाय

9

MATHURA INSCRIPTIONS: Nos. V-VIII.

No. 5

A 

B 

Scale: 1-4th.

No. 6

A 

B 

Scale: 1-3rd.

No. 7

A 



B 

Scale: 1-3rd.

No. 8

A 

B 

Scale: 1-3rd.

From impressions by Dr A Führer

**MATHURA INSCRIPTIONS: Nos. IX-XI.**

9%



4



B

Serial: 1-4th.

No. 10



No. 11

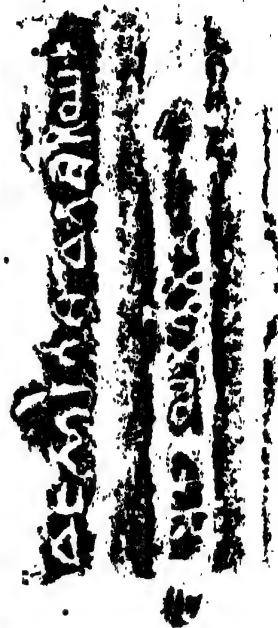


4

Scale: 1-4th.



2



2

**Box 10 = one-half.**

from impressions by Dr. A. Fuhrer.

## TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),<sup>32</sup> of Mittra, pupil of the venerable Kumārānandi, of him of Uchchenagara<sup>33</sup>

No. XIV.<sup>34</sup>

A. 1. सिद्धम् ॥<sup>35</sup>कोट्टियातो गणातो ब्रह्मदासिकात[ी] कुलातो

2. उ[च्चे]नागरितो शास्त्रातो —रिनातो सं[भ]ी[गातो] अ[र्य्य]-

B. 1. जेष्टहस्ति[स्य] शि[ष्यो]<sup>36</sup> अर्य्यमहलो<sup>37</sup> अर्य्यजेष्ट[हस्ति]स[्य] [शिष्यो]<sup>38</sup> अर्य्य[गा]ठक[ी] <sup>39</sup> [त]स्य शिशिनि [अर्य्य-]

2. शामये निर्वतना। उ[स] — प्रतिमा<sup>40</sup> वर्मये धीतुं [गुल्हा]ये जयदासस्य कुटुंबिनिये दानं

## TRANSLATION.

Success! The pupil of the venerable Jesṭhahasti (*Jyeshṭhahastin*) out of the Koṭṭiya gāṇa, the Brahmadāsika kula, the Uchchenāgarī śākhā and the -ārīna sambhoga (*was*) the venerable Mahala; the pupil of the venerable Jesṭhahasti (*Jyeshṭhahastin*) (*was*) the venerable Gāḍhaka; at the request of his female pupil, the venerable Śāmā, (*was dedicated*) an image of Usabha (*Rishabha*), the gift of Gulhā, the daughter of Varmā (*and*) the wife of Jayadāsa.

No. XV.<sup>41</sup>

— शे<sup>42</sup> एत[स्यां] पूर्वायां कोट्टियातो गणातो . . . .

## TRANSLATION.

..... On that (*date, specified as*) above, out of the Koṭṭiya gāṇa . . . .

No. XVI.<sup>43</sup>

L. 1. . . . . अरहंतानं<sup>44</sup> वधमानस्य [क]लस्य<sup>45</sup> धितुं<sup>46</sup> सिनविषुस्य भ[स्ति]न[ी]य<sup>47</sup>

2. . . . . [श]ति]स्य [नव]र्तनं [॥]

<sup>32</sup> Regarding चुणे, see above, No. V, note 73, p. 375.

<sup>33</sup> Compare the उच्चेनागरी शाखा, and see above, p. 369.

<sup>34</sup> Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.

<sup>35</sup> The stops are throughout expressed by horizontal strokes.

<sup>36</sup> The second syllable is much injured and its vowel not certain.

<sup>37</sup> Possibly, but not probably महुली. The last three syllables of the following word are uncertain, with the exception of ल.

<sup>38</sup> The consonant of the first syllable and the vowel of the second are doubtful.

<sup>39</sup> The first syllable may also be read differently.

<sup>40</sup> Restore उसभप्रतिमा.

<sup>41</sup> Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.

<sup>42</sup> This must be the reṇṇant either of विणे or of विणे.

<sup>43</sup> Incised on the pedestal of a small seated Jina; 2 feet 7 inches by 1 foot 6 inches; same locality.

<sup>44</sup> A very indistinct letter, possibly ल, is visible at the beginning of the line. Hence I propose to restore [प्रतिमा]. The lost portion of the inscription no doubt stood on the other side of the pedestal.

<sup>45</sup> The vowel of the first letter is doubtful, as the top of the sign is damaged.

<sup>46</sup> The u-stroke seems to be connected with the left-hand limb of ta.

<sup>47</sup> The second sign is very doubtful; I suppose भगिनीय is meant.

## TRANSLATION.

..... [an image] of the worshipful<sup>48</sup> *Arhat Vadhamāna*, [the gift] of . . . . . the daughter of Kala, the sister(?) of Sinavishu (*Vishnushena* ?); the request of . . . . . Śati (?).

No. XVII.<sup>49</sup>

- L. 1. — मा अहंतानं<sup>50</sup> अमण्यविका[ये]<sup>51</sup>  
 2. — सहस्तिनीये तोरणं प्रति[ष्ठापि]<sup>52</sup>  
 3. सह माता पितृहि सह<sup>53</sup>  
 4. सन्त्र-<sup>54</sup> अशुरेण<sup>55</sup>

## TRANSLATION.

Adoration to the Arhats! A *Toraṇa* has been erected by order of . . . lahastinī (*Balahastinī*), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (and) her father-in-law.<sup>56</sup>

No. XVIII.<sup>57</sup>

- L. 1. सिद्धं [सं] — — — — [दि] ५<sup>58</sup> एतस्य पू[र्व्वार्थ]  
 2. भगवती नागेन्द्रस्य दधिकर्णस्य स्त[र]-  
 3. ने शिलापट्टो प्रतिष्ठापितो माथुरा[ण]  
 4. शैलालकानं चान्दका भ्रतृका इति वि[ष्ट]-  
 5. यमानानं तेषं पुत्रेहि नन्दिबलप्र-  
 6. मुखेहि दारकेहि मातापितृणं अग्र-  
 7. प्रत्यशताये भवतु सर्व्वसत्त्वा[नं हित-]  
 8. सुखा[र्थं] भवतु [॥]

## TRANSLATION.

Success! In the year....., on the fifth day,—on that (*date specified as*) above, a stone slab was set up in the place sacred<sup>59</sup> to the divine lord of snakes Dadhikarṇṇa by the boys, chief among whom was Nandibala, the sons of the actors<sup>60</sup> of Mathurā, who are being praised as the Chāndaka brothers. May (*the merit of this gift*) be by preference<sup>61</sup> for their parents; may it be for the welfare and happiness of all beings!

<sup>48</sup> "Worshipful" is expressed by the *pluralis majestatis ahamānānā* construed with the singular *Vadhamāna*.

<sup>49</sup> Incised on the upper portion of a sculptured *Toraṇa*, 9 feet 2 inches by 1 foot.

<sup>50</sup> Read नमी अहंतान.

<sup>51</sup> The last letter is blurred.

<sup>52</sup> Read प्रतिष्ठापित. Possibly more letters have been lost at the ends of lines 1 and 2.

<sup>53</sup> Lines 4 and 5 stand between three figures of *Toraṇas*.

<sup>54</sup> Possibly the reading is सन्त्र, i. e., अन्त्र.

<sup>55</sup> I. e., अशुरेण.

<sup>56</sup> The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kanheri inscriptions Nos. 14, 15, 16, 17 (*Archæological Surv. Rep. W. Ind.*, vol. V, page 79ff.) and in other Buddhist documents.

<sup>57</sup> Incised on a large sandstone slab, 3 feet 10 inches by 1 foot 4 inches, found on the floor of a brick stūpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tila. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.

<sup>58</sup> Not more than four signs have been lost; the tail only of दि is visible. After the half-preserved सं appear the lower portions of two numeral signs.

<sup>59</sup> *Stāna*, which stands for Sanskrit *sthāna*, may also mean "temple."

<sup>60</sup> I take *kaiddaka* as an equivalent of the Sanskrit *kaiddika*; see above, p. 381.

<sup>61</sup> Regarding the meaning of *agrapratyāśatāye*, i. e., *agrapratyāśatāye*, see above, p. 241, note 21.



No. XIX.<sup>63</sup>

- L. 1. [सिद्धम् ॥] महाराजस्य राजातिरास्य देवपुत्रस्य वाहिकणिष्कस्य<sup>63</sup> सं ७ हे १ दि १० ५ एतस्य  
 , पूर्वायां अर्योदेहिकियातो  
 2. गणातो अर्यनागभुतिकियातो कुलातो गणिस्य अर्यबुद्धशिरस्य शिष्यो वाचको अर्यस[न्धि]-  
 कस्य भगिनि अर्यजया अर्यगोष्ठ — —

## TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shâhi Kanishka, in the first (*month of*) winter, on the fifteenth day,—on the (*lunar day specified*) above, the preacher Aryya[sandh]ika, the pupil of the *ganin* Aryya-Buddhasiri (*Ārya-Buddhakrī*) of the Aryyodehikiya (*Ārya-Uddehikīya*) school (*and*) of the Aryya-Nāgabhutikiya (*Ārya-Nāgabhūlikīya*) line of teachers, his sister Aryya-Jayā (*Ārya-Jayā*), Aryya-Goshṭha . . . . .

No. XX.<sup>64</sup>

[सि]द्धं सं २२ (?) [२] यि २ दि ७ वर्धमानस्य प्रतिमा वारणातो गणातो पतिवामि[क]—

## TRANSLATION.

Success! In the year 22 (?), in the second (*month of*) summer, on the seventh day,—a statue of Vardhamāna, from the Vārāṇa *gana*, from the Petivāmik[*a kula*]. . . .

No. XXI.<sup>65</sup>

- L. 1. — धम् स्व ५० ४<sup>66</sup> हेमंतमासं चतुर्थे ४ दिवसे १० अ-  
 2. स्य पूर्वायां कोट्टियातो [ग]णातो स्थीनि[य]ातो कुलातो  
 3. वैरातो शाखातो श्रीगृह[र]तो<sup>67</sup> संभोगातो वाचकस्यार्थ-  
 4. [ह]स्तहस्तस्य शिष्यो गणिस्य अर्यमाघहस्तस्य अहचरो<sup>68</sup> वाचकस्य अ-  
 5. र्यदेवस्य निर्वर्त्तने गोवस्य सीहपुत्रस्य लोहिककारकस्य दानं  
 6. सर्वसत्त्वानां हितसुखा एकसरस्वती प्रतीष्ठाविता अवतले रङ्गान[र्त्तन]ी  
 7. मे [॥]

## TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the *which day*,—on the (*lunar day specified*) as above, one (*statue of*) Sarasvatī, the gift of the smith Gova, son of Sīha, (*made*) at the instance of the preacher (*vāchaka*) Aryya-Deva, the

<sup>63</sup> These inscriptions, Nos. xix—xxii, were discovered by Dr. Burgess on first commencing the excavation at Kanākāli Tila. No. xix is from the base of a large seated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kanākāli Tila. February 1888. I do not reprint the notes given in the *Wiener Zeitschrift*. The notes now given contain additional corrections.

<sup>64</sup> The former transcript gave, by a *lapsus calami*, *Kanishkasya*, though the lingual *na* is very distinct.

<sup>65</sup> On the base of a seated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.

<sup>66</sup> On the base of a seated image of Sarasvatī, 1 foot 10 inches by 1 foot 3½ inches, found near the first temple on the south-east of the mound.

<sup>67</sup> The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 5, which is given in words and figures, I think it more probable that the sign is intended for 50.

<sup>68</sup> Formerly read *Śrīgūh[ā]to*; but see above, p. 372.

• Formerly read *śraddhacharī*.

*śraddhacharo* of the *gaṇin* Aryya-Māghahasti, the pupil of the preacher Aryya-Hastahasti, from the Koṭṭiya *gaṇa*, the Sthāniya *kula*, the Vairā śākhā and the Śrīgriha *sambhoga*,—has been set up for the welfare of all beings. In the *avaiala* my stage dancer(?).

No. XXII.<sup>69</sup>

- L. 1. [f.] सङ्गं सं ८० ५ (?) मि २ दि १० ८ कोट्टि[य]ातो गणातो ठानियातो कुलातो वहर[ातो  
या]खातो अर्य्यं अरह — — —  
2. शिशिनि धाम[या]ये निर्वर्तन[र]७० गृहदत्तस्य धि[तु] धनहथि<sup>71</sup> — — —

## TRANSLATION.

Success! In the year 95 (?), in the second (*month of*) summer, on the 18th day,—at the request of Dhāmathā (?), the female pupil of Aryya-Araha[dinna] from the Koṭṭiya *gaṇa*, from the Thāniya *kula*, from the Vairā śākhā . . . . [the gift] of . . . the daughter of Grahadata, the wife of Dhanahathi (*Dhanahastin*) . . .

No. XXIII.<sup>72</sup>

वारणातो गणातो अर्य्यकनियसिकातो कुलातो ओद — — —

## TRANSLATION.

From the Vāraṇa *gaṇa*, from the worshipful Kaniyasika *kula*, [from the] Od . . . (*śākhā*) . . .

No. XXIV.<sup>73</sup>

- L. 1. [सिध]७४ महारजस्य वासुदेवस्य सं ८० हण<sup>75</sup> व १ दि १२ एतस पूर्वायां — — — — —  
2. धितु संघनधि[स्य] वधुये बलस्य — — — — —

## TRANSLATION.

[Hail!] In the year 80 of Mahārāja Vāsudeva, . . . . in the first month of the rainy season, on the twelfth day,—on that (*date specified as*) above, the daughter of ... the daughter-in-law of Saṃghanadhi (?), the . . . . of Bala, . . . .

No. XXV.<sup>76</sup>

— — — — धर्मासे १ दीवसे १० अस्मि नु — — — —<sup>77</sup>

<sup>69</sup> On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stūpa and four worshippers, one being a Nāga. From the south-east part of the mound.

<sup>70</sup> The third letter is doubtful.

<sup>71</sup> Possibly धनहति.

<sup>72</sup> Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 5 inches.

<sup>73</sup> On the base of a seated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.

<sup>74</sup> I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for सिध.

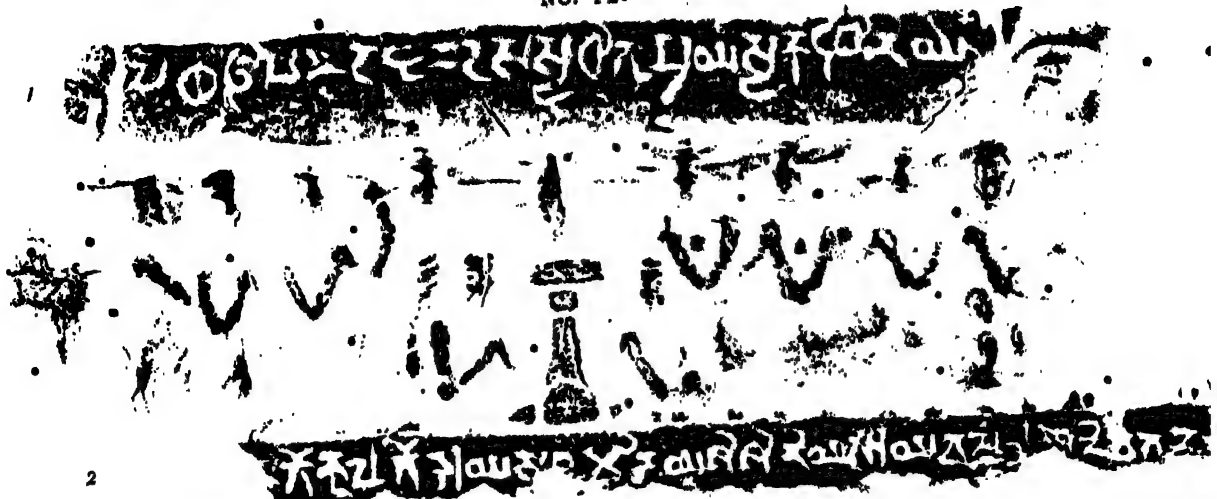
<sup>75</sup> This might be read वन, but the lower stroke seems to belong to the letter धि in line 2, and in No. IX we have वन before गृह.

<sup>76</sup> Incised on the middle portion of the base of a statue, 10 inches by 12 inches, found near the first temple.

<sup>77</sup> Restore धर्मासे and नुवे.

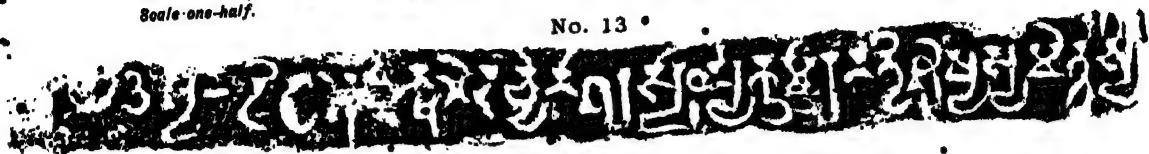
MATHURA INSCRIPTIONS: Nos. XII-XVII.

No. 12.



Scale: one-half.

No. 13.



Scale: one-half

No. 14



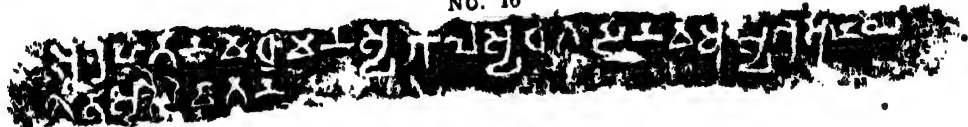
Scale 1-3rd.

No. 15



Scale: one-half.

No. 16



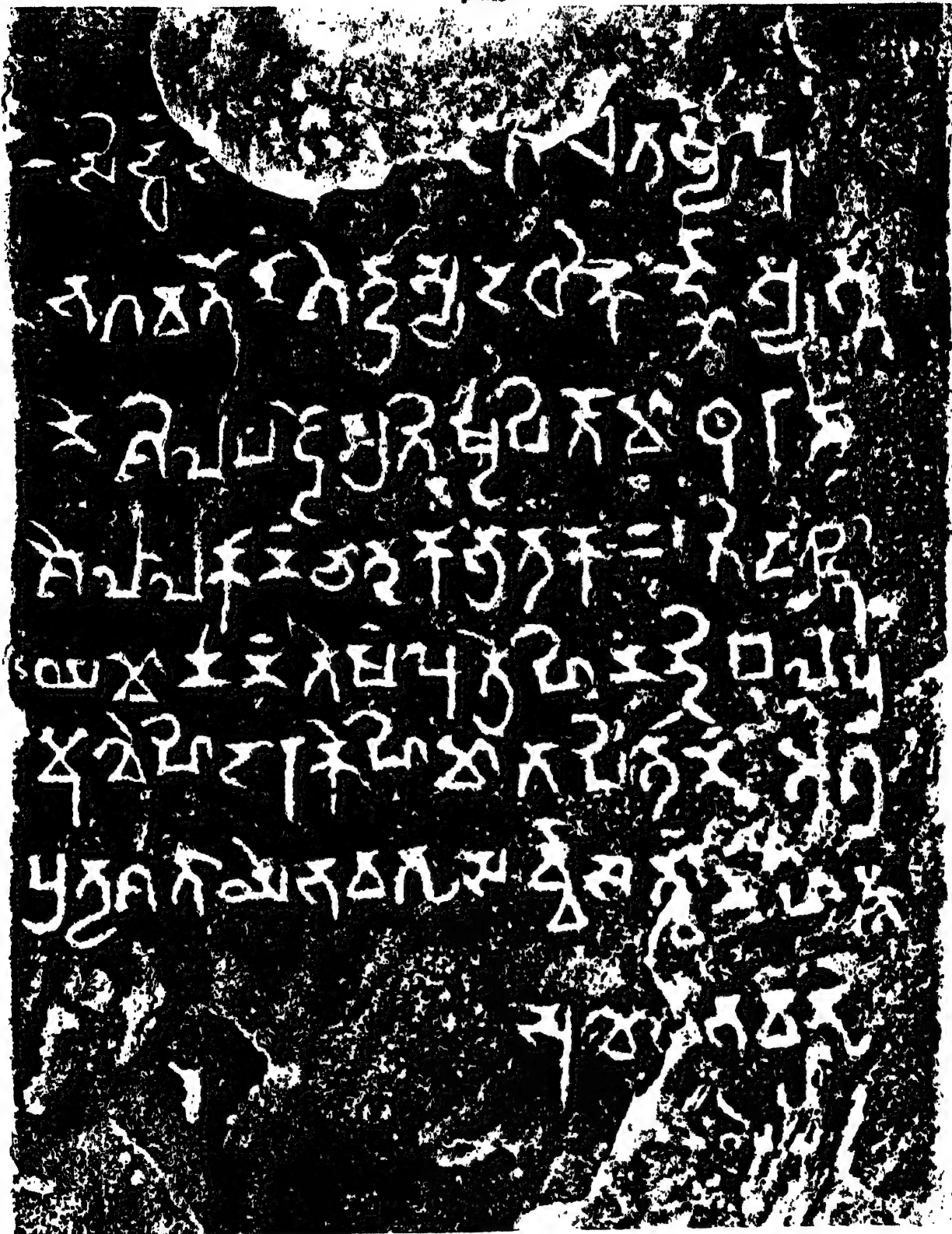
Scale: 1-3rd.

No. 17

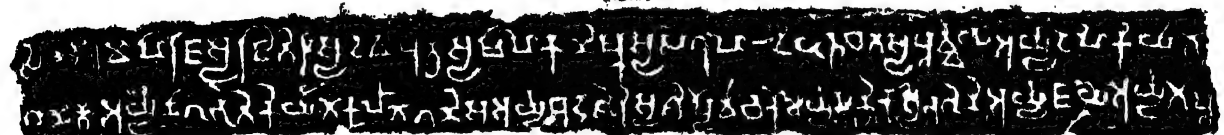


Scale: one-half.

From Impressions by Dr. A. Führer.



Scale: one-half.



Scale: 1-4th.

...  
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Scale: 1-3rd.

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Scale 1-3rd.

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Scale 1-3rd.

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Scale: 1-3rd.

...

Scale 1-4th

...

Scale: 1-3rd.

...

Scale: 1-3rd.

...

Scale one-half.

From impressions by Dr. A. F. ...

**No 28**

Scale: 1-3rd,

**No. 29**

Scale: one-half.

**No. 30**

Scale: 1-5rd.

No 31

Scale: 3-10ths

# No.32

Scale: 1-3rd.

from impressions by Dr A Führer







## TRANSLATION.

..... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival).....

No. XXVI.<sup>78</sup>

दासस्य पुत्रो चीरि तस्य दत्तिः [॥]

## TRANSLATION.

Chīri, the son of Dāsa; his gift.

No. XXVII.<sup>79</sup>

L. 1. [प्रतिमा] वधमान[स्य] प्रतिस्थापिता<sup>80</sup>

2. [— — — ठानियातो — स — — — — त-आर्यग]<sup>81</sup> — —

## TRANSLATION.

An image of Vadhamāna (*Vardhamāna*) has been set up ..... out of the Thāniya (*Sthāniya*) .....

## XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kaṅkāli Tīla in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the *Wiener Zeitschrift für die Kunde d. Morgenlandes*, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading *bhattiṭo* in No. 1B, l. 1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . *gāto*, i.e. *sambhogāto*, which all the other inscriptions offer after *Śirikāto*.

The new inscriptions confirm the readings of the names *Vāraṇagaṇa* (No. XXX), *Arya-Hāṭṭiyakula* and *Vajanāgarī śākhā* (No. XXXIV) and of a number of names of ascetics and laymen, found in the preceding series. With respect to the *Śirika sambhoga* it deserves to be noted that No. XXXIV offers the *varia lectio*—*Arya-Śirikiya*, and thus makes it probable that its name means "founded by the *Arya-Śrī*" or the venerable *Śrī*, which latter seems to be an abbreviation of a longer name, made *bhīmavat*.

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

<sup>78</sup> Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

<sup>79</sup> Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

<sup>80</sup> The third syllable is doubtful.

<sup>81</sup> Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of ठा<sup>o</sup>, all very indistinct and mostly doubtful.

by Kośikī Śi[va]mitrā, [the wife] of Gotiputra, a black serpent for the Poṭhaya and Śakas. Both Gotiputra and Kośikī Śivamitrā were of noble or royal descent. That is indicated by their family names. *Kośikī*, in Sanskrit *Kauśikī*, means 'she of the race of Kūśika.' *Kauśika* is the *nomen gentile* of Viśvāmitra and of his descendants, the Viśvāmitras, who form one of the ancient Vedic *gotras*. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gotra*-names, such as the Gautamī, the Vātsī, the Vāsishtī, the Gārgī, etc. And the explanation is no doubt that these *gotras* originally were those of the Purohitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the *Śroutasūtras* indicate. It seems, therefore, impossible to explain the epithet Kośikī otherwise than by the assumption that Śivamitrā was descended from a royal race, which had been affiliated to the Kauśikas. With respect to Gotiputra, in Sanskrit Gaupṭiputra, it may be pointed out that this name, which means the son of her of the Gaupṭa race, is borne by the second king of Sir A. Cunningham's inscription on the Torāṇa of the Bharhut Stūpa, where we read<sup>1</sup> *Gotiputrasa Āgarajusa putreṇa*, in Sanskrit *Gaupṭiputrasya Āṅḍradīyutah putreṇa*.<sup>2</sup> Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Poṭhaya and Śakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as *vairimattebhasimha*, it can only mean that he fought with the Poṭhaya and Śakas and proved to them as destructive as the black cobra is to mankind in general. The Śakas are sufficiently well known. The Poṭhaya<sup>3</sup> are the Proshṭhas, whom the *Mahābhārata*, VI, 9, 61, and the *Vishṇupurāṇa* (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Śakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Śakas and Proshṭhas may be doubted. But it remains interesting that the two names are placed closely together in the *Vishṇupurāṇa*, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathurā, i.e. before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevanika of the donor Namdighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivarna or Traivarna. I conclude this from the fact that one of the queens in the old Pabhosa inscriptions is called Tevanī, 'the Traivarna' (*princess*).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed *ante*, pp. 373f. In No. XXXI, we have again the abnormal expression

<sup>1</sup> See *Indian Antiquary*, vol. XIV, p. 138f.

<sup>2</sup> *Āṅḍradīyut* means 'shining like the planet Mars,' i. e. 'being as harmful for his enemies as the baleful light of *Āṅḍaraka*.'

<sup>3</sup> Poṭhaya corresponds literally with Proshṭhaka or Proshṭhiya.

*kshune*, which I take to be an equivalent of *kshane*. In some others, e.g. No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

No. XXVIII.<sup>4</sup>

A. L. 1. सिद्ध स [२०]<sup>५</sup> गमा ७ दि १० ५ कोट्टियातो गणतो [उ]षियातो कुलतो वेरितो यखतो  
शिरिकातो

B. L. 1. — — मातो वाचकस्य चर्यसङ्गसिद्धस्य निर्वर्त्तना<sup>६</sup> दातिलस्य — — — — — मति-

2. लस्य कुटुबिणिये जयवासस्य देवदासस्य नागदिनस्य च नागदिनय च मातु<sup>७</sup>

C. L. 1. आविकाये दि-

2. [ना]ये दानं<sup>१०</sup>

3. वर्त्तमानप्र-

4. तिम ।

## TRANSLATION.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (*vāchaka*) Aryya-Saṅghasiha (*Ārya-Saṅghasimha*) out of the Koṭṭiya school (*gaṇa*), the Thāṇiya family (*kula*), the Veri (*Vajrī*) branch (*śākhā*) and the Śirika *sambhoga*, an image of Vardhamāna, the gift of the female lay-hearer (*śrāvikā*) Dinā (Dinnā); the . . . of<sup>11</sup> Dātīla . . . , the housewife of Matila, the mother of Jayavāla (*Jayapāla*), Devadāsa, and Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadattā*).

No. XXIX.<sup>12</sup>

L. 1. सिद्ध सव २० २ पि १ दि — — स्य पुर्व्याय वाचकस्य चर्यमप्रतिदिनस्य सि —<sup>13</sup>

2. सत्तवाहिनिये<sup>14</sup> धर्मसोमाये दानं ॥ नमो भरहंतान

## TRANSLATION.

Success! The year 22, summer (*month*) 1, day . . — on the (*date specified as*) above, at the request of the preacher Aryya-Mātridina (*Ārya-Mātridatta*), the gift of Dharmmasomā, the wife of a caravan-leader.<sup>15</sup> Adoration to the Arhats!

<sup>4</sup> This is Sir A. Cunningham's No. 6, *Archæological Survey Reports*, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's *fac-simile* was prepared.

<sup>5</sup> According to Sir A. Cunningham's *fac-simile*, the date is clearly २०. The figure is not distinct on the impression.

<sup>6</sup> The vowel-strokes of this and the preceding words are mostly indistinct.

<sup>7</sup> The vowel of the first syllable is distinct on the reverse; the second is indistinct.

<sup>8</sup> Restore संभोगाती; a portion of भी is faintly visible.

<sup>9</sup> Read निर्वर्त्तना.

<sup>10</sup> The two stops are expressed by two dots.

<sup>11</sup> Probably 'the daughter of Dātīla (i.e. Dattīla) and the daughter-in-law of . . . ' is to be restored.

<sup>12</sup> This is Sir A. Cunningham's No. 7, *Archæological Survey Reports*, vol. III, pl. xiii. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's *fac-simile* also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultzsch.

<sup>13</sup> Restore निर्वर्त्तना.

<sup>14</sup> Regarding the substitution of सत्त for सार्य see *ante*, p. 376.

<sup>15</sup> With the feminine सार्यवाहिनी compare the similar सेनापतिनी "Mrs. General," विहारसार्वभौमिनी 'wife of a manager of a Vihāra,' and so forth.

No. XXX.<sup>18</sup>

L. 1. स ४० ७ गृ २ दि २० एतस्य पुर्वयं वरणे गणे पेटिवमिके कुले वाचकस्य ओहनदिस्य<sup>17</sup>  
शिसस्य सेनस्य निवतना सवकस्य

2. पुषस्य वधुये गिह — — [कुटिबिनि]<sup>19</sup> — — — [पुष]<sup>19</sup>दिन[स्य] [मातु] — — — यं

## TRANSLATION.

The year 47, summer (month) 2, day 20,—on that (date specified as) above, at the request of Sena, a teacher in the Varāṇa (*Fāraṇa*) school and the Petivamika (*Praitivarmika*) family, and a pupil of Ohanadī (*Qhanandin*), [the gift] of . . . . ., the daughter-in-law of the lay-hearer Pusha (*Pushya*), the housewife of Giha . . ., the mother of Pushadina (*Pushyadatta*).

No. XXXI.<sup>20</sup>

A. 1. — — — — — ५ अस्य क्षुणे — — — — —

2. तो आयसुकरस्य<sup>21</sup> शिषिनि — — — — — — — अय<sup>22</sup> — — —

B. 1. — — — — — — — — — — — — — [अय]नागदत्ता[या]<sup>23</sup>

No. XXXIII.<sup>24</sup>

L. 1. [न]मो अरहतो वर्धमानस्य गोतिपुत्रस पोठयशक-

2. कालवाकस.

3. — — —<sup>25</sup> कोशिकिये शिमिवाये<sup>26</sup> अयागपटो प्रि — — —<sup>27</sup>

## TRANSLATION.

Adoration to the Arhat Vardhamāna! A tablet of homage<sup>28</sup> was set up by Śivamitrā (of) the Kauśika (family), [wife] of Gotiputra (*Gaṇtiputra*), a black serpent<sup>29</sup> for the Poṭhayas and Śakas.

<sup>16</sup> Sir A. Cunningham's *Archaeological Survey Reports*, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1' 10" by 9". There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the e and i-strokes are only faintly visible.

<sup>17</sup> Possibly देहनदिस्य, as Sir A. Cunningham reads.

<sup>18</sup> The first vowel is conjectural.

<sup>19</sup> Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.

<sup>20</sup> On the base of a standing Jina, of which only the feet are left; 1' 0" by 2' 7".

<sup>21</sup> Or आयसकरस्य.

<sup>22</sup> Possibly अय.

<sup>23</sup> The whole gain from this fragment is another instance of the use of the curious form *kshune* for *kshane* (see ante, page 372) and of two names, that of an ascetic *Ārya-Sukara* or *Ārya-Akara*, and of a female name *Āryya-Nāgadattā*.

<sup>24</sup> After the plates had been printed off, Dr. Führer pointed out that No. XXXII is only a duplicate of No. IX B, ante, p. 387. No. XXXIII is on a flat slab with surface carving, 1' 7" by 2' 6", excavated by Dr. Burgess in 1887.

<sup>25</sup> Restore भाययि.

<sup>26</sup> Read शिवमिवाये.

<sup>27</sup> Restore प्रतिष्ठापितो.

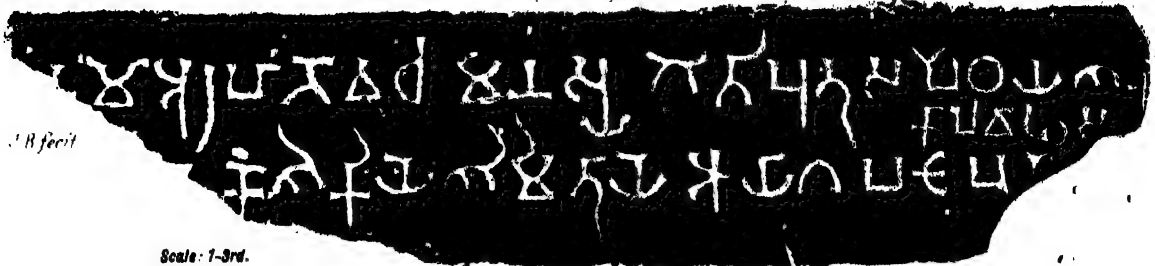
<sup>28</sup> *Āyāga* occurs in the *Rāmāyaṇa*, I, 32, 12 (Bo. ed.), and is explained by the commentator as *yajantiyadenatā*, a deity to be worshipped, i.e. an object of homage. The *Petersburg Dict. s. v.* explains it by 'a present obtained by a sacrifice,' quoting the corresponding passage of Schlegel's edition. In the *Rāmāyaṇa* either explanation will suit, but here only the etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at.

<sup>29</sup> *Kālarāṭi* is certainly the Prakrit form of the Sanskrit *kālarāṭi* or more correctly *kālarāṭi*, the ancient form, which is found in inscriptions and survives in Southern MSS.





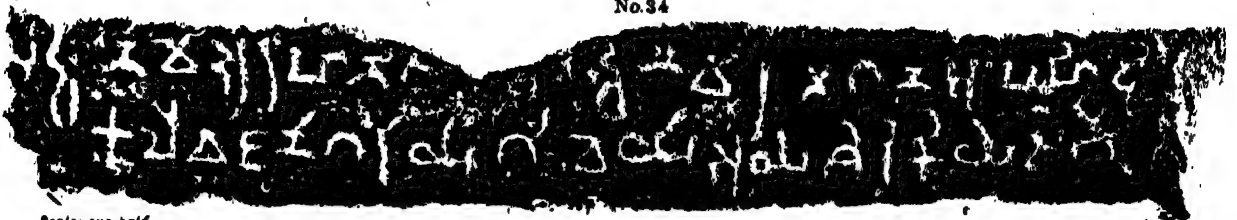
MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.  
No. 33



*Refecit*

*Scale: 1-3rd.*

No. 34



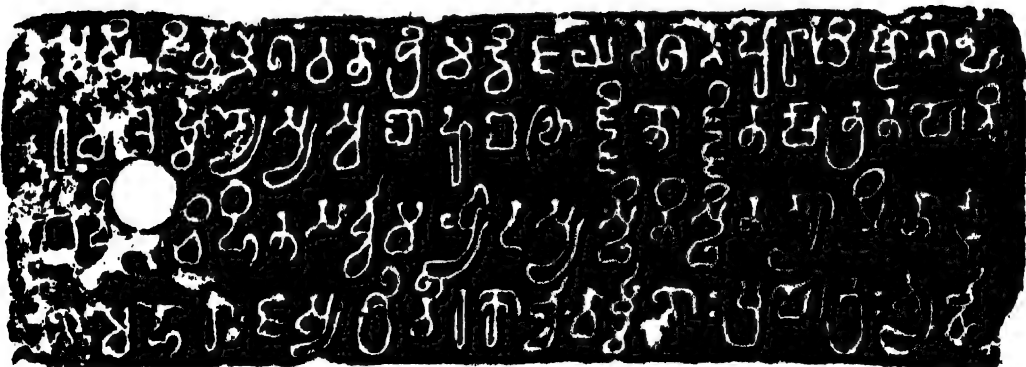
*Scale: one-half.*

No. 35



*Scale: 3-10ths.*

FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



*E. Hultzsch, Ph. D. impr.*

*Scale. 3-4ths of original.*

No. XXXIV.<sup>30</sup>

- L. 1. [सि]व नमो अरहंताण — — — वन्<sup>31</sup> वारणे गणे अयहाट्टि[ये]<sup>32</sup> .  
 2. कुले वज्रनागरिया शाखाया अर्यशिरिकिये संभो<sup>33</sup> — — . . . . .

TRANSLATION.

Success! Adoration to the Arhats! [Adoration to the Siddhas]! [At the request of . . . .] in the Vāraṇa school, Aya-Hāṭṭiya (Ārya-Hālīya) family, the Vajanāgari (Vārjanāgarī) branch, the Arya-Śirikiya sambhoga . . . . .

No. XXXV.<sup>34</sup>

- L. 1. [ते] — वसनदिकस पुत्रेन नदिघोषेन [ते]वणिकेन अ — — त — अ ले — —  
 2. यानं भंदिरं<sup>35</sup> [आ]यागपटा प्रतिथापित[र] — — — — —

TRANSLATION.

By Namdighosha, the Tēvaṇika<sup>36</sup> (Traivarnika), son of Te...usa(?)-Namdika, tablets of homage<sup>37</sup> were set up in the bhamdira of the . . . . .

## XLV.—A PLATE OF A PALLAVA COPPER-PLATE GRANT.

By E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśī<sup>1</sup> in the Nellūr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures 8½ by 2½ inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śrī-Vīra-Kūrchavarman,<sup>2</sup> whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants.<sup>3</sup> The plate ends with the first syllables of a compound with which, in the

<sup>30</sup> On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2' 1", found west of the second temple.

<sup>31</sup> Restore नमो सिद्धान्.

<sup>32</sup> Possibly ह्रींठिये.

<sup>33</sup> Restore संभोगे.

<sup>34</sup> On the border of a carved square panel, 2' 10" by 2' 6", found off the west of the Tila at the second temple.

<sup>35</sup> One is tempted to read भंदिरं 'in the temple.' But the first consonant seems plain.

<sup>36</sup> See above, p. 394.

<sup>37</sup> See the remarks on No. XXXIII, note 28, above.

<sup>1</sup> Mr. Sewall's *Lists of Antiquities*, vol. I, p. 135.

<sup>2</sup> The correct Sanskrit form of this name, Vīra-Kūrchavarman, occurs in a Pallava copper-plate grant at Kasākkūḍi near Kāraikkāl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

<sup>3</sup> *Indian Antiquary*, vol. V, p. 51; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada,<sup>4</sup> Daśanapura,<sup>5</sup> and Kañchī-pura.<sup>6</sup> This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and' victorious residence of Daśanapura.

## TEXT.

- L. 1. स्वस्ति जितभगवता [॥\*] श्रीमद्विजयदशमपुराधिष्ठानात्<sup>7</sup>  
 2. रमन्नराजस्य स्वर्वाहुवर्जितोर्जितचातपोनि-  
 3. वेर्विधिविहितसर्वमर्थ्याद्रस्य स्थितिस्थितस्यामितात्म-  
 4. नो महाराजस्य श्रीवीरकोशवर्मणः प्रपौत्रः [च<sup>x</sup>]भ्यर्चिः<sup>8</sup>

## TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the *mahārāja* Śrī-Vira-Kōrchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable. . . . .

No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA,  
 DATED ŚAKA 1451.

By E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasimhasvāmin temple<sup>1</sup> at Kṛishṇāpura, a deserted village at the western extremity of the ruins of Vijayanagara.<sup>2</sup> A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw.<sup>3</sup> The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vīra-Kṛishṇarāya-mahārāja gave two villages to the image of Lakshmī-Narasimhadēva, which he had caused to be consecrated in the village of Kṛishṇāpura by Ārya Kṛishṇa Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is:—"Friday, the 15th of the

<sup>4</sup> *Ibid.* vol. V, p. 52. • Dr. Funnell's identification of Palakkada with the modern Pulicat (*South-Indian Palaeography*, second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Palavērkāḍu, 'the old forest of vel trees.'

<sup>5</sup> *Ibid.* vol. V, p. 154. •

<sup>6</sup> *Ibid.* vol. VIII, p. 169.

<sup>7</sup> Read °ष्ठानात्°.

<sup>8</sup> Read चर्चि°.

<sup>1</sup> No. 26 on the *Madras Survey Map of Hampi*. • The colossal image of Narasimha in this temple has baffled the attempts of the Musalmān iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.

<sup>2</sup> *Asiatic Researches*, vol. XX, p. 29.

bright half of Vaiśākha of Śālivāhana-Śāka 1451 [expired], the Virōdhi-samvatsara" (lines 1 to 3); and again:—"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaiśākha in the Virōdhi-samvatsara," (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529.<sup>4</sup> As stated *ante*, page 362, note 6, this is the latest known date of Kṛishṇarāya. The two villages granted were Vāṅganūru in Henne-nādu, a division of Gutti-sime, and Belachinte in the sime of Uruvakonḍe. The two simes are evidently named after Gutti (Gooty) and Vuravakonḍa in the Gooty tālluqa of the Anantapur district.<sup>5</sup> The fort of Gooty (*Gutti-durga*) bears on its summit three rock-inscriptions of the Western Chālukya king Vikramāditya VI. and one of king Bukka [of Vijayanagara].<sup>6</sup> As Kanarese *h* corresponds to *ṣ* in the other Drāviḍian languages, the term Henne-nādu may be derived from Penna (*Vaḍa-Pennai* in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakonḍa, and other local names.

The Sanskrit portion consists of three imprecatory verses and of a verse in the *Sragdharā* metre, which records that Kṛishṇarāya, the son of king Narasa,<sup>7</sup> caused the image to be consecrated at Kṛishṇapurī by Ārya Kṛishṇa in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunī, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śāka 1450 [expired], the cyclic year Sarvadhārin, i.e. 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunī at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression *Madana-tithi* may apparently denote either the twelfth, the thirteenth, or the fourteenth *tithi* of the bright fortnight of Chaitra.<sup>8</sup> Here it denotes the thirteenth *tithi*. For, that *tithi* ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the *nakshatra*, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth *tithi*."

## TEXT.

## A.—South face.

1. स्वस्ति श्रीजयाम्बुदयशालिवाहनशकवर्षग-
2. ऋ १४५१नेय विरोधिसंवत्सरद वैशाख शु-
3. द १५ शुद्ध श्रीमन्महाराजाधिराजरा-
4. जयपरमेश्वर परिरायविभाळ सु०राय<sup>10</sup>
5. गंड संगीतसाहित्यसमरांगणसार्व-
6. भौम श्रीवीरप्रताप श्रीवीरकृष्णरायम-<sup>11</sup>
7. हारायक आर्यकृष्णभट्टर कैयलु कृष्णापुर-
8. दक्ष प्रतिष्ठाय माडिशिद<sup>12</sup> श्रीलक्ष्मीनरसिंहदेव

<sup>4</sup> [According to Oppolzer's *Canon*, this eclipse occurred at 15 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampé, and was a large partial one.—J. B.]

<sup>5</sup> Mr. Sewall's *Lists of Antiquities*, vol. I, p. 116.

<sup>6</sup> Hultzsch's *South-Indian Inscriptions*, vol. I, p. 167.

<sup>7</sup> See *ante*, p. 362.

See Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s. v. मदनचतुर्दशी, मदनचतुर्दशी, and मदनवादशी.

<sup>8</sup> Read शुद्ध.

<sup>9</sup> I. e. शुक्लपारदक्ष.

<sup>10</sup> Read सु०राय.

<sup>11</sup> Read कृष्ण for कृष्ण throughout the inscription.

<sup>12</sup> Read प्रतिष्ठेय माडिशिद.

9. अमृतपडिगे<sup>13</sup> समर्पिसिद<sup>14</sup> [गु]त्तिसीमेयोळगण च-
10. नेनाडयोळगण वंगनूर ग्राम १ उळवकी-
11. डेय सीमेयोळगण वेलचितीग्राम १ उभयं
12. ग्रामवेरडकं पालिसिद<sup>15</sup> धर्मशासनद क्रमव-
13. तंदरे [॥\*] नाड<sup>16</sup> विजयनागरद<sup>17</sup> सिंहशासन-
14. दक्ष स्थिरराज्यं गेयिउतिहु<sup>18</sup> कृष्णापुर-
15. दक्ष आर्यकृष्णभट्टर कैयलू प्रतिष्ठे-
16. य माडिसि चितैसिद<sup>19</sup> श्रीमत्सकलभुवन्त-
17. धोखर अखिळांडकेटिअंभ्रांडन<sup>20</sup>
18. यकाराद श्रीलक्ष्मोनरसिंहदेवर<sup>21</sup> नैवेद्य-
19. के गु[त्ति]सीमेयोळगण नेनाड ओळगण
20. वंगनूर ग्राम १दं<sup>22</sup> उळवकीडियं
21. सीमे ओळगण वेलचितीय ग्राम १दं
22. विरोधिसंवत्सरद वैशाख शु १५ शुद्ध-
23. लू<sup>23</sup> सोमग्राहणपुंखकालदलू<sup>24</sup>
24. सहिरंखोदकदानधारापूर्वकवा-
25. गि धारेयनेळदु चिवाचा समर्पिसिदे-
26. वादकारण<sup>25</sup> [इ]<sup>26</sup> ग्राम २क<sup>27</sup> सलुव<sup>28</sup> च-
27. तु[स्त्री]मेयोळगण निधिनिकेपजलपाषा-

*B<sub>1</sub>—North face.*

28. अश्वत्थिणीआगामिसिद्धसाध्यंगळें<sup>29</sup> अष्टभो-
29. गतेज[ः\*]स्वाम्यसर्वो[त्पत्ति]सकलबळिसहितवागि मुंक-
30. सुवर्नादायतळवाळीकेसहितवाद सकलस्वा-
31. म्यगळू सर्वमान्यवागि आचंद्रार्कस्थाइ-<sup>30</sup>
32. यागि चिवाचा धारेयनेळदु समर्पिसिद
33. ग्रामगळ धर्मशासन ॥ खदत्ताहिगुण<sup>31</sup> पुं-
34. खं परदत्तानुपालनं [॥\*] परदत्तापहारेण
35. खदत्तं निष्फलं भवे[त्] ॥ [सा]मान्योयं धर्म-<sup>32</sup>

<sup>13</sup> Read अमृत<sup>०</sup>.

<sup>14</sup> Read समर्पिसिद.

<sup>15</sup> Read पालिसिद.

<sup>16</sup> Read नाड.

<sup>17</sup> Read नगरद.

<sup>18</sup> Read गेयुतिहु.

<sup>19</sup> Read माडिसि चितैसिद.

<sup>20</sup> Read अंभ्राण<sup>०</sup>.

<sup>21</sup> Read नरसिंह<sup>०</sup>.

<sup>22</sup> I. e. ओददु.

<sup>23</sup> See page 399, note 9.

<sup>24</sup> Read सीमवृण<sup>०</sup>.

<sup>25</sup> I. e. समर्पिसिददु । वादकारण.

<sup>26</sup> Read इ.

<sup>27</sup> I. e. परडकं.

<sup>28</sup> Read सलुव.

<sup>29</sup> Read निष्क<sup>०</sup>.

<sup>30</sup> Read स्थायि<sup>०</sup>.

<sup>31</sup> Read खदत्ताहिगुणं.

<sup>32</sup> Read धर्म<sup>०</sup>.



36. सेतुर्नराणां काले काले पावनोयो भवति[ः] [1\*] सर्वा-  
 37. नेताम्भाविनः पार्थिवेन्द्रान् भूयो भूयो या-  
 38. चते रामचन्द्रः ॥ स्वदत्तां परदत्तां वा यो .  
 39. हरत वसुंधरा । षष्टिवर्षसहस्राणि<sup>35</sup> विष्ठा-  
 40. यां जायते क्रिमिः ॥ श्री . श्री श्री [1\*]  
 41. शाके "सार्दे(ः)चतुर्भिः(ः)र्दशभिरपि शतैः  
 42. संमिते सर्वदारिद्र्यम्<sup>36</sup> वैवाच्यमासे .  
 43. सितमदनतिथौ जीववार्यमर्चैः । कु[ष्ठा]-  
 44. पुर्या यशस्वी<sup>36</sup> नरसन्तुपसुतोका-<sup>37</sup>  
 45. रयत्कुण्डरायः कुण्डेणार्येण<sup>38</sup> ल-  
 46. स्मीसहितनरहरैः स्वाश्रितेन प्रतिष्ट[i<sup>39</sup> ॥]

## TRANSLATION.

## A.—Kanarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (*dharmaśāsana*), by which the illustrious *mahārājādhirāja* and *rājaparamēśvara*, the conqueror of hostile kings, the destroyer of the three kings (*of the South*), he who was unrivalled on the battle-field (*as well as*) in music and rhetoric, the illustrious *Virapratāpa*, the illustrious *Viṛa-Kṛishṇarāya-mahārāya*, protected the two villages, (*viz.*) 1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sīme*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sīme* of *Uruvakonde*, which (*two villages*) he gave, on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-samvatsara*, which was the 1451st year of the illustrious, victorious and prosperous *Śālivāhana-Śaka*, for (*providing*) the daily oblations (*amṛitapaḍi*) to (*the image of*) the blessed *Lakshmi-Narasimhadēva*, the consecration (*pratiṣṭhā*) of which he (*viz.* king *Kṛishṇarāya*) had caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇāpura* :—

(L. 13.) "While we were firmly reigning on the throne of *Vijayanagara*, we gave, —at the auspicious time of an eclipse of the moon (*sōmagrahaṇa*), on Friday, the 15th of the bright half (*of the month*) of *Vaiśākha* in the *Virōdhi-samvatsara*, having given away gold and poured out water, with threefold repetition of the words ("Not Mine!")<sup>40</sup> and with a libation, for (*providing*) oblations (*naivēdya*) to (*the image of*) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed *Lakshmi-Narasimhadēva*, the consecration of which we had graciously caused to be performed by *Ārya Kṛishṇa Bhaṭṭa* at *Kṛishṇāpura*,—1 village (*called*) *Vaṅganūru*, which belonged to *Henne-nāḍu*, a division of *Gutti-sīme*, (*and*) 1 village (*called*) *Belachinte*, which belonged to the *sīme* of *Uruvakonde*. Therefore (*we issued this*)

<sup>35</sup> Read षष्टि वर्ष°.<sup>36</sup> Read सार्ध°.<sup>37</sup> Read सर्वधारिण्यम्.<sup>38</sup> Read यशस्वी.<sup>39</sup> Read °दप°.<sup>35</sup> Read कुण्डेणार्येण.<sup>36</sup> Read प्रतिष्ठा.<sup>40</sup> H. Kṛishṇa Śāstri, my Kanarese assistant, informs me that it is still customary to utter the two Sanskrit words न मम in making a gift.

religious edict (*which refers*) to the villages, which (*we*) gave as rent-free (*sarvamānya*), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (*bali*), all the produce (*utpatti*) and the right of the power over the eight kinds of possession,<sup>41</sup> viz. buried treasures, deposits, water, stones, the *akṣhiṇī*, future additions (? *āgāmin*), actuals (? *siddha*) and outstandings (? *sādhya*), which obtain within the four proper boundaries of these 2 villages, and (*with*) all rights (*svāmya*), as tolls (*sunṅka*), the land-rent in money (*suvarṇādāya*) and the village-watchman's quit-rent."<sup>42</sup>

*B.—Sanskrit portion.*

(L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."

(L. 35.) "Rāmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (*all*) men, must be preserved by each of you in his time.'"

(L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."

(L. 41.) In the Śāka (*year*) measured by fourteen and a half hundreds (*i.e.* 1450) (*which was*) the (*cyclic*) year Sarvadhārin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarksha,<sup>43</sup> Kṛishṇarāya, the renowned son of king Narasa, caused to be performed by Ārya Kṛishṇa, who had placed himself under his protection, the consecration (*of the image*) of Lakshmi and Narahari (*i.e.* Narasimha) at Kṛishṇāpurī.

<sup>41</sup> On *akṣhābhāga-tṭjāḥ-svāmya* see *Ind. Ant.* vol. XIX, p. 244, and Mr. Rice's *Mysore Inscriptions*, p. 3, note †.

<sup>42</sup> The term *talavārike* is derived from *talavāra* or *talāri* (Tamil *talaiyāri*), 'a village-watchman.' Compare *Ind. Ant.* vol. XII, p. 165, note 38; Mr. Rice's *Mysore Inscriptions*, p. 229, note \*; Hultzsch's *South-Indian Inscriptions*, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

<sup>43</sup> *I. e.* the Uttara-Phalguni-nakshatra.

THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &c.

BY PROFESSOR HERMANN JACOBI, PH. D., BONN.

*Introductory.*

If we compute the moment of expiry of a *tithi* by the elements of two or more *Siddhāntas*,<sup>1</sup> the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the *tithi* falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the *tithi* to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the *tithi* according to more than one *Siddhānta*. Besides, the moment of the *Samkrānti*, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month;<sup>2</sup> and hence the necessity of tables for all available *Siddhāntas*.

• 2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.

3. A close study of the subject proves that the several *Siddhāntas* furnish the elements on which a date depends nearly correct (*i.e.* compared with the results of modern science) for the time of their composition. Some *Siddhāntas* yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which *Siddhānta* was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the *karana* most in vogue, *i.e.* one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, *viz.* the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.

4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhāntas* be tried to see if one of them will furnish the desired result.

<sup>1</sup> The tables published by me in the *Indian Antiquary*, vol. XVII, pp. 147—181, are based on the *Sūrya Siddhānta* as now current. They yield therefore the end of a *tithi*, the principal item of a Hindu date, in accordance with that *Siddhānta* only.

<sup>2</sup> My previous tables give the beginning of the solar month according to the *Ārya Siddhānta* only; the present furnish the same also according to the other *Siddhāntas* available to me.

“  
Hindu Chronology.

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

*The Solar and Lunar Calendars.*

6. The solar year is the same all over India. It commences with the instant of the sun's entrance (*Samkrānti*) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśākha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (*Samkrānti*) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, *vice versa*, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.<sup>3</sup>

7. The items of the solar calendar most frequently recorded in documents are the *Samkrāntis*, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makarā-*Samkrānti* is also called Uttarāyana-*Samkrānti*, because with it the sun enters upon his northern course, and the Karkāṭa-*Samkrānti* is called the Dakṣiṇāyana-*Samkrānti*, because with it the sun enters upon his southern course.<sup>4</sup> Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.

8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amānta*, *darśānta*, or southern scheme; the latter the *pūrṇimānta* or northern scheme.<sup>5</sup>

9. Each month consists of two *pakṣas*, usually translated by 'fortnight'. The bright fortnight (*śukla*, *śuddha* or *śita pakṣa*, or *śudi*, *sudi*, *śuti*) is the period of the waxing moon; the dark fortnight (*kṛishṇa*, *bahula* or *asita pakṣa*, or *badi*, *vadi*, *vati*) that of the waning moon. As indicated above, the bright fortnight in the *amānta* or southern scheme is the first *pakṣa* of the month; in the *pūrṇimānta* or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an *amānta* month corresponds to that of the following month in the *pūrṇimānta* scheme, *e.g.* the dark fort-

<sup>3</sup> It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

<sup>4</sup> Compare however § 89, on the tropical *Samkrāntis*.

<sup>5</sup> Though the *pūrṇimānta* or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the *amānta* scheme.

night of Chaitra in the *amānta* scheme is the dark fortnight of Vaiśākha in the *pūrṇimānta* scheme, and *vice versa*.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, *e.g.* the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra.<sup>6</sup> If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (*nija*) and the intercalated one (*adhika*).<sup>7</sup> In the south the intercalated month precedes the proper one; in the north it is inserted between the two *pakshas* of the proper month. Usually, however, the two homonymous *pakshas* are marked *prathama* and *dvitiya*. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (*kshaya*).<sup>8</sup>

11. Each *paksha* is divided into fifteen *tithis*. A *tithi* is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a *tithi* is variable; but the General Tables enable us to determine the limits of any *tithi* within about one *ghatikā* (24 minutes) of the truth, and the Special Tables to within about a *pala* (24 seconds).

12. The *tithis* are named or numbered by the Sanskrit ordinals—*prathamā*, *dvitiyā*, &c., up to *pañchadaśī*, but the 15th *tithi* of the bright half is also called the full-moon *tithi*—*paurṇamāsī*, and the 15th *tithi* of the dark half, the new-moon *tithi*—*amāvāsī* or *amāvasyā*;<sup>9</sup> and the first *tithi* of either half bears the name *pratipad* or *pratipadā*. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the *tithis* are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, *i.e.* number of that *tithi* which ends in it; *e.g.* *Māgha-suddha-pañchamyām* (usually abbreviated *Māgha-sudi 5*) means the day on which ends the 5th *tithi* of the bright fortnight of *Māgha*.

13. It sometimes happens (on an average once in  $63\frac{1}{11}$  *tithis*) that two *tithis* end in one civil day; in that case the *tithi* which falls within the civil day is considered as expunged (*kshaya*), and the day is named (or numbered) after the first *tithi* ending in it, the name (or number) of the second being omitted in the numbering of the civil days; *e.g.* if *tithi 5* and *6* end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a *tithi* begins on one day, runs over the following, and ends on the next again, the day on which no *tithi* ends takes the same number as the preceding day, which is thus repeated (*adhika* or *dvitiya*); *e.g.* if the 4th *tithi* ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, *adhika* or *dvitiya* 4, and 5.

<sup>6</sup> It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the *amānta* scheme the last part of the lunar month extends into the next solar month; in the *pūrṇimānta* scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

<sup>7</sup> According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the preceding solar month. This custom however has long since gone out of use. See Fleet's *Corp. Inscr. Ind.* vol. III, p. 88, note 5.

<sup>8</sup> According to Warren (*Kalasankalita*), its name is compounded with that of the following month.

<sup>9</sup> For full-moon and new-moon form the end of the bright and dark fortnights respectively.

14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, *Ravivāra*, *Somavāra*, *Maṅgala* or *Bhāumavāra*, *Budhavāra*, *Guruvāra*, *Sukravāra*, *Śanivāra*, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lunar date, which enables us to verify the latter. The mean civil day is divided into 60 *ghaṭikās*, of 60 *pālās* each. The *ghaṭikā* is therefore = 24 minutes, and the *pālā* = 24 seconds.<sup>10</sup>

15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also, prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the *pūrṇimānta* scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the *amānta* scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, *i.e.* with new-moon in solar Kārttika. The part of the year from Kārttika to Phālguna is the same in the north and south of India; but the months Chaitra to Āśvina of the southern year stand one year in advance of the northern account.

16. The most common eras in which the lunar years are reckoned are the Śaka<sup>11</sup> and Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Śaka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, *viz.* Kārttika to Phālguna, coincides with the concurrent solar year,—the lunar months Chaitra to Āśvina falling in the following year.

17. Usually the year given in a date means the *expired* year, *e.g.* Śaka 735 means in full phrase “after 735 years of the Śaka era had elapsed,” and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.

18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (*pūrṇimānta*) scheme, or in the southern (*amānta*) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it.<sup>12</sup>

<sup>10</sup> The sidereal day which is shorter than the civil day by about 10 *vināḍīs* or *pālās* (correctly 3 minutes 56.555 seconds) is divided into 60 *nāḍīs*, each of 60 *vināḍīs*, each of 6 *arṣas*. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, say less than 3 *ghaṭikās*. This will always be the case in this paper. Correctly speaking, the Hindus employ true civil time, so that the *ghaṭikās* are not of invariable length. This difference, however, may safely be neglected in the operations with which we are concerned.

<sup>11</sup> It may perhaps be worth while to note that in Śaka 0, the mean solar year began with full-moon.

<sup>12</sup> I subjoin in a tabular form the various ways in which, as Professor Kielhorn has shown (*Ind. Ant.* vol. XIX, page 22), a date may be interpreted—

I. Dates in the five months from Kārttika to Phālguna—  
 (a) dates in bright fortnights; two possible cases :  
     (1) expired year,  
     (2) current year;  
 (b) dates in dark fortnights; four possible cases:  
     expired year and current year according to both  
     the *pūrṇimānta* and *amānta* schemes.

II. Dates in the seven months from Chaitra to Āśvina—  
 (a) dates in bright fortnights; three possible cases :  
     (1) northern year current,  
     (2) northern year expired = southern year  
         current,  
     (3) southern year expired;  
 (b) dates in dark fortnights; six possible cases: the  
     same three years according to both the *pūrṇimānta*  
     and *amānta* schemes.



*The Tables: the Julian Calendar.*

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

## PART I.—CURRENT CENTURIES OF THE KALIYUGA.

Century .	31	32	33	34	35	36	37	38	39	40
Equation	0	1	2	3	3	4	5	6	7	8
Century .	41	42	43	44	45	46	47	48	49	50
Equation	9	10	10	11	12	13	14	15	15	16

## PART II.—ODD YEARS OF THE CENTURY K.Y.

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.

" " " 72, 76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

## PART III.—FOR HINDU MONTHS.

Vaiśākha <i>14th March</i>	Jyāishṭha <i>14th April</i>	Aśāḍha <i>15th May</i>	Srāvana <i>16th June</i>	Bhādrapada <i>17th July</i>	Āśvina <i>17th August</i>
Kārttika <i>17th September</i>	Mārgasīra <i>17th October</i>	Pausha <i>15th November</i>	Māgha <i>14th December</i>	Phālguna <i>13th January</i>	Chaitra. <i>12th February.</i>

Chaitra of preceding  
year K.Y.

Vaiśākha of follow-  
ing year K.Y.

12th February C.Y.

14th March C.Y.

13th February L.Y.

13th March L.Y.

NOTE.—If the date falls in a common Julian year, the first date should be taken; if in a leap year, the second.

The italicised months contain 31 days.

20. *Rule for finding the Julian date corresponding to a date in the Tables: Ex. 1.* for 3940 K.Y. 25th Bhādrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here  $7 + 17 = 24$ th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, viz.  $24 + 25 = 49$ th July, i.e. 18th August. Accordingly 3940 K.Y., 25th Bhādrapada is A.D. 839, 18th August, O.S.

*Example 2:* 4237 K.Y., 28th Māgha.

$10 - 1 = 9$ .  $9 + 14$ th December  $+ 28 = 51$ st December 1136, i.e. 20th January, 1137, O.S.

*Example 3:* 4584 K.Y., 13th Kārttika.

$12 + 1 + 17$ th September  $+ 13 = 43$ rd September, i.e. 13th October A.D. 1483, O.S.

21. To find the date corresponding to a given Julian date: *Ex. 1*: A.D. 889, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls);  $889 + 3101 = 3990$  K.Y. Take the equation of the corresponding year K.Y. *viz.* 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date:  $17\text{th July} + 7 = 24\text{th July} = 0$  Bhādrap. and if July 24th = 0 Bhādrap. the 18th Aug. (25 days later) must be 25th Bhādrapada, 3940 K.Y.

*Example 2*: 1187 A.D., 20th January. The date falls in 4237 K.Y.  $10 - 1 = 9$ . 14th December or 0 Māgha + 9 = 23rd December.

20th January = 51st December.  $51 - 23 = 28\text{th Māgha } 4237 \text{ K.Y.}$

*Example 3*: 1483 A.D., 13th October.

4584 K.Y.  $12 + 1 = 13$ . Kārttika 0, or 17th September + 13 = 30th September; 13th October = 43rd September.  $43 - 30 = 13\text{th Kārttika.}$

### *Description and use of the General Tables.*

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the *ghaṭikās* of a whole day.

To the right of the Index the three columns headed *Ferīæ* (*i.e.* week-day), *Tithi*, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. To convert a date of the tables into a lunar date:—First convert the given year of the Śaka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Śaka 1503, Vaiśākha-sudi 11 Friday. Here we have  $1503 + 3179 = 4682$  K.Y.

The quantities contained in the columns in the different tables must be summed up, *e. g.*, with the date 4682 K.Y. 18th solar Vaiśākha, we proceed as follows:—

			Fer.	Tithi.	M's an.
By Table	I	4600	(0)	17.60	15
" "	II	82 years	(5)	7.09	971
" "	III	18th Vaiś.	(1)	15.26	544
		Sum. 4682 K.Y. 18th Vaiś.	(6)	39.95	560

The week-days are counted from Sunday = 1 (Saturday being 7 or 0). Therefore, if the *Feria* is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The *tithis* are counted from 0 to 30, the order of the numbers being that of the *amānta* scheme; 0 to 15 are the *tithis* of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the *tithis* is greater than 30 (or 60), retrench 30 (or 60). In this case we have  $39.95 - 30 = 9.95$ . This is the sum of the complete *tithis* elapsed and the decimal fraction of the current *tithi*, at the moment to which the tables refer, *viz.* the beginning of the day of Hindu astronomers, *i.e.* mean sunrise at Lankā (supposed to be situated on the Equator under the prime meridian). *Tithi* 9.95, therefore, means that 9 complete *tithis* and 0.95 of the tenth *tithi* of the bright fortnight have elapsed at mean sunrise at Lankā. If the *tithi* (or remainder)

is above 15, retrench 15; the remainder indicates the complete *tithi* of the dark fortnight, e.g. 17·60 denotes that 2·60 *tithi* of the dark fortnight have elapsed.

This, however, is not the true *tithi*, but always less, and a correction must be applied to obtain the true *tithi*. This correction, which is always *additive*, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean *tithi* gives the true *tithi*.

Thus the data already found, viz., (6) 9·95 560 :—

$$\begin{array}{rcl} \text{C's an. 560, gives equation} & + & 0\cdot26 \\ \text{true } tithi. & & 10\cdot21 \end{array}$$

Accordingly, on the day under consideration, which was a Friday (as shown by Fer. = 6), the 11th *tithi* was running at mean sunrise at Lankâ. Of the 11th *tithi* 0·21 had elapsed, 0·79 *tithi* being wanting to complete it. Table IV shows that 0·79 *tithi* is equal to about 46 *ghatikâs*. Accordingly the 11th *tithi* ended at about 46 *ghatikâs* after mean sunrise at Lankâ, and therefore that day (18th solar Vaisâkha) was *sudi* 11. New-moon occurred about 11 days before the 18th solar Vaisâkha, or on the 7th; and since it fell in solar Vaisâkha, it commenced the lunar month of Vaisâkha. The lunar date corresponding to 18th Vaisâkha 4682 K. Y. is therefore Vaisâkha-*sudi* 11, Friday.

*Example 2* : 4327 K. Y. 22nd Pausha.

	Fer.	Tithi.	C's an.
4300 K. Y.	(0)	27·78	251
27 years	(6)	28·76	908
22nd Pausha.	(6)	29·38	617
	(5)	25·92	776

$$\text{an. 776, eq.} = + 0\cdot01$$

25·93, or 10·93 of the dark fortnight.

To find the day of new-moon preceding or succeeding the day under consideration: subtract the *tithi* found, viz. 25·92 from the *tithi* of 22nd Pausha, viz. 29·38 = 3·46; on the day whose *tithi* is equal to or near this remainder of 3·46, new-moon occurred. The next preceding new-moon fell on the 26th Mârgasîra; the next following new-moon on the 27th Pausha. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausha is, in the *amânta* scheme, Mârgasîra *badi* 11, Gurau or Thursday; in the *Pûrnimânta* scheme—Pausha *badi* 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this: viz. the *tithi* being given, to find the day on which it ended, or more correctly, the *tithi* and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, i.e., we ascertain approximately the day on which the given *tithi* was likely to end, and then calculate, in the way stated above, the *tithi* that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.

The date 3585 K. Y., Âshâdha-sudi 12, Thursday, being given,—we calculate first the Feria, *tithi*, and  $\epsilon$ 's anomaly for the beginning of the given year, viz. 3585, K. Y.

	Fer.	Tithi,	$\epsilon$ 's an.
3500 K. Y.	(1)	25.96	585
85 years	(2)	10.52	747
3585 K. Y.	(3)	6.48	332

We next ascertain the new-moon in solar Âshâdha, as by it the lunar month Âshâdha is determined. New-moon being equal to *tithi* 30.00, we find (by subtracting the *tithi* for the beginning of the given year, viz. 6.48 from 30) that 23.52 *tithis* have to elapse before the next new-moon. Therefore all days in Table III, whose *tithi* is 23.52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the *tithi* for the beginning of the given year and 30, and 'Index of the *tithi*,' the sum of the index of new-moon and the number of the *tithi* given in the date to be verified. In this example the *Index* of new-moon is 23.52, and the *Index* of the *tithi* is  $23.52 + 12 = 35.52$  or 5.52.

We now look out in Table III, in the column of the given month, for the day whose *tithi* is nearest to, but smaller than, the Index of new-moon. In this case we find that this occurred on the 24th Âshâdha. We then select the day whose *tithi* is nearest to, but smaller than, the Index of the *tithi*. If the date belongs to the bright fortnight, or if it is a date in the *amânta* scheme, the day selected must be the nearest day pointed out by the index of the *tithi*, which comes *after* new-moon; but if the date belongs to the dark fortnight of the *pûrṇimânta* scheme, the day is to be sought *before* the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the *tithi*, 5.52, after the 24th Âshâdha (the day of new-moon); and the *tithi* of the 2nd Śrâvaṇa being 4.70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus:—

	Fer.	Tithi,	$\epsilon$ 's an.
3585 K. Y. (as above)	(3)	6.48	332
2nd Śrâvaṇa. <sup>13</sup>	(2)	4.70	375
	(5)	11.18	707
$\epsilon$ an. 707, eq.		+ 0.02	
		11.20	

Accordingly, at the beginning of the day, the 12th *tithi* was current, 0.80 *tithi* being wanting to complete the 12th. Table IV shows that 0.80 *tithi* is equal to about 47 *ghatikās*. Therefore the 12th *tithi* ended on the day in question, about 47 *ghatikās* after mean sunrise at Lankâ; that day was a Thursday as the corresponding Feria is (5). It follows that the date—3585 K. Y. Âshâdha-sudi 12, Thursday, is correct, or that in 3585 K. Y. Âshâdha-sudi 12 fell on a Thursday. The above operations may be expressed in the following—

#### Rules.

26. (1). Sum up Feria, *tithi*,  $\epsilon$ 's an. for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the Feria, *tithi*, and  $\epsilon$ 's an. for the beginning of the given year.

<sup>13</sup> Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

(2)\* Subtract from 30 the *tithi* for the beginning of the given year. The remainder is the *Index* of new-moon. Add to it (i.e. to its complete *tithi*) the number of the *tithi* given in the date; the sum is the *Index* of the *tithi*. It should however be remarked that, if the *tithi* belongs to the dark fortnight, 15 must be added to the above sum to find the *Index* of the *tithi*, both for the *amānta* and *pūrṇimānta* schemes.

(3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose *tithi* is nearest to, but smaller than, the *Index*<sup>14</sup> of new-moon. Now, if the date belong to the *amānta* scheme, or if it belong to the bright fortnight of either scheme, look out, *after* new-moon day, the day whose *tithi* is nearest to, but smaller than, the index of the *tithi*. But the *tithis* of the dark fortnight in the *pūrṇimānta* scheme precede new-moon. Add the *Feria*, *tithi*, and *α's an.* of the day indicated by the *Index* of the *tithi*, to the quantities found for the beginning of the given year, and add to the *tithi* thus found the equation for *α's an.* from the Auxiliary Table III. The result shows what *tithi* was current at the beginning of the day at *Baṅkā*. The end of the *tithi* can be found approximately by Table IV.

*Ex. 1.* Samvat 1232 Bhādrapada-sudi 13, Ravāu (northern year Sam 1232 = K.Y. 4276, Ravāu = Sunday = 1.)

	Fer.	Tithi.	α's An.	
4200	(1)	2.19	699	Ind. ● or new moon = 30—3.46 = 26.54.
76 years	(5)	1.27	454	Ind. tithi sudi 13, is 26.54 + 13—30 = 9.54.
4276 K.Y.	(6)	3.46	153	
3rd Āśvina	(2)	8.83	661	
	(1)	12.29	814	
α's an. 814, eq. =		0.03		
	(1)	12.32 = Sunday, sudi 13.		

*Ex. 2* Samvat 1011, Bhādrapada-badi 11, Sukradine (*pūrṇimānta*, northern year), Sam 1011 = 4055 K.Y.

	Fer.	Tithi.	α's An.	
4000 K.Y.	(1)	8.98	523	Ind ● = 30—17.31 = 12.69.
55 years	(6)	8.33	63	Ind badi 11, is 15 + 11 + 12.69—30 = 8.69.
4055 K.Y.	(7)	17.31	586	
4th Bhādr.	(0)	8.31	573	
	(7)	25.62	159	
α's an. 159, eq.		+ 0.77		
	(7)	26.39		

Accordingly, at the beginning of Saturday (= 7) the 27th *tithi*, or the 12th *tithi* of the dark fortnight, was running; and the 11th *tithi* ended on the preceding day, a Friday, which therefore was the day intended in the date.

*Ex. 3.* Samvat 1236, Vaiśākha-sudi 15, Sukre, southern year; hence Vaiśākha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

	Fer.	Tithi.	α's An.	
4200 K.Y.	(1)	2.19	699	Ind. ● is 1.52.
81 years	(4)	26.29	725	Ind. sudi 15 = 16.52.
4281 K.Y.	(5)	28.48	424	
19 Vaiśākha	(2)	16.28	581	
	(7)	14.76	6	
α's an. 5, eq.		+ 0.43		
	(7)	15.19		

The 15th *tithi* having ended on the preceding day, which was a Friday (6), the date is correct.

<sup>14</sup> We may also take the *tithi* which is equal to the *Index* or even a little larger.

*Ex. 4.* Samvat 1154, Chaitra-sudi 2, Ravau (southern year), Samvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table III (see § 16).

	Fer.	Tithi.	C's An.		
4100 K.Y.	(1)	5.58	111	Ind. ●	= 20.43
98 years	(4)	3.99	59	Ind. sudi 2	= 22.43
4198 K. Y.	(5)	9.57	170		
15 Chaitra	(4)	22.52	593		
	(2)	2.09	763, eq.=0.		

The 2nd *tithi* ended on the preceding day, Sunday, as required.

*Ex. 5.* Samvat 1194, Chaitra-badi 5, Gurau. Northern year, *pūrṇimānta*.

We must use the second Chaitra of Table III (see § 15). Samvat 1194=4238 K.Y.

	Fer.	Tithi.	C's An.
4200 K.Y.	(1)	2.19	699
38 years	(6)	0.63	728
4238 K. Y.	(1)	2.82	427
9th Chaitra	(5)	16.42	375
	(5)	19.24	802
C's an. 802, eq.		= 0.02	
		19.26	

Thus the 20th *tithi*, or 5th *tithi* of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the *tithi* actually ended on the day whose *tithi* has been calculated, calculate for the following day; thus—

4238 K. Y.	(7)	2.82	427
10th Chaitra	(6)	17.44	412
	(6)	20.26	839
C's an. 839, eq.		= 0.07	

20.33 Hence at the beginning of Friday (6) the 21st *tithi* was running, and therefore the day could not be *badi* 5.

We may however dispense with a second calculation whenever the running *tithi* is between .10 and .90.

27. *Corrections for true time.*—The tables yield the date in mean Lankā time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or 75° 51' 45" (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 *vināḍīs*. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in *ghaṭikās* and *palas*. The sign + or — indicates the amount that is additive or subtractive.

28. A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (*i.e.* the correction is additive) from about solar Vaiśākha to Kārttika, but behind it (or subtractive) from about Kārttika to Vaiśākha. The correction is at its maximum about the ends of solar Āshāḍha and Pausa, and at its minimum about the beginnings of Vaiśākha and Kārttika.

29. *To find the beginning of a solar month.*—Whenever new-moon occurs on one of the three first days of a solar month, *viz.* on one of the three days marked 0, 1, 2, in the



tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, i.e. the instant of the *samkrānti*, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, i.e. on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in *ghaṭikās* and *palas*, the time by which the beginning of the mean solar year (according to the different authorities named in Table I) precedes (—), or follows (+), mean sunrise at Lankā (i.e. the beginning of the day throughout these tables) of the 3rd Vaiśākha of Table III. *E.g.*—According to the *Ārya Siddhānta* the "Solar Cor." for 4000 K. Y. is — 16 gh. 40 p.; for 30 years—14 gh. 23 p.; for K. Y. 4030, therefore, — 16 gh. 40 p. — 14 gh. 23 p. or — 31 gh. 3 p.; for 36 years + 18 gh. 45 p., for K. Y. 4036 = — 16 gh. 40 p. + 18 gh. 45 p. = + 2 gh. 5 p. These figures denote that the mean solar year according to the *Ārya Siddhānta* began in 4000 K. Y. 16 gh. 40 p. before mean sunrise at Lankā; in 4030 K. Y. 31 gh. 3 p. before; and in 4036 K. Y. 2 gh. 5 p. after mean sunrise at Lankā of the 3rd Vaiśākha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the mean solar year being supposed to coincide with the beginning of the 3rd of Vaiśākha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, *e.g.*, 4030 K. Y. = — 31 gh. 3 p.; Āśvina = + 17 gh. 51 p.; the sum, — 13 gh. 12 p. indicates that Āśvina in 4030 K. Y. began 13 gh. 12 p. before the 1st Āśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the *Siddhāntas* from which the elements are derived. The 'Cor.' in Table II strictly applies only to the *Ārya Siddhānta*, and for other *Siddhāntas* it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the *Brahma Siddhānta*, we must use the day 0 of Table III, in place of the day 1, as according to that *Siddhānta* the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other *Siddhāntas*.

The "Cor." for the months differs also with the different authorities. It is given according to the *Ārya Siddhānta*<sup>15</sup> and to the *Sūrya Siddhānta*, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, i.e. results correct only to within one or two *ghaṭikās*, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

<sup>15</sup> I give the 'Cor.' for the months according to the *Sūrya Siddhānta* as found by the Special Tables; but the 'Cor.' according to the *Ārya Siddhānta* is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a *ghaṭikā* from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the *samkrānti*, the rules given above serve at the same time for calculating the *samkrānti*.

30. *Doubtful cases*.—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

*Rule*.—Sum up the *tithi*,  $\alpha$ 's *an.* and *Cor.* for the given year; add the *tithi* and  $\alpha$ 's *an.* for day 1 of the given month, and the *Cor.* for the given month. Add to, or subtract from these sums the *tithi* and  $\alpha$ 's *an.* for the *ghaṭikās* of the sum of *Cor.* (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (*i.e.* the true *tithi*) as explained above. This will be best illustrated by examples.

*Ex.* Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual:—

	Fen	Tithi.	$\alpha$ 's An.	
3800 K. Y.	(1)	15.17	348	Ind. ● = 8.37
44 years	(6)	6.46	243	
3844 K. Y.	(7)	21.63	591	

The index of new-moon points to the first Pausha and to the first Māgha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Mārgaśira or Pausha, and whether the second belongs to Pausha or Māgha. We therefore determine first the true beginning of the solar months Pausha and Māgha. *Cor.* for 3800 is —0gh. 50p., for 44 years +22gh. 55p.; consequently for 3844 K. Y. it is +22gh. 5p. Add 'Cor.' for Pausha (+9gh. 44p.) = +31gh. 49p., and for Māgha (+30gh. 37p.) = +52gh. 42p. We then add to the result for 3844 K. Y. the *tithi* and  $\alpha$ 's *an.* for 1 Pausha and 1 Māgha, and the increase of *tithi* and  $\alpha$ 's *an.* for the calculated *Cor.* of Pausha and Māgha.

	Tithi.	An.		Tithi.	An.
3844 K. Y.	21.63	591		3844 K. Y.	21.63 591
1 Pausha	8.11	855		1 Māgha	7.48 908
3½ gh. (Table IV)	0.54	19		53 gh.	0.89 32
	0.28	465			0.00 531
$\alpha$ 's an. 465, eq.	0.51			$\alpha$ 's an. 531, eq.	0.34
	0.79				0.34

The true *tithi* for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Mārgaśira and the second to Pausha.

31. *Intercalary and expunged months*.—If in the above example the first new-moon had occurred *after*, and not *before* the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred *after* the beginning of Māgha while the first occurred *before* that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules:—

(1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning: or, in other words, if both the current *tithis* belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

(2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.

(3) If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

At beginning of a solar month, and At end of the same solar month.

<i>Sudi</i>	and	<i>Sudi</i>	} ordinary month.
<i>Badi</i>	and	<i>Badi</i>	
<i>Badi</i>	and	<i>Sudi</i>	intercalary month.
<i>Sudi</i>	and	<i>Badi</i>	expunged month.

Examples for intercalary months—

Ex. 1. Samvat 1218 (northern year)  $dvi^{\circ}$  Āshāḍha *sudi* 5, Gurau.

Samvat 1218 = 4262 K. Y.

	Fer.	Tithi.	An.	Cor.	gh.	p.
4200 K. Y. .	(1)	28·19	699	Cor.—32	30	
62 years .	(1)	25·98	861	+ 2	17	
4262 K. Y. .	(2)	28·17	560	—30	13	

'Cor.' for Āshāḍha, + 10gh. 51p. added to 'Cor.' of the year, —30gh. 13p. makes —19gh. 22p.; Āshāḍha began 19gh. 22p. before 1 Āshāḍha of Table III. 'Cor.' for Śrāvaṇa, —12gh. 31p. added to —30gh. 13p. makes —42gh. 44p.; Śrāvaṇa began (or Āshāḍha ended) 42gh. 44p. before 1 Śrāvaṇa of the Table.

	Tithi.	An.		Tithi.	An.
4262 K. Y. .	28·17	560	4262 K. Y. .	28·17	560
1 Āshāḍha .	1·07	177	1 Śrāvaṇa .	3·68	339
	29·24	737		1·85	199
—19 gh. .	—0·32	11	—43 gh. .	0·73	26
	28·92	726		1·12	873
q's an. 726, eq.	0·01		q's an. 873, eq.	0·11	
	28·93, Moon waning.			1·23, Moon waxing.	

Accordingly there was an intercalary Āshāḍha. We now calculate *sudi* 5, of the intercalated month.

	Fer.	Tithi.	An.	
4262 K. Y. .	(2)	28·17	560	Ind. ● = 1·83
4th Śrāvaṇa .	(4)	6·74	448	Ind. <i>sudi</i> 5 = 6·83
	(6)	4·91	8	
q's an. 8, eq. = .		0·44		
	(6)	5·35		

Accordingly the 5th *tithi* ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The *sudi* 5 of the regular month fell on the 6th Āshāḍha, which was a Wednesday.

Ex. 2. Samvat 1298,  $dvi^{\circ}$  Bhādrapada-*badi* 7, Gurau.

The year being the southern year, Bhādrapada fell in 4343 K. Y. (not in 4342 K. Y.) See § 16.

We proceed as above—

	Fer.	Tithi.	An.	gh.	p.
4300 K. Y. .	(0)	27·28	251	+ 9	35
48 years .	(5)	25·66	997	+ 7	24
4343 K. Y. .	(b)	22·94	248	+ 16	59
Bhādrapada Cor. + 15gh. 41p.		+ 16gh. 59p.		+ 32 gh. 40 p.	
Āśvina Cor. + 17gh. 51p.		+ 16gh. 59p.		+ 34 gh. 50p.	
	Tithi.	An.		Tithi.	An.
4343 K. Y. .	22·94	248	4343 K. Y. .	22·94	248
1 Bhādrapada .	5·26	464	1 Āśvina .	6·80	589
+ 33 gh. .	0·56	20	+ 35 gh. .	0·57	21
	28·76	732		0·31	858
An. 731, eq. = .	0·00		An. 858, eq.	0·09	
	28·76, Moon waning.			0·40, Moon	

Accordingly, there was an intercalation of Bhādrapada. We calculate the *tithi* :-

	Fer.	Tithi.	An.	
4343 K. Y.	(5)	22.94	248	Ind. ● 7.06
22nd Āśvina	(0)	28.14	351	Ind. <i>badi</i> 7 = 29.06
	(5)	21.08	599	
An. 599, eq.		0.17		
	(5)	21.25		

Accordingly the 22nd *tithi*, or *badi* 7, ended on Thursday (5), as required.

We have selected the day according to the *amānta* scheme, which comes out correctly; had we tried the *pūrṇimānta* scheme, the week-day would not have come out correctly, viz. 24th Bhādrapada, Wednesday, in the first month, 25th Śrāvaṇa, Monday. If we had tried the northern year Sam 1298, whose Bhādrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhādrapada in that year. As the character of a given date is not usually known before-hand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausha had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausha and Māgha :—

	Tithi.	U's an.	gh.	p.		gh.	p.	gh.	p.	gh.	p.
4000 K. Y.	8.98	523	— 16	40	Pausha	— 10	25 + 9	44 =	— 0	49	
12 years	12.67	66	+ 6	15	Phālguna	— 10	25 + 30	37 =	+ 20	12	
4012 K. Y.	21.65	589	— 10	25	4012 K. Y.	21.65	589				
1 Pausha	8.11	855			1 Māgha	7.48	908				
—10 gh.	—0.17	—6			+ 20 gh.	0.34	12				
	29.59	438				29.47	509				
an. 438, eq.	0.57				an. 509, eq.	0.30					
	0.16, Moon waxing.					29.86, Moon waning.					

The calculation shows that no new-moon occurred in solar Pausha : accordingly Pausha was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful :—

(1) The months Kārttika up to Phālguna only can become expunged.

(2) There can never be an intercalary Pausha, and the intercalation of the months Mārgasīra and Phālguna is possible only under favourable circumstances, depending on the moon's anomaly.

33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrāvaṇa was intercalary : we add the elements of the 40th century to those of the 1 Śrāvaṇa and 1 Bhādrapada, and calculate them for the beginning of those months in 4000 K. Y., viz.—

	Tithi.	U's an.	gh.	p.		Tithi.	U's an.	gh.	p.
4000 K. Y.	8.98	523	— 16	40	4000 K. Y.	8.98	523	— 16	40
1 Śrāvaṇa	3.68	339	— 12	31	1 Bhādr.	5.26	464	+ 15	41
	12.66	862	— 29	11		14.24	421	— 0	59
—29 gh.	—0.49	—18			—1 gh.	—0.02	1		
	12.17	844				14.22	420		

Now it is evident that, as  $12\cdot17 + 17\cdot83 = 30$ , and  $14\cdot22 + 15\cdot78 = 30$ , those years in Table II whose *tithi* is larger than  $15\cdot78$ , but smaller than  $17\cdot83$ , may have had an intercalary Śrāvaṇa; for such a *tithi* added to that for the beginning of Śrāvaṇa of 4000 K. Y., viz.  $12\cdot17$ , will give less than 30, indicating wane of the moon, and added to the *tithi* for the beginning of Bhādrapada, viz.  $14\cdot22$ , give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II, we select the years whose *tithi* is between  $15\cdot78$  and  $17\cdot83$ , viz. 7, 15, 84, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrāvaṇa was possible: Those years whose *tithi* is very near the limits must be calculated, as for them the intercalation is

•K.Y. 4000	Tithi.	An.
7	12·17	844
	17·85	798
∴ 4007	29·82	842
—12 gh.	—0·20	—7
	29·62	835
an. 635	+0·11	
	29·73	

doubtful, e.g. 7, the Cor. of 7 being  $-12\text{ gh. }21\text{p.}$  subtract the equivalent (Table IV) from the result.

As  $29\cdot73$  indicates waning moon, the month was intercalary, for without calculation we see that the 1st *tithi* of Bhādrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrāvaṇa,—there being consequently no intercalary month of that name.<sup>16</sup>

34. As the beginning of the solar year, and consequently of the solar months, depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different *Siddhāntas* most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few *ghaṭikās* only; but the *Brahmasiddhānta* yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few *ghaṭikās* only, may occasionally make one month intercalary according to one *Siddhānta*, while others would make a preceding or following month intercalary. For instance, if we calculate Bhādrapada in Samvat 1467, that month is an ordinary one according to the *Ārya Siddhānta*, but intercalary according to the *Sūrya Siddhānta*, while Āśvina is intercalary according to the *Ārya Siddhānta*.

1st.—The calculation according to the *Sūrya Siddhānta*—

	Tithi.	An.	gh.	p.		Tithi.	An.	gh.	p.
4500	20·99	428.	+ 9	15					
11 years	1·87	820	— 9	16					
4511 K. Y.	22·86	248	— 0	1	4511 K. Y.	22·86	248	— 0	1
Bhādra.	5·26	464	+ 17	57	Āśvina	6·80	589	+ 19	30
	28·12	712	+ 17	56		29·66	837	+ 19	30
18 gh.	+0·80	11			19 gh.	+0·32	11		
	28·42	723				29·98	848		
an. 723, eq. =	0·01				an. 848, eq. =	0·08			
	28·43.					0·06,			
	Moon waning.					Moon waxing.			

<sup>16</sup> The two factors which influence the preliminary result are Cor. of the year and (l's an. The former may even extend the limits under certain circumstances: if Cor. of the odd year is —, the limit for the beginning of the month may become extended, if +, that for the end of the month; but never by more than 0·60.

Now compute Āśvina and Kārttika according to the *Arya Siddhānta*.

	tithi.	An.	gh.	p.
4500 K.Y.	20·99	428	+ 3	45
11 years	1·87	820	— 9	16
4511 K.Y.	22·86	248	— 5	31
Āśvina	6·80	589	+ 17	51
	29·66	837	+ 12	20
+ 12 gh. =	0·20	7		
	29·86	844		
An. 844, eq. =	0·08			
	29·94			

Moon waning.

	tithi.	An.	gh.	p.
4511 K.Y.	22·86	248	— 5	31
Kārttika	8·29	714	— 14	47
	1·15	962	— 19	18
— 19 gh. =	— 32	— 11		
	0·83	951		
951, eq. =	0·28			
	1·11			

Moon waxing.

The calculation proves that in Samvat 1467, Bhādrapada was intercalary according to the *Sūrya Siddhānta*, and Āśvina according to the *Arya Siddhānta*. However, to decide such cases beyond doubt, the *tithi* should be calculated by means of the Special Tables for the *Siddhānta* in question.

35. *On mean intercalations.*<sup>17</sup>—It is probable that, in ancient times, besides the system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter *mean* solar and lunar months are used instead of *true* ones. As a mean lunar month is shorter by 54 *ghaṭikās* 28 *palas* than a mean solar month, it follows that a mean intercalation is due whenever mean new-moon occurs within 54 *gh.* 28 *p.* after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean *tithi* is between 29·08 and 30·00. From this, it follows that, when at the beginning of a mean solar month the mean *tithi* is found to be between 0·00 and 0·92, the *preceding* month was intercalary.

In computing mean intercalations we sum up the *tithi* and *Cor.* for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

*Ex. f.*—The Khera plate of Dharasena IV mentions an intercalary Mārgaśīra. It has been proposed by Dr. Schrām<sup>18</sup> that this was a mean intercalation which occurred in 3749 K.Y. Let us calculate the mean *tithi* for the beginning of mean Mārgaśīra according to the above rules.

	tithi.	gh.	p.
Table I. 3700 K.Y.	19·17	+ 7	5
„ II. 49 years	2·50	— 19	29
mean Mārg.	7·06		
„	28·73	— 12	24
„ IV.—12 <i>gh.</i>	— 0·20		

28·53

<sup>17</sup> The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 36, *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften*, Wien 1885.



As the *tithi*, 28.53, does not come within the limits prescribed above for a mean intercalation (*viz.* 29.08—30), Mārgasīra could not have been intercalary.

Now, as a mean solar month is longer by 54 $gh.$  28 $p.$  than a mean lunar month, it follows that at the beginning of a mean solar month the *tithi* will be larger by 0.92 than at the beginning of the preceding one. By this rule we find that in this case the mean *tithi* at the beginning of mean solar Pausa (the month after Mārgasīra) was  $28.53 + 0.92 = 29.45$ . And as this *tithi* makes the month intercalary, it follows that there was a mean intercalation of Pausa; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Mārgasīra.<sup>19</sup>

*Ex. 2.*—It has been suggested<sup>20</sup> that, in Kaliyuga 3741, mean Pausa was intercalary according to the elements of the *Brahma Siddhānta*.

	tithi.	gh.	p.
3700 K. Y.	19.17	+ 13	7
41 years	3.04	+ 36	21
m. Pausa	7.99	— 60	
	0.19	— 10	32
11 $gh.$	— 0.19		
	0.00		

The *tithi* being just within the prescribed limits, the month was probably intercalary. See below § 57.

#### On Karāṇas.

36. Half a *tithi* is called a *Karāṇa*, sixty of which make up a lunar month. Their names and numbers are as follows:—

Kimstughna	. 1	Baṇij	. 7, 14, 21, 28, 35, 42, 49, 56
Bava	. 2, 9, 16, 23, 30, 37, 44, 51	Viṣṭi	. 8, 15, 22, 29, 36, 43, 50, 57
Bālava	. 3, 10, 17, 24, 31, 38, 45, 52	Sakuni	. 58
Kaulava	. 4, 11, 18, 25, 32, 39, 46, 53	Nāga	. 59
Taitila	. 5, 12, 19, 26, 33, 40, 47, 54	Chatushpada	60
Gara	. 6, 13, 20, 27, 34, 41, 48, 55		

The first *tithi* of the bright fortnight is composed of the *karāṇas* Kimstughna and Bava, the second of Bālava and Kaulava, and so on. The *karāṇas* therefore do not denote a particular day, but a certain part of a day, about 29½ *ghaṭikās*.

*Ex.*—In the date Sam. 1275 (*i.e.* 4319 K.Y.) Mārgasīra-sudi 5, the *karāṇa* Bālava is given. What time of the day is intended? We calculate first the *tithi*.

4300 K. Y.	27.78	251	Ind.	●	= 1.90
19 years	0.82	864	Ind. sudi 5		= 6.90
4319 K. Y.	28.10	115			
28 Mārgasīra	6.09	783			
	4.19	898			
An. 898, eq. =	0.17				
	4.36				

From the above scheme of *Karāṇas* we make out Bālava No. 10 to have been the second half of sudi 5. By table IV we find that the difference between the *tithi* for the beginning of the day 4.36 and that for the beginning of Bālava 4.50, *viz.* 0.14, is equal to about 8 *ghaṭikās*. The time intended by Bālava therefore was 28th Mārgasīra 8 to 37  $gh.$

<sup>19</sup> Comp. also Fleet, *Corp. Insc. Ind.* vol. III, introd. p. 94.

<sup>20</sup> *Sitzungsberichte*, ut sup.

Place of the Moon.

37. *Moon's Nakshatra and Rāsi.*—Dates are frequently coupled with the name of the *Nakshatra* or asterism in which the moon was at the time of the date; occasionally the *rāsi* or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each *Nakshatra*, and Table V that of the single zodiacal signs, *e. g.* Table IX shows that the *Nakshatra* Viśākhā denotes  $200^{\circ}$ — $213^{\circ} 20'$  of sidereal longitude,<sup>21</sup> and Table V that the sign Kumbha extends from  $300^{\circ}$  to  $330^{\circ}$  sidereal longitude. If we know the longitude of the moon, we can tell at once in which *Nakshatra* and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon = longitude of the sun + distance of sun and moon. The latter element is furnished by the *tithi*; for, as one *tithi* is equal to the time required by sun and moon to increase their distance by  $12^{\circ}$ , we need only multiply the *tithi* for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th Mārgaśīra 4319 K.Y. the true *tithi* was 4.36; it follows that the distance of sun and moon is  $12 \times 4.36 = 52^{\circ}.32$  or  $52^{\circ} 19'$ .

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed  $\odot$ 's longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

*Rule.*—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains *ghaṭikās*, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th Mārgaśīra 4319 K.Y. we must subtract 14', for 'Cor.' (+19 *gh.* 35*p.*—5 *gh.* 6*p.*) = +14 *gh.* 29*p.* from the longitude of the sun given in Table VIII for the day under consideration, *viz.*  $237^{\circ} 49'$ . The result,  $237^{\circ} 35'$ , is the sun's longitude at the beginning of 28th Mārgaśīra 4319 K. Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching  $360^{\circ}$  if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which *Nakshatra* the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

Longitude of the sun . . . . .	$237^{\circ} 35'$
+ Distance of sun and moon . . . . .	$52^{\circ} 19'$
Longitude of the moon . . . . .	$289^{\circ} 54'$

According to Table IX the moon stood in Śravaṇa ( $280^{\circ}$ — $293^{\circ} 20'$ ), and would pass into the next *Nakshatra* in between 15 and 16 *ghaṭikās*, the difference  $293^{\circ} 20' - 289^{\circ} 53' = 3^{\circ} 27'$ , being equal to 15 *gh.* 43*p.* (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in *Makara*, the Hindu Capricornus.

Yogas.

38. A *Yoga* is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to  $13^{\circ} 20'$ , being the extent of a lunar mansion. There

<sup>21</sup> The Hindus use sidereal, not tropical, longitude.

- are therefore as many *Yogas* as there are lunar mansions, viz., 27. Their names and the portions of each are given in Table IX, together with those of the *Nakshatras*.

In order to find the *Yoga* current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

• *Ex.*—For the beginning of the day, whose *Nakshatra* we have calculated above, 4319 K.Y. Mārgasīra-sudi 5, we have found :—

Longitude of the sun	237° 35'
Longitude of the moon	289° 54'
Accordingly degrees of <i>yoga</i>	527° 29' or 167° 29"

Table IX shows that 167° 29' falls within the portion of the *yoga* Vyatipāta (160° —173° 20') which therefore was current at the beginning of the day. It ended, and Harshana commenced, after about 25 *ghatikās*, as the difference 5° 53' (=173° 20'—167° 29') is by Table XI = 24 *gh.* 55 *p.*

• I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), Kārttika-sudi 9, Budhavāsare, Dhanishṭhā-nakshatre Vṛiddhi-yoge, Kaulava karane, Kumbha-rāsi-sthite chandre.

Calculate first the *tithi* and weekday—

	Fer.	Tithi.	An.	gh. p.	
4500 K.Y.	(0)	20·99	428	+ 3 49	Ind. ● = 19·56
75 years	(3)	19·45	173	+ 20 4	Ind. sudi 9 = 28·56
4575 K.Y.	(3)	10·44	601	+ 23 53	
20th Kārttika	(1)	27·57	403		
	(4)	8·02	4		
• An. 4, eq.		0·43			
		8·44			

Accordingly, on Wednesday (4), at mean sunrise, the 9th *tithi* was current; it ended about 33 *ghatikās* (the equivalent of 0·56, see Table IV) later. At the same moment ended the *karana* Kaulava, No. 18, being the second-half of the ninth *tithi*.

On the 20th Kārttika the longitude of the sun is 199° 15' (Table VIII), *Cor.* for 4575 K.Y. is, as calculated above, + 23*gh.* 53*p.* Accordingly 23' 53", or say 24' must be subtracted from the ☉'s longitude. The remainder 198° 51' is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is  $12 \times 8·44 = 101° 28'$  or 101° 17'. Add longitude ☉ to find the ☾'s longitude = 198° 51' + 101° 17' = 300° 8'. Table IX shows that the moon stands in the *Nakshatra* Dhanishṭhā, and Table V that she had just entered Kumbha or Aquarius, when her longitude is 300° 8'.

The *yoga* is 198° 5' + 300° 8' = 498° 59' or 138° 59', and Table IX shows that the *yoga* Vṛiddhi was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

### • The place of the Sun.

39. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the *Nakshatra* and *Rāsi*. The *Nakshatras* divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the *Samkrāntis*. As a *Samkrānti* is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those *Samkrāntis*, however, which determine the *Uttarāyana* and *Dakṣiṇāyana*, it will be necessary to remark respecting the precession of the equinoxes (*Kṛāntipāttagati*), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.<sup>22</sup> At that time the sidereal (*nirāyana*) signs coincided with the tropical (*sāyana*) signs, but afterwards they differed from each other by the amount of the precession (*ayanāṁśa*). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600<sup>23</sup> by 3, and dividing by 200; e.g. in 4572 K.Y. the *ayanāṁśa* amounted to  $\frac{3 \times 972}{200} = 14^{\circ} 58'$  or  $14^{\circ} 34' 8''$ . By so much the beginning of every tropical (*sāyana*) sign precedes that of the sidereal sign. Hence to find a tropical (*sāyana*) *Samkrānti*, we must subtract the *ayanāṁśa* of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or *nirāyana*) signs. Thus the beginning of the tropical sign Kanyā in K.Y. 4572 will be at  $150^{\circ} - 14^{\circ} 35' = 135^{\circ} 25'$  of longitude. Table VIII shews that the sun was at that point about the 17th Bhādrapada. By means of Tables I-III, we find the day to have been a Friday, Bhādrapada *sudi* 2, and we compute as follows:—

	Fer.	Tithi.	U. An.	Cor.	
K.Y. 4500 . . . . .	(0)	22.99	428	+ 3	gh. 45
72 years " . . . . .	(0)	17.04	434	—22	30
17th Bhādr. . . . .	(6)	21.54	45	—18	45
	(6)	1.57	907		
	An. 907, eq.	0.19			
		1.76	Friday, <i>sudi</i> 2		

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case,  $135^{\circ} 10'$ ) as the solar correction for the year ( $-18^{\text{gh.}} 45^{\text{p.}}$ ) has *ghaṭikās*;  $135^{\circ} 10' + 19' = 135^{\circ} 29'$ . Accordingly the *sāyana Samkrānti* of Kanyā, which should take place at  $135^{\circ} 25'$ , occurred just before the beginning of the day calculated, viz. about 4 *ghaṭikās* earlier.

A calculation of this sort should be made whenever a date coupled with a *Samkrānti*, does not come out correctly in all particulars. For, it is possible that a *sāyana Samkrānti* may be intended, since these *Samkrāntis* too are auspicious moments.

### Eclipses.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's *Canon der Finsternisse*.<sup>24</sup> The details of solar eclipses can easily be derived from the tables of Dr. Schram (ib. vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

<sup>22</sup> According to the *Siddhānta Siromani*, however, in 3628 K.Y.

<sup>23</sup> The rule for the *Siddhānta Siromani* is—subtract 3628 from the given year K.Y.; the remainder is the *ayanāṁśa* in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

<sup>24</sup> *Denkschriften der Kaiserlichen Akademie der Wissenschaften, math. natur. Classe, Wien*, vol. LII.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the *pañchāṅgas* or almanacs in former times as they are now.<sup>25</sup> Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Śāstras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the *Arya*, *Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śiromaṇi*.<sup>26</sup> In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science—

At new-moon a solar eclipse is	{ certain, if ☉ from node is between 0 and 90, or 910 and 1000
	{ doubtful „ „ „ 91 „ 105 „ 909 „ 895
	{ impossible „ „ „ 106 „ 894
At full-moon a lunar eclipse is	{ certain, if ☉ from node is between 0 and 58, or 942 and 1000
	{ doubtful „ „ „ 59 „ 75 „ 911 „ 923
	{ impossible „ „ „ 76 „ 922

41. A solar eclipse can only happen at the time of new-moon, *i.e.* when *tithi* is 0 or 30, and a lunar eclipse only at the time of full-moon, *i.e.* when the *tithi* is 15.00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, *i.e.* after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, *i.e.* 30<sup>gh</sup>. For this we must add 0.51 to the *tithi*, 18 to anomaly, 3 to node as shown below:—

*Ex.*—Śaka 851, 4030 K.Y. Māgha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI—VIII:—

	Fer.	Tithi.	☉'s An.	Node.	
4000 K. Y. . .	(1)	8.98	523	62	Ind. ● 18.83
30 years . . .	(3)	2.19	684	228	Ind. Tithi 3.83
4030 K. Y. . .	(4)	11.17	207	290	
27 Māgha . . .	(4)	2.81	815	712	
30 <i>ghaṭikās</i> . . .	•	0.51	18	3	
	(1)	14.95	40	5	
☉'s an. 40, eq. . .		52			
		Tithi 15.01			

<sup>25</sup> An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—*Ind. Ant.* vol. XIX, p. 116, eclipse No. 83.

<sup>26</sup> The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbrous, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Āshāḍha a lunar eclipse occurs, as calculated by the *Sūrya Siddhānta*, when at full-moon the anomaly is 500 and 0 and distance from node 75 or 925, or anomaly 0 and distance of node 62 or 938; in the middle of solar Pausa, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 58 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The *tithi* 15·01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Lankâ (about  $\frac{1}{2}$ gh. earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's *Canon*, the middle of a lunar eclipse occurred at 13 hours 8 minutes after mean midnight at Greenwich<sup>27</sup> or 12 hours 12 minutes after mean sunrise at Lankâ. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

*Ex.*—Was there a solar eclipse in 4730 K.Y. Jyaishtha?

Calculate first Jyaishtha badi 15<sup>28</sup> :—

	Tithi.	An.	Node.	
4700 K. Y. . . . .	14·20	605	345	Ind. ● 13·61
30 years . . . . .	2·19	684	328	
4730 K.Y. . . . .	16·39	289	573	
13 Âshâdha . . . . .	13·30	631	413	
	29·69	920	986	
An. 920, eq. . . . .	0·22			
	29·91			

New-moon therefore occurred 0·09 *tithis* or  $5\frac{1}{2}$  *ghalikās* = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's *Canon* and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Lankâ. Our result therefore is in error by 48 minutes.

#### *The cycles of Jupiter.*

42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:

43. *The sixty-year cycle.*—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.

*Rule.*—Subtract 14 from the year of the Kaliyuga, or 15 from the Śaka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; *e.g.*—For 3678 K.Y.  $3678 - 14 = 3664$ .  $\frac{3664}{60} = 61$ , rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Śaka 499, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.

44. *The sixty-year cycle in the north.*—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days  $1\frac{1}{2}$  gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter<sup>29</sup> or about  $59\frac{1}{2}$  civil years.

<sup>27</sup> Greenwich time from midnight, less 56 minutes, gives mean Lankâ time from sunrise.

<sup>28</sup> Compare note 9.

<sup>29</sup> These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic *yuga*):—(1) Samvatsara, (2) Parivatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara.—*Bṛhat Samhitâ*, VIII, 24



The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, e.g., we find for 3542 K.Y., 18th Kārttika :—

3500 K.Y.	0.95
42 years	42.4914
18th Kārtt.	0.5595
	44.0009

The integers give the number of the current cyclic year, Table XXIII; in this case  $44 = \text{Īśvara}^{30}$ ; the decimals show how much of the Jovian year has elapsed, here  $\frac{0}{10,000}$  or about 20 *ghaṭikās*. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the *Sūrya Siddhānta*)  $+ 32 \text{ gh. } 52 \text{ p.} - 8 \text{ gh. } 8 \text{ p.} = + 24 \text{ gh. } 44 \text{ p.}$  Therefore the result above refers to 24 gh. 44 p. after mean sunrise at Lankā, and the beginning of the year Īśvara occurred about 4 gh. after mean sunrise of the 18th Kārttika in K.Y. 3542.

The tables yield the Jovian years according to the *Sūrya Siddhānta* with *bīja*. To find the same according to the *Sūrya Siddhānta* without *bīja*, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance  $3542 \times \frac{2}{9} = 787$ . Dividing by 10,000 gives 0.0787, and this added to 44.0009 makes 44.0796,—the value according to the *Sūrya Siddhānta* without *bīja*.

For the *Ārya Siddhānta*, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44.1190.

For the *Brahma Siddhānta*, multiply the year K.Y. by 0.0000401528; add to the tabular value and subtract 0.0180.

For *Siddhānta Śiromaṇi*, multiply the year K.Y. by 0.0000273639; add to tabular value and subtract 0.0180.

For the *Ārya Siddhānta* with Lalla's correction subtract 420 from the Śaka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0.00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original *Ārya Siddhānta*.

The tables yield the result correctly within about 2 *ghaṭikās*, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various *Siddhāntas*. But it must be calculated for the day of the year by multiplying the *ahargana*, or number of the day of the year, by 0.00276988 for *Sūrya Siddh.*; by 0.00276982 for the same *Siddhānta* with *bīja*; by 0.00276991 for the *Ārya Siddhānta*:—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (80 *ghaṭikās* or 24 hours). From these data the increase for any interval in *ghaṭikās* or hours can easily be found.

<sup>30</sup> If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the mean solar year.

*Ex.*—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

	Jup.	Cor. <i>Sūrya Siddh.</i>	Cor. <i>Ārya Ś.</i>
4200 K. Y.	49·14	— 28 gh. 22 p.	— 32 gh. 30 p.
10 years	10·117	+ 35 „ 12 „	+ 35 „ 12 „
4210 K. Y.	59·257	+ 6 gh. 50 p.	+ 2 gh. 42 p.

Jup. 59·257 shows that Nandana, the 60th or last year, of the cycle, was current. The fraction shows how much of it had elapsed according to the *Sūrya Siddhānta* with *bija*. The amount according to the same *Siddhānta* without *bija* must be raised by  $\frac{1}{3}$  of  $4210 \div 10000 = 0·09355$  and is 59·3506. For the *Ārya Siddhānta*, we must add  $4210 \div 30000 = 0·1403$  and obtain J.—59·3973.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the *Sūrya Siddhānta* with *bija* after 0·743; by the *Sūrya Siddhānta* without *bija* after 0·6494; and by the *Ārya Siddhānta* after 0·6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, *viz.* by:—

- (a) *Sūrya Siddhānta* with *bija* on 25 Pausha, when J.—0·7424, diff. 0·0006;
- (b) *Sūrya Siddhānta* without *bija* on 20th Mārgaśira, J. = 0·6482, diff. 0·0012;
- (c) *Ārya Siddhānta* on 3rd Mārgaśira, J.—0·6011, diff. 0·0017.

Multiplying the figures of the differences by  $2\frac{1}{2}$ , the result is the difference in *ghaṭikās*. In this case we have (a) 13 gh., (b) 26 gh., (c) 37 gh. Added to Cor. we get (a) 20 gh., (b) 33 gh., and (c) 40 gh. for the times after mean sunrise at Lankā, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two *ghaṭikās*, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the *Ārya Siddhānta* falls about three days earlier than if the same moment is calculated by the rule of Varāha Mihira (*Bṛihat Samhitā*, VIII, 20, 21) or the *Jyotistattva*. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Śaka year by 44, add to the product 8589, according to Varāha Mihira, or 8582 according to *Jyotistattva*; neglect the quotient, and multiply the remainder by 365 days 15 *ghaṭikās* 31 *vinādīs*,<sup>21</sup> the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Śaka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days  $15\frac{1}{2}$  *ghaṭikās* shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

<sup>21</sup> This part of the rule, which is wanting in Varāha Mihira, is absurd. The remainder should be multiplied by 361 days 1 gh. 21 p. The *Kaśepa* too does not correspond with the results of the *Ārya Siddhānta*, on which the rule is based; it ought to be 8626 instead of 8589 or 8582.

'beginning.' If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Arya Siddhanta*.

46. *The cycle of twelve years.*—The years in this cycle take the names of the common months with *Mahā* prefixed, e.g. Mahākārttika; they are entirely regulated by Jupiter, but on two distinct principles.

47. *The mean-sign system.*—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

*Rule.*—Find 'Jupiter's Samvat.' for the given date according to the *Siddhanta* to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

0 or 12. Āsvayuja.	4. Māgha.	8. Jyāishṭha.
1. Kārttika.	5. Phālguna.	9. Āshāḍha.
2. Mārgaśīra.	6. Chaitra.	10. Śrāvaṇa.
3. Pausa.	7. Vaiśākha.	11. Bhādrapada.

E.g. we have found above that 'Jupiter' according to the *Arya Siddhanta* about the beginning of 4210 K.Y. was 59.3973. By the above rule we find that then the year Mahā-Bhādrapada was running, which ended, as calculated above, on the 3rd Mārgaśīra.

48. *The heliacal rising system.*—The year in this system begins with the heliacal rising of Jupiter i.e. his reappearing after his conjunction with the sun: the year is named from the *Nakshatra* in which the planet rises heliacally, in the same way as the lunar months were named after the *Nakshatra* in which the moon of a particular month became full. The 27 (or 28) *Nakshatras* are formed into twelve groups (indicated in Table IX by an asterisk placed after the last *Nakshatra* in each group). Of the two or three *nakshatras* in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the *Nakshatras* as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dikshit, *Corpus Inscript. Ind.* vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

*Ex.*—Calculate 'Jupiter's Sam.' for the beginning of the year; e.g. 3576 K. Y.,  $0.95 + 16.8892 = 17.8392$ . For the *Sūrya Siddhanta* without *bija* add  $\frac{2 \times 3576}{90000} = 0.0795$ , making 17.9187, or rejecting the 3rd and 4th decimals—17.92. Subtract 12 or multiples of 12 from the integers, and there results 5.92. Multiply this by 0.083, add the product, 0.49, to the 'Jupiter Sam.' found above:  $5.92 + 0.49 = 6.41$ . With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

<sup>22</sup> For such problems, however, Professor Kielhorn's tables published in the *Indian Antiquary* (1889), vol. XVIII, pp. 193ff. and 380ff., and in the *Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1889, supply an easy method of computation.

equation; thus  $6.41 - 0.05 = 6.36$ . Convert the last result into degrees by multiplying it by 30;  $6.36 \times 30 = 190.8$  or  $190^{\circ}48'$ . This is approximately the longitude of Jupiter at his conjunction with the sun. Add  $1^{\circ}$ ; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which *Nakshatra* the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahā-Vaiśākha according to the *Brahma Siddhanta*, and Mahā-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is  $191^{\circ}14'$  on the 12th Kārttika; 'Jupiter' for that day is 0.5429, which added to the value for beginning of 3576 K.Y.: 5.9187 makes 6.4616 or 6.46; subtract equation 0.05, and we have 6.41, or in degrees  $192^{\circ}3$  or  $192^{\circ}18'$ . If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kārttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about  $193^{\circ}18'$ . The 27th Kārttika of 3576 K.Y. is to be calculated by Tables I—III,—

	Fer.	Tithi.	An.
3500 . . . . .	(1)	25-96	585
76 years . . . . .	(5)	1.27	456
27 Kārtt. . . . .	(1)	4.67	658
	(7)	1.90	699
An. 699, eq.		= 0.02	
		1.92	

Kārttika-sudi 2, Saturday.

Mr. Dikshita, who has calculated the same date, ascertained that the heliacal rising took place on Kārttika-sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kārttika we find it to be  $193^{\circ}30'$ , interpreted by Table X as the beginning of Svāti, according to Garga and Brahmagupta. The year was therefore Mahā-Vaiśākha.

### The Ahargana.

50. An element constantly used in Hindu calculations is the *Ahargana*, or the days elapsed since the beginning of the Kaliyuga. Column *Ahar.* in Tables VI-VIII, serves for finding the *Ahargana* for any given date, by summing up the figures in the column for the three parts into which a date is divided; e.g. for K.Y. 4163, 19th Phālguna, we find—

	Ahar.
4100 . . . . .	1497561
63 years . . . . .	23011
19th Phālguna . . . . .	821
Ahargana . . . . .	1,520,893

By adding 588,466 to the *Ahargana*, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the *Ahargana* or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday = 0 for the *Ahargana*, or Monday = 0 for the Julian period.

If the *Ahargana* is given, we find the date from the tables in the following way:— Find in Table VI the *Ahar.* nearest to, but smaller than, the proposed *Ahargana*, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

*E.g.* the poet Nārāyaṇabhaṭṭa mentions that he finished his *Bhāgavata stotra* on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus:—

$$\begin{array}{r} 1712210 \\ 1680190 = 4600 \text{ K. Y.} \end{array}$$

$$\begin{array}{r} 32020 \\ 31777 = 87 \text{ years.} \end{array}$$

$$243 = 0 \text{ Pausha.}$$

The day intended was K.Y. 4687, 0 Pausha, or A.D. 1586, 28th November.

If instead of the *Ahargana* the day of the Julian period be given, subtract 588,466 from the latter. The remainder is the *Ahargana* with which we proceed as just explained.

### THE SPECIAL TABLES.

51. The Special Tables are chiefly intended for calculating *tithis* and other items of Hindu dates according to different *Siddhāntas*, after the day and time of the day when the *tithi* ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Lankā, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Lankā is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Lankā by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.'<sup>33</sup> The amount of the increase, taken from the Table XXII for *ghaṭikās* and *palas*, must be added with the sign of 'Cor.' i.e. the amount must be added if 'Cor.' is additive, and *vice versa*.

The Special Tables furnish the astronomical data on which the *tithi* depends, viz. the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century<sup>34</sup> and the mean longitude of the sun for the moment under con-

<sup>33</sup> The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

<sup>34</sup> As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.



sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting  $\alpha$ 's anomaly and  $\odot$ 's anomaly, turn to the Table XXIV; for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As  $12^\circ$  indicate one *tithi*, we find the number of *tithis* elapsed since the instant of the last conjunction or *amāvāsyā* by dividing the degrees of the equated distance by 12; the quotient shows how many *tithis* are gone.<sup>35</sup>

*Ex.*—We have found above (§ 25) that Āshādha-sudi 12 K. Y. 3585, occurred on 2nd Śrāvaṇa. Mr. Dikshit has calculated the same date according to several *Siddhāntas*. (*Corp. Insc. Ind.* vol. III, introd. p. 157), and he states that according to the *Sūrya Siddhānta* the 12th *tithi* ended 51 gh. 11 p. after mean sunrise at Lankā.

First compute K. Y. 3585, 2nd Śrāvaṇa, according to the *Sūrya Siddhānta* :—

	Dist.	$\alpha$ 's an.	$\odot$ 's an.	Cor.
3500 K. Y. . .	323° 4' 0"	40° 29' 30"	282° 45' 25"	— 23 gh. 52 p.
85 years . . .	126 7 48	268 1 32	0 0 0	+ 0 21
2nd Śrāvaṇ . . .	53 44 23	135 2 33	91 39 39	— 23 31
Sums. . . . .	502 52 11	443 33 35	374 25 4	
Or . . . . .	142 52 11	83 33 35	14 25 4	

As shown by 'Cor.', we must retrench the increase for 23 gh. 31 p. to find the value of the elements for mean sunrise at Lankā. But as we have to calculate their amount for 51gh. 11p. after sunrise, we add that time to 'Cor.' viz.— 23gh. 31p. + 51gh. 11p. = + 27gh. 40p. We therefore add the increments for 27 gh. 40 p. (Table XXII for *ghaṭikās* and *palas*) to the, above result :—

	Dist.	$\alpha$ 's an.	$\odot$ 's an.
3585 K. Y., 2nd Śrāv. . .	142° 52' 11"	83° 33' 35"	14° 25' 4"
27 gh. . . . .	5 29 9	5 52 45	20 37
40 p. . . . .	8 8	8 42	39
	148 29 28	89 35 2	14 52 20

We have now to find the equation for the  $\alpha$ 's anomaly. In Table XXIV, we have the equation for  $\alpha$ 's anomaly  $86^\circ 15' = -5^\circ 2' 9"$ . The difference between the given  $\alpha$ 's anomaly and this is  $3^\circ 20'$ . The increase of the equation for one minute of anomaly  $\Delta$  is  $0'' 16$ , accordingly for  $3^\circ 20'$  or 200' it is  $32''$ . Added to the above equation this makes  $-5^\circ 2' 41''$ .<sup>36</sup>

In the same way we find the equation for the  $\odot$ 's anomaly  $14^\circ 52' = +0^\circ 34' 4"$ . The sum of both equations =  $-4^\circ 28' 37$ , added to  $148^\circ 29' 28''$  gives  $144^\circ 0' 51''$  for the true distance of sun and moon. As a *tithi* is equal to  $12^\circ$  of distance,  $144^\circ$  marks the end of the 12th *tithi*, and the distance  $51''$  is equal to about 4 *palas* (Table XXII), by which time the end of the *tithi* occurred before the moment calculated by Mr. Dikshit.<sup>37</sup>

Let us now calculate the same date according to the *Brahma Siddhānta* and the

<sup>35</sup> In all these calculations care should be had to take the tables for the same *Siddhānta* throughout the process; only Tables XXI and XXII equally apply to all *Siddhāntas*.

<sup>36</sup> In this instance it would have been easier to start from anomaly  $90^\circ$ , and subtract the increase for  $25'$ ; the resulting equation will then be found to be  $5^\circ 2' 42''$ , which is more correct.

<sup>37</sup> I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.



*Siddhānta Śiromāṇi*. Mr. Dikshit finds that the 12th *tithi* ended according to the *Brahma Siddhānta* at 50 gh. 15 p. after mean sunrise at Lankā, and according to the *Siddhānta Śiromāṇi* at 53 gh. 21 p. For the *Brahma Siddhānta*, (Tables XIII and XVI), we must select the 3rd Śrāvana and not the 2nd:—

	Dist.	☾'s anomaly.	☉'s anomaly.	Cor.
3500	312° 30' 0"	22° 47' 43"	22° 0' 0"	- 31 gh. 52 p.
85 years	125 52 30	268 27 31	0 0 0	+ 1 58
3rd Śrāvana	65 55 50	148 6 27	92 38 47	- 29 54
	144 18 20	79 21 41	14 44 47	

The corrections for *Siddhānta Śiromāṇi* (Table XIX) are:—

	Dist.	☾'s anom.	☉'s anom.
3500	35' 0"	52' 30"	52' 30"
85 years	0 39	1 16	1 16
	35 39	53 46	53 46

These corrections must be subtracted from the above result:—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
	— 35 39	— 53 46	— 53 46
<i>Siddhānta Śiromāṇi</i>	143 42 41	78 27 55	13 51 1

Add 50 gh. 15 p. to Cor. - 29 gh. 54 p. = + 20 gh. 21 p. for *Brahma Siddhānta*.

„ 53 „ 21 „ „ „ „ „ = + 23 „ 27 „ „ *Siddhānta Śiromāṇi*.

Add the increase to the result for both authorities (Table XXII):—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
20 gh.	4 3 49	4 21 18	19 43
21 p.	4 16	4 34	21
	148 26 25	83 47 33	15 4 51
<i>Siddhānta Śiromāṇi</i>	143° 42' 41"	78° 27' 55"	13° 51' 1"
23 gh.	4 40 23	5 0 30	22 40
27 p.	5 29	5 53	27
	148 28 33	83 34 18	14 14 8

We find the equations, for the *Brahma Siddhānta* (Table XXIV):—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 14'' \\ \odot &= + 33 58 \\ \text{Sum} &= -4^{\circ} 26' 16''\end{aligned}$$

And for the *Siddhānta Śiromāṇi*:—

$$\begin{aligned}\epsilon &= -5^{\circ} 0' 7'' \\ \odot &= + 32 15 \\ \text{Sum} &= -4^{\circ} 27' 52''\end{aligned}$$

Applying the sum of the equations to the above results we get by the *Brahma Siddhānta*, 144° 0' 9"; by the *Siddhānta Śiromāṇi*, 144° 1' 1". Accordingly the 12th *tithi* ended before the time stated by Mr. Dikshit, by less than one *pala* in the case of the *Brahma Siddhānta*, and by four *palas* in that of the *Siddhānta Śiromāṇi*.

#### Other problems solved by the Special Tables:

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several *Siddhāntas*, with the greatest accuracy by means of the Special Tables.

*True longitude of the Sun*.—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

\* From (3) and (3) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. *E. g.* we have found that K. Y. 3585, Āshādha sudi 12, ended, according to the *Brahma Siddhānta*, 50 gh. 15 p. after mean sunrise at Lankā, and that at that moment the mean anomaly of the sun was  $15^{\circ} 4' 51''$ ; the corresponding equation is  $+ 33' 58''$ ; applying the equation with the sign changed, we have  $14^{\circ} 30' 53''$ . By subtracting the mean anomaly of the sun for the beginning of the century, *viz.*  $282^{\circ} 6'$ , we have the sun's true longitude  $92^{\circ} 24' 53''$ .

53. *True longitude of the Moon.*—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the *Nakshatra* and *Rāsi* (see § 6).

Here we have  $144^{\circ} + 92^{\circ} 24' 53'' = 236^{\circ} 24' 53''$ . The *nakshatra* is Jyeshthā (Table IX) and the *rāsi* Tulā (Table XII). Adding the ☉'s long. to the ☾'s long. we find the *Yoga*,  $236^{\circ} 24' 53'' + 92^{\circ} 24' 53'' = 328^{\circ} 49' 46''$ , *Yoga*: Brahman (Table IX).

54. *The Samkrāntis.*—The time of all Samkrāntis according to the *Sūrya Siddhānta* is found in Table XX. If the time, according to another *Siddhānta*, is wanted, we can use the mean longitude of the sun as given at the same place; *e.g.* if it be proposed to find the moment of the Karkāṭa Samkrānti in K. Y. 4581, according to the second *Ārya Siddhānta*, we calculate as follows:—

4500 K. Y. ☉'s Anom.	. 282° 4' 2"	Table XVII, Second Ārya Siddhānta.
Kark. Samkr. „	. 90° 30' 28"	
	12° 34' 30"	Eq. $11^{\circ} 15' = + 25' 28''$
Eq. ☉	. —0° 28' 13"	+ 1° 19' = 2' 45"
	12° 6' 17"	Eq. $12^{\circ} 34' = + 28' 13''$
Subtract mean an. ☉	. —282° 4' 2"	
True long. ☉	. 90° 2' 15"	

At the moment assumed for the *Samkrānti*, *viz.* 0 Śrāv. 49 gh. 48 p., the Samkrānti had passed, and the sun had advanced  $2' 15''$  beyond the initial point of Karkāṭa. According to Table XXII<sup>36</sup>,  $2' 15''$  is equal to about 2 gh. 17 p. by which time therefore the Samkrānti, according to the second *Ārya Siddhānta*, preceded the moment calculated. The Samkrānti occurred therefore on 0 Śrāvāṇa 47gh. 31p. This result however does not refer to mean sunrise at Lankā, but to the beginning of the mean solar year. In order to reduce the result to Lankā time, we must find the correction: 4500 = —6gh. 22p., 81 years = + 2gh. 45p., K. Y. 4581 = —3gh. 37p. Sunrise at Lankā preceded the beginning of the mean solar year by 3gh. 37p. Hence the Samkrānti occurred 47gh. 31p. + 3gh. 37p. = 51gh. 8p. after mean sunrise at Lankā according to the second *Ārya Siddhānta*.

55. *Intercalary months.*—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the *tithi* at the time of the two Samkrāntis which

<sup>36</sup> It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many *ghaṭikās* and *palas*.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Samkrānti according to the *Sūrya Siddhānta*, the calculation for that *Siddhānta* will be easy. Let us compute the 2nd example in §31, Bhādrapada, in K. Y. 4343.

	Distance.	☾'s Anom.	☉'s Anom.	
4300 . . .	345° 24' 0"	276° 1' 30"	282° 43' 53"	
43 years . . .	809 27 14	0 38 36	.....	
4343 K. Y. . .	294 51 14	276 38 6	282 43 53	
Simha Samkr. . .	63 0 33	180 54 0	121 31 25	Eq. ☾ - 5° 0' 11"
	357 57 47	97° 32' 6"	44° 15' 18"	Eq. ☉ + 1 31 25
Sum of Eqs. . .	-3 28 46			Sum - 3° 28' 46"
Distance, ☾ - ☉ .	354° 29' 1"			

Accordingly new-moon was still to come.

		☾'s An.	☉'s An.	
K. Y. 4343 . . .	294° 51' 14"	276° 38' 6"	282° 43' 53"	
Kanyā Sam. . .	81 19 14	226 14 1	152 6 4	Eq. ☾ - 3° 3' 14"
	16 10 28	142° 52' 7"	74° 49' 58"	Eq. ☉ + 2 6 4
Sum of eqs. . .	-0 57 10			Sum - 0° 57' 10"
Distance ☾ - ☉ =	15° 13' 19"			

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhādrapada, and consequently there was an intercalary Bhādrapada.

If the calculation is to be based on another *Siddhānta*, we still make use of the elements for the Samkrānti as furnished by Table XX. The same calculation will show by what time the Samkrānti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first *Arya Siddhānta*.

	Dist.	☾'s An.	☉'s An.	
4300 (T. XIII) . .	344° 24' 0"	274° 24' 42"	282° 0' 0"	
43 years (T. XV) .	309 22 56	0 75 27	.....	
4343 K. Y. . .	293 46 56	274 40 9	282 0 0	
Simha Samkr. (Tab. XX) . .	63 6 33	180 54 0	121 31 25	Eq. ☾ - 4° 50' 0"
	356 53 29	105° 34' 9"	43° 31' 25"	Eq. ☉ + 1 27 5
Sum of Eqs. . .	-3 22 55			Sum - 3° 22' 55"
	353° 30' 34"			
Mean long. ☉ . .	= 121° 31' 35"			
Eq. ☉ . . .	= - 1 27 5			
True long. ☉ . .	= 120° 4' 30"			

From Table XXII (column ☉'s long.) we conclude that the Samkrānti had occurred 4gh. 30p. before the moment calculated, and from the same (column ☾ - ☉) that new moon will occur 32gh. later; consequently it fell in Bhādrapada. We now compute the next Samkrānti:—

	Dist.	☾'s an.	☉'s an.	
K. Y. 4343 . . .	293° 46' 56"	274° 40' 9"	282° 0 0	Eq. ☾ - 3° 9' 38"
Kanyā Samkr. . .	81 19 14	226 14 1	152 6 4	Eq. ☉ + 2 3 57
	15 6 10	140° 54' 10"	74° 6' 4"	Sum = 1° 5' 41"
Sum of Eq. =	-1 5 41			
	14° 0' 29"			
Mean long. ☉ =	152° 6' 4"			
Eq. ☉ =	2 3 57			
True long. ☉ =	510° 2' 7"			

Samkrānti occurred 2gh. 7p. before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhādrapada, and as there were two new moons in Bhādrapada, there was an intercalary Bhādrapada according to the *Ārya Siddhānta* as well as the *Sūrya Siddhānta*.

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausha, in 3741 K. Y., according to the *Brahma Siddhānta*.

	Dist.		
3700 K. Y.	127°	30'	0"
41 years	43	46	30
Mean Pausha	88	31	4
	359°	47'	34"

Accordingly mean new-moon occurred about 1 gh. later than the beginning of

Mean solar month.	Distance. ☾—☉		
(Chaitra pr. y.)	(348°	56'	7")
Vaiśākha	0	0	0
Jyāishtha	11	3	53
Śrābhadda	22	7	46
Śrāvana	33	11	39
Bhādrapada	44	15	32
Āśvina	55	19	25
Kārttika	66	23	18
Mārgaśīra	77	27	11
Pausha	88	31	4
Māgha	99	34	57
Phālguna	110	38	50
Chaitra	121	42	43
(Vaiś. fol. yr.)	(132	46	36)

mean solar Pausha. At the end of the same solar month the distance will be larger by 11° 3' 53". It follows that the distance will come out 10° 51' 27" for the end of mean Pausha. By Table XXII it will be seen that this amount of difference corresponds to more than 58 gh. by which time accordingly new-moon preceded the end of Pausha. As there were two mean new-moons in mean solar Pausha, there was due a mean intercalary month, which by the common rule was Pausha; but by the rule of the *Brahma Siddhānta* itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mārgaśīra.

#### Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Lankā time, reckoned from mean sunrise at Lankā. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Lankā time the following corrections.

58. *Correction for mean local time.*—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in *asus*, six of which make a *vināḍī*. In Table XXV the interval between mean Lankā and local time is given for a considerable number of places. If the place is east of Lankā (i.e. Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Lankā time gives mean local time.

Let it be proposed to find the true *tithi* for 4300 K. Y. 26th Bhādrapada at Anhilwād, on the basis of the first *Ārya Siddhānta*, corrected. Mean Anhilwād time differs from mean Lankā time by —40 *vin.*; therefore, the mean sun rises 40 *vin.* later on the meridian of Anhilwād than at Lankā. We combine these 38 *vin.* with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Anhilwād.

	Dist.	☾'s. an.	☉'s. an.	gh.	p.
4300 K. Y.	344° 24' 0"	274° 24' 42"	282° 0' 0"	19	35
28th Bhādrapada	28 36 45	169 44 44	147° 30' 25	+	0 40
	13 0 45	84 9 6	69 50 25		
—18 gh 55 p.	—3 50 36	4 7 9	0 18 38	—18	53
At mean sunrise Anhilwād	8 10 9	80 1 57	69 31 47		

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the *ayanāṃśas* for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here  $69^{\circ} 31' 47'' - 282^{\circ} = 147^{\circ} 31' 47''$ . The *ayanāṃśas* are  $3 \times (4300 - 3600) \div 200 = 10^{\circ} 30'$  (see § 39). Accordingly the tropical longitude of mean sun is  $147^{\circ} 31' 47'' + 10^{\circ} 30' = 158^{\circ} 1' 47''$  or  $5^{\circ} 8' 1' 47''$ .

60. *Correction for terrestrial latitude*.—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in *asus* (6 *asus* = 1 *vinādī*) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the *asus* of the signs past, in this case 5 signs for  $24^{\circ}$  north, which is nearly the latitude of Anhilwād. Signs I—V inclusive give  $1353 + 1533 + 1829 + 2041 + 2057 = 8813$ . Now we have this proportion: as the 30 degrees of sign VI rise in 1987 *asus*,  $8^{\circ} 1' 7''$  rise in 532 *asus*. Adding this to 8813 we get 9345 *asus* which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find  $5^{\circ} 8' 21'' = 9482'$ ; this is the time in *asus* which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other,  $9482 - 9345 = 137$ , we obtain the interval in *asus* between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I—VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 *asus*, which divided by 6 give the amount in *vinādīs*, viz. 23. Therefore, we subtract from the element *Dist.* &c., as found above, their increase in 23 *palas*—

	Dist. ☾—☉	☾'s an.	☉'s an.	
	$9^{\circ} 10' 9''$	$80^{\circ} 1' 57''$	$69^{\circ} 31' 47''$	☾ an. $79^{\circ} 57'$ eq. — $4^{\circ} 56' 24''$
Table XXII, 23p.	0 4 40	0 5 0	0 0 22	☉ an. 69 31 eq. + 2 0 45
	9 5 29	79° 56 57	69 31 25	Sum of equations — 2 55 39
Sum of Eq.	2 55 39			
Dist. of ☉ & ☾	$6^{\circ} 9' 50''$			

Thus we get  $6^{\circ} 9' 50''$  as the true distance of sun and moon at the true rising of the mean sun at Anhilwād.

61. *True Sunrise*.—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the ☉'s true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign —

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *vice versa*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ☉'s equation rises on the given parallel.

Convert the ☉'s equation into minutes, *viz.* 121'; multiply this by the *asus* which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in *asus* between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in *vinādīs*. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or, subtracted if the equation is additive. Here—

Distance	6°	9'	50"
—23 <i>vin.</i> —	0	4	40
True Dist.	6°	5	10

This is the final result. It will be seen from Table XXII, that 26 *p.* (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first *Karṇa* had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a *tithi*, &c. is *very* small, say a few *palas*, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (*vide inf.*).

62. *Dates anterior to Bhāskara* (K. Y. 4251).—In the *Siddhānta Śiromani*, *Golā-dhyāya*, iv, 20, Bhāskara states that the ancient astronomers assumed that at Lankā (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the *udayāsu* of all signs are 1800'. On this condition the entries in Table XXVI require a correction exhibited in column *Chara*, as explained at the foot of the table, *e.g.* the column 24° would, on this supposition, show the following figures—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bhāskara's time, the *asus* in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshis.

#### • Examples of General Application.

1. To find the European date corresponding to a given Hindu lunar one.



This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Samv. 1233, Bhādrapada Suddi 13, Sunday, corresponding to K.Y. 4276, 3rd Āśvina, solar reckoning; and:—

	Fer.	Tithi.	C's An.	Jul. Cal.
K.Y. 4200	(1)	2.19	699	9
76 years	(5)	1.27	456	2
3rd Āśvina	(2)	8.83	661	20 = 14 + 3 Aug.
Sun	(1) eq.	0.03	814	31st Aug.

13.32, Bhādrapada sudi.

4276—3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (a) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (b) by § 21 find the date corresponding to the Julian day; and by § 23 compute the corresponding *tithi*; (c) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight and is to be interpreted according to the *Pūrṇimānta* scheme,—when the lunar month takes the name of the following solar month; (d) if the Vikrama era, beginning generally in Kārttika, is used, the lunar months Chaitra to Kārttika in Table III belong to the preceding year; and (e) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By § 21, 16 + 1 + 14 April = 1st May for 0 Jyāishṭha. Hence 20th May O. S. corresponds to 19th Jyāishṭha of the Tables. Now by Tables I-III:—

	Fer.	Tithi.	C's An.	Jul. Cal.
K. Y. 4900	(0)	7.41	783	15
92	(4)	23.16	514	2
19 Jyāish.	(5)	17.83	706	3 = 19 + 14 April.
Mon.	(2) eq.	0.42	3	20th May.

23.82 or 8.82 badi, i. e., badi 9.

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyāishṭha, or towards the end of Vaiśākha; hence in the *Amānta* scheme the date is Vaiśākha badi 9, K. Y. 4992 or Śaka 1813; but being before Kārttika, it is in Samvat 1947. In the *Pūrṇimānta* scheme it is Jyāishṭha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0 Phālguna = 16 + 13 January = 29th January. Hence 30th January = 1st Phālguna. Then—

	Fer.	Tithi.	C's An.	Jul. Cal.
K. Y. 4900	(0)	7.41	783	15
78	(0)	22.87	949	1
1st Phālg.	(2)	7.88	996	14 = 1 + 13 Jan.
Mon.	(2) eq.	0.00	728	30th Jan.

8.16 Māgha sudi.

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Māgha; hence the date in both schemes is Māgha sudi 9, Śaka 1799 or Samvat 1934.

## ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus<sup>39</sup> by an interval (indicated by 'Cor.') rarely exceeding 60 *ghaṭikās*, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about  $\frac{1}{4}$ th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that 'Cor.' is kept under 30 *ghaṭikās*.

64. *Calculation of the 'correction.'*—As 'Cor.' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one *Yuga* according to the different *Siddhāntas*; that is, the sum of days in a *yuga* divided by the number of solar years in a *yuga* (*viz.* 4,320,000) gives the length of the solar year.<sup>40</sup> Thus:—

	Days in a yuga.	Length of a solar year.
<i>Sūrya Siddhānta</i>	1,577,917,828	365.258756481 days or 365 d. 15 gh. 31.52 p.
<i>Ārya Siddhānta</i>	1,577,917,500	365.258680555 „ 365 „ 15 „ 31.25 „
<i>2nd Ārya Siddhānta</i>	1,577,917,542	365.258690278 „ 365 „ 15 „ 31.28 „
<i>Brahma Siddhānta</i>	1,577,916,450	365.258437499 „ 365 „ 15 „ 30.37 „

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the *Ārya Siddhānta*, 3000 years being 1,095,776d. 2gh. 30p., the 'Cor.' is + 2gh. 30 p. As the astronomical day in the *Sūrya Siddhānta* begins with mean midnight at Lankā, while common use makes it begin with mean sunrise at Lankā from the duration 1,095,776d. 16gh. 10p., we must retrench 15 *ghaṭikās* (the time between mean midnight and mean sunrise), the remainder + 1 gh. 10 p. is the required 'Cor.' as entered in the table. But according to the *Brahma Siddhānta*, 3,000 solar years contain 1,095,775d. 18gh. 45p. or about one day less than is given by the other *Siddhāntas*; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the 'Cor.' was + 18gh. 45p.

65. *Calculation of the week day (Feria):*—*Kaliyuga* began with a Friday, or according to our notation the Feria was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the Feria of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. *Verification of a date in the Tables.*—The *Kaliyuga* began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

<sup>39</sup> The Hindu solar year is the *sidereal* year. The *tropical* year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are *sidereal*, and not *tropical*. The precession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

<sup>40</sup> The European value of this *sidereal* year is 365.2563744 days, while the *tropical* year consists of 365.24224 days; and taking the precession of the equinoxes at 180 revolutions in a *yuga*, according to the *Sūrya Siddhānta*, the Hindu *tropical* year would be  $1,577,917,828 \div 4,320,180 = 365.243539067$  days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March.<sup>41</sup> The same date will be yielded by the tables if the 3rd Vaisākha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the *ahargana*, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

67. *Construction of the Special Tables XIII—XXI.*—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that 'Cor.' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, 'Cor.' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, *i.e.* the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Lankā.

68. *To calculate a given Tithi.*—As a Tithi is equal to the time required by the sun and moon to increase their distance by  $12^\circ$  of longitude, we require the following data: (1) the true longitude of the moon, (2) the true longitude of the sun. According to Hindu astronomy, true long.  $\epsilon$  = mean long.  $\epsilon$   $\pm$  equation of the  $\epsilon$ 's centre; and true long.  $\odot$  = mean long.  $\odot$   $\pm$  equation of the  $\odot$ 's centre. The equations of the sun and moon's centres depend on their mean anomalies. Now we have the equations: true distance  $\epsilon - \odot$  = true long.  $\epsilon$  - true long.  $\odot$  = mean long.  $\epsilon$  - mean long.  $\odot$   $\pm$  equation  $\epsilon$   $\pm$  equation  $\odot$ . The mean long.  $\epsilon$  - mean long.  $\odot$  is equal to the place of the moon in her synodical revolution. Hence it follows that the tables must enable us to calculate accurately—

- (1) the synodical motion of the moon,
- (2) the anomalistic motion of the moon,
- (3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a *yuga* divided by the number of solar years in a *yuga*. The moon's synodical revolutions in a *yuga* are, in the *Sūrya Siddhānta* and *Ārya Siddhānta* 53,433,336;<sup>42</sup> *2nd Ārya Siddhānta* 53,433,334; *Brahma Siddhānta* 53,433,330. Dividing these figures by 4,320,000 and multiplying by  $360^\circ$ , we find the mean synodical motion in degrees for one solar year, *viz.* *Sūrya* and *Ārya Siddhānta*—rejecting complete revolutions or multiples of  $360^\circ$ , =  $132^\circ 46' 40.8''$  in 100 solar years:  $317^\circ 48'$ , &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was  $0^\circ$  (the longitude of both being supposed to have been  $0^\circ$ ), the mean distance  $\epsilon - \odot$  at 8000 K.Y. was  $174^\circ$  as given in column headed 'Distance'  $\epsilon - \odot$  of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other *Siddhāntas* have been computed.

<sup>41</sup> The Julian date advances by one day after each century of 36,526 days, but remains the same after a century of 36,525.

<sup>42</sup> Hence the synodical period of the S. & is  $s = 1,577,917,828 d. \div 53,433,336 r. = 29,530,587.95$  days.—J.B.

70. The daily synodical motion of the moon<sup>43</sup> in degrees is, according to the *Sūrya Siddhānta*,  $12^{\circ} 11' 26'' \cdot 69817$ , as given in the translation of the *Sūrya Siddhānta* (*Journ. Am. Or. Soc.*) i, 34. This value is practically the same for the other *Siddhāntas* also, for the difference in a year amounts to 2 seconds only for the 2nd *Ārya Siddhānta*, and to 1 second every month for the *Brahma Siddhānta*. For the latter *Siddhānta* therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the *anomalistic motion* of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) *Sūrya Siddhānta* 57,265,133; (2) *Ārya Siddhānta* 57,265,117; (3) 2nd *Ārya Siddhānta* 57,265,125·326; and (4) *Brahma Siddhānta* 57,265,194·142.

According to the *Sūrya Siddhānta*, the anomalistic motion in one solar year is  $92^{\circ} 5' 39' 9''$ ; and in 100 solar years,  $209^{\circ} 26' 30''$ , &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was  $90^{\circ}$  according to the *Sūrya* and 1st *Ārya Siddhāntas*, the mean anomaly was  $270^{\circ}$ ; and as in 3000 solar years the increase of the anomaly, according to the *Sūrya Siddhānta*, is  $163^{\circ} 15'$ , the mean anomaly of the moon at 3000 K. Y. was  $73^{\circ} 15'$  as in the Special Table XIII for the *Sūrya Siddhānta*, in the column headed 's Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the 2nd *Ārya Siddhānta*, and the *Brahma Siddhānta*, we must add to the increase of 's an.  $236^{\circ} 9' 36''$  and  $234^{\circ} 30' 14''$  respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the 2nd *Ārya Siddhānta*  $123^{\circ} 50' 24''$  and according to the *Brahma Siddhānta*  $125^{\circ} 29' 46''$ .

The daily increase of the moon's mean anomaly according to the *Sūrya Siddhānta* is  $13^{\circ} 3' 53'' \cdot 889$ ; and the other *Siddhāntas* yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The *mean anomaly of the sun* is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is  $0^{\circ}$  (or  $360^{\circ}$ ), we subtract long.  $\odot$ 's apogee from  $360^{\circ}$ , in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of  $\odot$ 's apogee, according to the *Ārya Siddhānta*, is  $78^{\circ}$  and this quantity is regarded as constant.<sup>44</sup> Therefore the mean anomaly of the sun for the beginning of every mean solar year is  $282^{\circ}$  according to this *Siddhānta*.

The other *Siddhāntas*<sup>45</sup> attribute a slow motion to the sun's apogee, viz.:—

*The sun's apogee.*

	Revol. in a Kalpa.	Position at 0. K. Y.	Mean anom. $\odot$ at 0 K. Y.
<i>Sūrya Siddhānta</i> :	887	$77^{\circ} 7' 48''$	$282^{\circ} 52' 12''$
2nd <i>Ārya Siddhānta</i>	461	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$
<i>Brahma Siddhānta</i> :	450	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$

<sup>43</sup> This is found by dividing  $360^{\circ}$  by the synodical period; see preceding note.—J. B.

<sup>44</sup> Hence the anomalistic revolution takes place in  $g = 1577,917,828d. \div 57,265,133 \text{ rev.} = 27,554,599 \text{ days}$ ; and the daily motion  $= 360^{\circ} \div g = 13^{\circ} 3' 53'' \cdot 889$ .—J. B.

<sup>45</sup> In European astronomy the longitude increases by about  $11'' \cdot 25$  from the motion of the apsides.—J. B.

<sup>46</sup> *Sūrya Siddh. N. S. I. 44.*

The motion in seconds in one solar year, according to the *Sūrya Siddhānta*, is thus 0° 1161; similarly for the *2nd Ārya Siddhānta* it is 0° 1383, and for *Brahma Siddhānta* 0° 144. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., viz. (1) 282° 46' 24"; (2) 282° 7' 29"; (3) 282° 7' 12"; as entered in Table XIII in the column headed ☉'s an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following:—

	According to <i>Ārya S.</i>	<i>2nd Ārya S.</i>	<i>Brahma S.</i>
Epicycle of the moon	31° 30'	31° 34'	31° 36'
Epicycle of the sun	13 30	13 40	13 40

Now according to Hindu astronomy, sin. eq. : sin. an. :: minutes in the epicycle : minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find e.g. the eq.  $\epsilon$  for  $\epsilon$ 's an. = 45° (sin 45° = 2431'), according to the first *Ārya Siddhānta*, 212' 71" = 3° 32' 43"; according to the second *Ārya Siddh.* 213' 65" = 3° 33' 39".

77. The epicycles of the moon and sun, according to the *Sūrya Siddhānta*, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by 20'. The amount of the contraction at any other point, say at anom.  $\alpha$ , is  $\frac{20 \times \sin. \alpha}{3438}$ ; hence the equation of the sun's centre for anomaly  $\alpha$  is, = sin  $\frac{32}{30} \alpha - \frac{20 \times \sin. \alpha}{3438 \times 360 \times \sin. 1^\circ}$ , which formula will be found convenient for the calculation of the table. This has been done by Davies (*As. Res.* vol. II, p. 256); I have taken Davies' tables from Warren's *Kala Sankalita*, Tables XXII and XXIII.

78. The *General Tables* yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any *Siddhānta*, but are based on the European tables of Largeteau<sup>47</sup> with this difference that while Largeteau expresses the mean distance of sun and moon,  $a$ , in 10,000th parts of the circle, these tables furnish the same element, called *tithi*, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give  $a$  = moon's age 2575, and  $b$  = 857, for mean midnight at Paris. Reducing this for mean sunrise at Lankā we must add the increments of  $a$  and  $b$  for 1<sup>h</sup> 6<sup>m</sup>, viz. 15 and 2, which give  $a$  = 2590 and  $b$  = 859. From  $a$  we subtract 200 (the sum of the equations of  $\epsilon$  and ☉ at their maximum), multiply by 30, and divide by 10,000; which gives 7.17 the required *tithi* for 3200 K.Y. as in Table I. The value of  $b$  found above, 859,<sup>48</sup> is transferred to column  $\epsilon$ 's an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

<sup>47</sup> *Additions à la Connaissance des Temps*, 1846, pp. 1–29, containing *Tables pour le calcul des Syzygies éliptiques ou quelconques*; par M. C. L. Largeteau. These short tables are founded on those of Delambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are,— $a$  = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations);  $b$  = moon's mean anomaly (Hansen's  $g$ );  $c$  =  $2a - b$ ;  $d$  = sun's mean anomaly (Hansen's  $g'$ );  $e$  = moon's distance from the Node or Hansen's  $g + \omega$ ; and  $f$  = sun's distance from Moon's Node or  $2e - 2a$  (that is Hansen's  $2g' + 2\omega'$ ). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but sexagesimal, and with more equations were published in the seventh edition of the *Encyclopædia Britannica*, and others in Gummere's *Astronomy* (Philadelphia 1868).—J. B.

<sup>48</sup> If the degrees in 'Distance ( $\epsilon - \odot$ ) Table XIII, &c., be multiplied by 30 we obtain this element  $a$  according to the different *Siddhāntas*; thus for K.Y. 3200 we have  $89^\circ 6' \times 30 = 2688$ ; or if we divide the same by 12, we have 7.47 *tithi*. Again for  $b$ , from Table XIII,  $182^\circ 10' \times 100 \div 36 = 367$ , and  $367 - 500 = 867$ , differing by about 3° from the European value. Hansen's *Tables de la Lune* give for the value of the *tithi* here, 7.1637 and for  $\epsilon$ 's anom. = 858.11.—J. B.



79. As the beginning of the mean solar year (i.e., mean long.  $\odot=0$ ) always falls on the 2nd or 3rd Vaisākha of Table III, it is obvious that, on any given date in that table the  $\odot$ 's mean long. and consequently the  $\odot$ 's mean anomaly and the equation dependent on the latter will be nearly the same for every year. Accordingly the equation  $\odot$  has been coupled with the *tithi* of the several solar days, so that only the equation of the moon's centre had to be exhibited in the table auxiliary to Table III. 'Sun from Node' of Tables VI, VII, VIII, denotes the distance of the true sun from the moon's node expressed in thousandth parts of the semi-circle. This element has been derived from Largeteau's tables<sup>40</sup> by coupling Largeteau's values with the equation of the sun's centre.

80. 'Jupiter's samvat' is the Jovian year; according to the *Sūrya Siddhānta* with *bīja*, twelve of which make up one mean revolution of Jupiter. Hence the increase of this in one solar year is evidently equal to twelve times the revolutions of Jupiter in a *yuga* divided by the number of solar years in the *yuga*, viz. 1.0117. The increase for 100 solar years is 101.17, or, as 60 years make up one cycle, 41.17. In making these calculations according to the 2nd *Ārya Siddhānta* and *Brahma Siddhānta* the mean place of Jupiter at the beginning of the Kaliyuga is to be taken into account, viz.  $357^{\circ} 7' 12''$  according to the former, and  $359^{\circ} 27' 36''$  according to the latter *Siddhānta*.

81. The tables for finding true local time have been calculated according to the precepts of the *Siddhānta Śiromani*, *Goḷādhyāya*, IV, 19-24, and *Sūrya Siddhānta*, III, 42ff.

82. The Longitudes and Latitudes of the principal places in India have been taken partly from Johnston's *Index Geographicus*, and partly from the list attached to the *Sāyana Pañchāṅga* of Bombay.

The longitude of Lankā i.e. Ujjain is  $5^h 3^m 27^s$  east of Greenwich.

83. The following is a list of all the data required from the *Siddhāntas*—

Elements.	<i>Sūrya Siddh.</i>	<i>Ārya Siddh.</i>	2nd <i>Ārya Siddh.</i>	<i>Brahma Siddh.</i>
Sun's revol. in a Yuga . . . . .	4,320,000	4,320,000	4,320,000	4,320,000
Civil days . . . . .	1,577,917,828	1,577,917,500	1,577,917,542	1,577,916,450
Lunar <i>tithi</i> . . . . .	1,603,000,080	1,603,000,080	1,603,000,000	1,602,999,000
Moon's synod. revol. in a Yuga . . . . .	53,433,336	53,433,336	53,433,334	53,433,300
„ sider. „ „ . . . . .	57,753,336	57,753,336	57,753,234	57,733,800
„ anom. „ „ . . . . .	57,265,133	57,265,117	57,265,125.326	57,265,194.142
„ nodes „ „ . . . . .	—232,238 <sup>50</sup>	—232,226	—232,313.354	—232,311.168
„ apsides „ „ . . . . .	488,203	488,219	488,108.074	488,105.858
Jupiter's revol. „ „ . . . . .	364,220 <sup>61</sup>	364,224	...	364,226.455
Revol. of $\odot$ 's apsis in a Kalpa . . . . .	387	not stated.	461	480
Circumference of the $\odot$ 's epicycle . . . . .	$14^{\circ} \text{ \& } 13^{\circ} 40'$	$13^{\circ} 30'$	$13^{\circ} 40'$	$13^{\circ} 40'$
„ „ „ „ „ . . . . .	$32^{\circ} \text{ \& } 31^{\circ} 40'$	$31^{\circ} 30'$	$31^{\circ} 34'$	$31^{\circ} 36'$
Place of $\odot$ 's apsis at 0 K. Y. . . . .	$77^{\circ} 7' 48''$	$78^{\circ}$	$77^{\circ} 45' 36''$	$77^{\circ} 45' 36''$
„ „ „ „ „ . . . . .	$90^{\circ}$	$90^{\circ}$	$123^{\circ} 50' 24''$	$125^{\circ} 29' 46''$
„ Jupiter at 0 K. Y. . . . .	$0^{\circ}$	$0^{\circ}$	$357^{\circ} 7' 12''$	$359^{\circ} 27' 36''$

<sup>40</sup> Largeteau's *f*, or Hansen's  $2g' + 2w'$  is the mean value, independent of the Sun's equation of the centre, the correct period of which is 173.30998176 days; or, from the *Sūrya Siddhānta* elements it may be found thus:  $1577917828 \div 2(4320000 + 232238) = 173.3123167$  days.—J. B.

<sup>50</sup> In the *Sūrya Siddhānta* with *bīja*, this is —232,242 rev.; the apsides make 488,199 rev.; and Jupiter 364,228 rev. The modern value of the mean heliocentric motion of Jupiter in a Julian year being  $30^{\circ} 20' 46''.72$ , his motion in a Yuga of 4,320,000 true sidereal years would be only 364,195.406 revolutions; or, in the *yuga* of the *Sūrya Siddhānta*, 364,197.798 rev. and twelve times this divided by the years in a *yuga* gives 1.011938329 instead of 1.0117 as in § 78.—J. B.

<sup>61</sup> With *bīja* this becomes 364212.



TABLE I.—For Centuries of the Kaliyuga.<sup>1</sup>

LUNI-SOLAR DATA.				CORRECTIONS FOR SOLAR DATES.			
Years K. Y.	Ferie.	Tithi.	Moon's M. Anom.	Jul. Cal.	Ārya-Siddh.	Sārya-Siddh.	Brahma-Siddh.
					gh. p.	gh. p.	gh. p.
3000	2	13-97	685	-2	+ 2 30	+ 1 10	+18 45
3100	2	10-57	272	-1	- 5 25	- 6 18	9 22
3200	2	7-17	859	0	13 20	13 46	0 0
3300	2	3-77	446	+1	21 15	21 13	- 9 23
3400	2	0-37	34	2	30 10	28 41	18 45
3500	1	25-96	585	2	+22 55	+23 52	+31 52
3600	1	22-56	172	3	15 0	16 24	22 30
3700	1	19-17	759	4	7 5	8 56	13 7
3800	1	15-77	348	5	- 0 50	1 29	3 45
3900	1	12-37	936	6	8 45	- 5 59	- 5 37
4000	1	8-98	523	7	-16 40	-13 27	-14 59
4100	1	5-58	111	8	24 35	20 54	24 22
4200	1	2-19	699	9	32 30	28 22	33 44
4300	0	27-78	251	9	+19 35	+24 10	+16 53
4400	0	24-38	840	10	11 40	16 43	7 31
4500	0	20-99	428	11	+ 3 45	+ 9 15	- 1 52
4600	0	17-60	15	12	- 4 10	1 47	11 14
4700	0	14-20	605	13	12 5	- 5 40	20 37
4800	0	10-81	194	14	20 0	13 8	29 59
4900	0	7-41	783	15	27 55	20 36	39 22
5000	6	3-00	337	15	+24 10	+31 57	+11 16

TABLE II.—continued.

FOR ODD YEARS—(50-99).				
Year.	Ferie.	Tithi.	D's Anom.	Solar Cor. A. S.
				gh. p.
50	0	13-30	794	1 - 3 58
51	1	24-11	41	1 +11 34
52	2	4-91	287	1 +27 5
53	4	16-73	570	1 -17 24
54	5	27-53	810	1 - 1 53
55	6	8-33	63	1 +18 39
56	0	19-13	309	1 +29 10
57	2	0-95	592	1 -15 19
58	3	11-75	838	1 + 0 12
59	4	22-55	85	1 +15 44
60	5	3-36	331	1 +31 15
61	0	15-17	614	1 -13 14
62	1	25-98	861	1 + 2 17
63	2	6-78	107	1 +17 49
64	3	17-58	353	1 +33 20
65	5	29-40	636	1 -11 9
66	6	10-20	883	1 + 4 12
67	0	21-00	129	1 +19 54
68	1	1-80	376	1 +35 25
69	3	13-62	658	1 - 9 4
70	4	24-42	905	1 + 6 27
71	5	5-22	151	1 +21 59
72	0	17-04	434	2 -22 30
73	1	27-84	680	1 - 6 59
74	2	8-65	927	1 + 8 32
75	3	19-45	173	1 +24 4
76	5	1-27	456	2 -20 25
77	6	12-07	702	1 - 4 54
78	0	22-87	949	1 +10 37
79	1	3-67	195	1 +26 9
80	3	15-49	478	2 -18 20
81	4	26-29	725	1 - 2 49
82	5	7-09	971	1 +12 42
83	6	17-90	217	1 +23 14
84	1	29-71	500	2 -16 15
85	2	10-52	747	1 - 0 44
86	3	21-32	993	1 +14 47
87	4	2-12	240	1 +30 19
88	6	13-94	522	2 -14 10
89	0	24-74	769	1 + 1 21
90	1	5-54	15	1 +16 52
91	2	16-34	262	1 +32 24
92	4	28-16	544	2 -12 5
93	5	8-96	791	1 + 3 26
94	6	19-77	37	1 +18 57
95	0	0-57	284	1 +34 29
96	2	12-39	566	2 -10 0
97	3	23-19	813	1 + 5 31
98	4	3-99	59	1 +21 2
99	5	14-79	306	1 +36 34

TABLE II.—Years of the century.

FOR ODD YEARS—(0-24).					FOR ODD YEARS—(25-49).						
Year.	Ferie.	Tithi.	D's Anom.	Jul. Cal.	Solar Cor. A. S.	Year.	Ferie.	Tithi.	D's Anom.	Jul. Cal.	Solar Cor. A. S.
					gh. p.						gh. p.
0	0	6	0	1	0 0	25	3	6-14	379	0	+28 01
1	1	10-80	246	0	+15 31	26	5	17-96	662	1	-16 28
2	2	21-60	493	0	+31 2	27	6	28-76	908	1	- 0 56
3	4	3-42	776	1	-13 26	28	0	9-57	155	1	+14 35
4	5	14-22	22	1	+ 2 5	29	1	20-37	401	0	+30 6
5	6	25-03	269	0	+17 36	30	3	2-19	684	1	-14 23
6	0	5-83	515	0	+33 7	31	4	12-99	930	1	+ 1 9
7	2	17-65	798	1	-11 20	32	5	23-79	177	1	+16 40
8	3	28-45	44	1	+ 4 10	33	6	4-59	423	0	+32 11
9	4	9-25	291	0	+19 41	34	1	16-41	706	1	-12 18
10	5	20-05	537	0	+35 12	35	2	27-21	952	1	+ 3 13
11	0	1-87	820	1	- 9 16	36	3	8-01	199	1	+18 45
12	1	12-67	66	1	+ 6 15	37	4	18-82	445	0	+34 16
13	2	23-47	313	0	+21 46	38	6	0-63	728	1	-10 13
14	4	5-29	595	1	-22 43	39	0	11-44	974	1	+ 5 19
15	5	16-09	842	1	- 7 11	40	1	22-24	221	1	+20 50
16	6	26-89	88	1	+ 8 20	41	2	3-04	467	0	+36 21
17	0	7-70	335	0	+23 51	42	4	14-86	750	1	- 8 8
18	2	19-51	618	1	-20 37	43	5	25-66	997	1	+ 7 24
19	3	0-32	864	1	- 3 6	44	6	6-46	243	1	+22 55
20	4	11-12	110	1	+10 25	45	1	18-28	526	1	-21 33
21	5	21-92	357	0	+25 56	46	2	29-08	772	1	- 6 3
22	0	3-74	640	1	-18 33	47	3	9-88	19	1	+ 9 28
23	1	14-54	886	1	- 3 1	48	4	20-68	265	1	+25 0
24	2	25-34	133	1	+12 30	49	6	2-50	548	1	-19 29

<sup>1</sup> Year Kaliyuga = Vikrama + 3044 = Śaka + 3179 = A.D. + 3101.

TABLE III.—For days of the year.

O. Chaitra of preceding year. Solar } A. S. -29 <sup>th</sup> 31 <sup>p</sup> . Corr. } S. S. -28 30				1. Vaisākha (Mādhava). -8 <sup>th</sup> 53 <sup>p</sup> . -10 14			2. Jyāishtha (Sukra). -14 <sup>th</sup> 27 <sup>p</sup> . -14 9			3. Āshādha (Sūahi). +10 <sup>th</sup> 51 <sup>p</sup> . +11 7			4. Śrāvāṇa (Nabhas). -12 <sup>th</sup> 31 <sup>p</sup> . -10 12			5. Bhādrapad (Nabhasya). +15 <sup>th</sup> 41 <sup>p</sup> . +17 57			6. Āsvina (Jaha). +17 <sup>th</sup> 51 <sup>p</sup> . A. S. +19 50 S. S.			
Date.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Fer.	Tithi.	C's An.	Date.
0	2	26-49	802	4	26-96	891	0	28-49	16	3	0-06	141	0	2-66	303	3	4-24	428	6	5-76	553	0
1	3	27-50	839	5	27-97	927	1	29-50	52	4	1-07	177	1	3-68	339	4	5-26	464	0	6-80	589	1
2	4	28-52	875	6	28-99	964	2	0-52	89	5	2-09	214	2	4-70	375	5	6-28	500	1	7-82	625	2
3	5	29-53	912	0	0-00	0	3	1-54	125	6	3-11	250	3	5-72	411	6	7-29	536	2	8-83	661	3
4	6	0-55	948	1	1-02	36	4	2-56	161	0	4-13	286	4	6-74	448	0	8-31	573	3	9-85	698	4
5	0	1-56	984	2	2-04	73	5	3-58	198	1	5-15	323	5	7-76	484	1	9-33	609	4	10-87	734	5
6	1	2-58	20	3	3-06	109	6	4-59	234	2	6-17	359	6	8-77	520	2	10-35	645	5	11-88	770	6
7	2	3-59	56	4	4-07	145	0	5-61	270	3	7-19	395	0	9-79	557	3	11-36	682	6	12-90	807	7
8	3	4-61	92	5	5-09	181	1	6-63	306	4	8-21	432	1	10-81	593	4	12-38	718	0	13-91	843	8
9	4	5-62	129	6	6-10	218	2	7-65	343	5	9-23	468	2	11-83	629	5	13-40	754	1	14-93	879	9
10	5	6-64	165	0	7-12	254	3	8-67	379	6	10-24	504	3	12-85	665	6	14-42	790	2	15-95	916	10
11	6	7-65	202	1	8-14	290	4	9-68	415	0	11-26	540	4	13-87	702	0	15-44	827	3	16-96	952	11
12	0	8-67	238	2	9-16	327	5	10-70	452	1	12-28	577	5	14-89	738	1	16-45	863	4	17-98	988	12
13	1	9-68	272	3	10-17	363	6	11-72	488	2	13-30	613	6	15-91	774	2	17-47	899	5	19-00	24	13
14	2	10-70	310	4	11-19	399	0	12-74	524	3	14-32	649	0	16-92	811	3	18-49	936	6	20-01	61	14
15	3	11-71	347	5	12-21	436	1	13-76	561	4	15-34	686	1	17-94	847	4	19-51	972	0	21-03	97	15
16	4	12-73	383	6	13-22	472	2	14-78	597	5	16-36	722	2	18-96	883	5	20-53	8	1	22-04	133	16
17	5	13-75	419	0	14-24	508	3	15-80	633	6	17-38	758	3	19-98	919	6	21-54	45	2	23-06	170	17
18	6	14-76	455	1	15-26	544	4	16-81	669	0	18-40	794	4	21-00	956	0	22-56	81	3	24-08	206	18
19	0	15-78	492	2	16-28	581	5	17-83	706	1	19-41	831	5	22-02	992	1	23-58	117	4	25-09	242	19
20	1	16-79	528	3	17-29	617	6	18-85	742	2	20-43	867	6	23-04	28	2	24-59	153	5	26-11	278	20
21	2	17-81	564	4	18-31	653	0	19-87	778	3	21-45	903	0	24-05	65	3	25-61	190	6	27-12	315	21
22	3	18-83	601	5	19-33	690	1	20-89	815	4	22-47	940	1	25-07	101	4	26-63	226	0	28-14	351	22
23	4	19-84	637	6	20-34	726	2	21-91	851	5	23-49	976	2	26-09	137	5	27-65	262	1	29-16	387	23
24	5	20-86	673	0	21-36	762	3	22-93	887	6	24-51	12	3	27-11	174	6	28-66	299	2	0-17	424	24
25	6	21-87	710	1	22-38	798	4	23-94	923	0	25-53	48	4	28-13	210	0	29-68	335	3	1-19	460	25
26	0	22-89	746	2	23-40	835	5	24-96	960	1	26-55	85	5	29-15	246	1	0-70	371	4	2-20	496	26
27	1	23-90	782	3	24-41	871	6	25-98	996	2	27-57	121	6	0-16	282	2	1-71	407	5	3-22	532	27
28	2	24-92	819	4	25-43	907	0	27-00	32	3	28-59	157	0	1-18	319	3	2-73	444	6	4-23	569	28
29	3	25-94	855	5	26-45	944	1	28-02	69	4	29-60	194	1	2-20	355	4	3-75	480	0	5-25	605	29
30	...	...	...	6	27-47	980	2	29-04	105	5	0-62	230	2	3-22	391	5	4-77	516	1	6-26	641	30
31	...	...	...	...	...	...	...	...	...	6	1-64	266	...	...	...	...	...	...	...	...	...	31

• Mīna.  
0 = 26 Feb. C. Year.  
0 = 27 Feb. I. Yr.

• Meṣa.  
= 14 Mar.

• Vriṣa.  
0 = 14 Apr.

• Mithuṇa.  
0 = 15 May.

• Karkṣa.  
0 = 16 June.

• Siṃha.  
0 = 17 July.

• Kanyā.  
0 = 17 Aug.

Phālguna of preceding year.		
Date.	Tithi.	An.
13	6	9-24 185
14	0	10-26 222
15	1	11-27 258
16	2	12-28 294
17	3	13-30 331
18	4	14-31 367
19	5	15-33 403
20	6	16-34 439
21	0	17-36 476
22	1	18-37 512
23	2	19-38 548
24	3	20-44 585
25	4	21-46 621
26	5	22-43 657
27	6	23-44 694
28	0	24-41 730
29	1	25-47 766

AUXILIARY TABLE III.

C's Equation of the centre: to be applied to the Tithi

Argument: C's Anom.	Eq. +	Argument: C's Anom.	Eq. +	Argument: C's Anom.	Eq. +	Argument: C's Anom.	Eq. +
0 or 500	0-42	130 or 370	0-72	500 or 1,000	0-42	630 or 870	0-11
10	490	140	360	510	990	640	860
20	480	150	350	520	980	650	850
30	470	160	340	530	970	660	840
40	460	170	330	540	960	670	830
50	450	180	320	550	950	680	820
60	440	190	310	560	940	690	810
70	430	200	300	570	930	700	800
80	420	210	290	580	920	710	790
90	410	220	280	590	910	720	780
100	400	230	270	600	900	730	770
110	390	240 or 260	260	610	890	740 or 760	760
120 or 380	0-70	250	0-83	620 or 880	0-13	750	0-00

TABLE III—continued.

7. Kārtika (Ūja). Sol. } A. S. -14 <sup>th</sup> 47 <sup>th</sup> . Cogr. } S. S. -14 7				8. Mārgaśīra (Śaśa). -20 <sup>th</sup> 40 <sup>th</sup> . -20 34				9. Pausa (Sāhasya). +9 <sup>th</sup> 44 <sup>th</sup> . +8 55				10. Māgha (Tajasa). +30 <sup>th</sup> 37 <sup>th</sup> . +28 0				11. Phālgun (Tapasya). -1 <sup>st</sup> 7 <sup>th</sup> . -5 8				12. Chaitra (Madhu). -18 <sup>th</sup> 4 <sup>th</sup> . -15 53				13. Vaiśākha of following year. +5 <sup>th</sup> 20 <sup>th</sup> A. S. +6 38 S. S.					
Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	Per.	Tithi.	C's An.	Date	
0	2	7-26	678	4	7-71	666	5	7-10	819	6	6-47	871	1	6-86	960	3	7-29	49	5	7-75	138	0							
1	3	8-29	714	5	8-73	808	6	8-11	855	0	7-48	908	2	7-88	996	4	8-31	85	6	8-77	174	1							
2	4	9-31	750	6	9-74	839	0	9-12	891	1	8-50	944	3	8-89	33	5	9-32	121	0	9-79	210	2							
3	5	10-32	787	0	10-75	875	1	10-14	928	2	9-51	980	4	9-90	69	6	10-33	158	1	10-80	246	3							
4	6	11-33	823	1	11-77	912	2	11-15	964	3	10-52	16	5	10-92	105	0	11-35	194	2	11-82	283	4							
5	0	12-35	859	2	12-78	948	3	12-16	0	4	11-53	53	6	11-93	142	1	12-36	230	3	12-84	319	5							
6	1	13-37	895	3	13-79	984	4	13-18	37	5	12-55	89	0	12-95	178	2	13-38	267	4	13-85	355	6							
7	2	14-39	932	4	14-81	20	5	14-19	73	6	13-56	125	1	13-96	214	3	14-39	303	5	14-87	391	7							
8	3	15-40	968	5	15-82	57	6	15-20	109	0	14-57	162	2	14-97	250	4	15-41	339	6	15-89	428	8							
9	4	16-42	4	6	16-83	93	0	16-21	145	1	15-59	198	3	15-99	287	5	16-42	375	0	16-90	464	9							
10	5	17-43	41	0	17-85	129	1	17-23	182	2	16-60	234	4	17-00	323	6	17-44	412	1	17-92	500	10							
11	6	18-44	77	1	18-86	166	2	18-24	218	3	17-61	271	5	18-01	359	0	18-45	448	2	18-94	537	11							
12	0	19-46	113	2	19-87	202	3	19-25	254	4	18-63	307	6	19-03	396	1	19-47	484	3	19-95	573	12							
13	1	20-47	149	3	20-89	238	4	20-26	291	5	19-64	343	0	20-04	432	2	20-49	521	4	20-97	609	13							
14	2	21-49	186	4	21-90	274	5	21-28	327	6	20-65	379	1	21-06	468	3	21-50	557	5	21-99	645	14							
15	3	22-50	222	5	22-91	311	6	22-29	363	0	21-67	416	2	22-07	504	4	22-52	593	6	23-01	682	15							
16	4	23-51	258	6	23-93	347	0	23-30	400	1	22-68	452	3	23-09	541	5	23-53	629	0	24-02	718	16							
17	5	24-53	295	0	24-94	383	1	24-32	436	2	23-69	488	4	24-10	577	6	24-55	666	1	25-04	754	17							
18	6	25-54	331	1	25-95	420	2	25-33	472	3	24-71	525	5	25-12	613	0	25-56	702	2	26-06	791	18							
19	0	26-56	367	2	26-97	456	3	26-34	508	4	25-72	561	6	26-13	650	1	26-58	738	3	27-08	827	19							
20	1	27-57	403	3	27-98	492	4	27-36	545	5	26-73	597	0	27-14	686	2	27-59	775	4	28-09	863	20							
21	2	28-59	440	4	28-99	529	5	28-37	581	6	27-75	633	1	28-16	722	3	28-61	811	5	29-11	900	21							
22	3	29-60	476	5	0-01	565	6	29-38	617	0	28-76	670	2	29-17	758	4	29-63	847	6	0-13	936	22							
23	4	0-61	512	6	1-02	601	0	0-39	654	1	29-77	706	3	0-19	795	5	0-64	884	0	1-14	972	23							
24	5	1-63	549	0	2-03	637	1	1-41	690	2	0-78	742	4	1-20	831	6	1-66	920	1	2-16	9	24							
25	6	2-64	585	1	3-05	674	2	2-42	726	3	1-80	779	5	2-21	867	0	2-67	956	2	3-18	45	25							
26	0	3-66	621	2	4-06	710	3	3-43	762	4	2-81	815	6	3-23	904	1	3-69	992	3	4-20	81	26							
27	1	4-67	658	3	5-07	746	4	4-45	799	5	3-82	851	0	4-24	940	2	4-71	29	4	5-21	117	27							
28	2	5-68	694	4	6-09	783	5	5-46	835	6	4-84	887	1	5-26	976	3	5-72	65	5	6-23	154	28							
29	3	6-70	730	...	...	...	...	...	...	0	5-85	924	2	6-27	13	4	6-74	101	6	7-25	190	29							
30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	8-27	226	30						

Tulā Sank.  
0=17 Sept.Vriśchika.  
0=17 Oct.Dhanuh.  
0=15 Nov.Makara.  
0=14 Dec.Kumbha.  
0=13 Jan.Mina.  
0=12 Feb.Mesha.  
0=13 Mar. C. Yr.  
0=13 Mar. L. Yr.

TABLE IV.

Increase of lithi and moon's anomaly in Ghāṭikā.

Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.
1	0-02	1	16	0-27	10	31	0-52	19	46	0-78	28
2	0-03	1	17	0-29	10	32	0-54	19	47	0-80	28
3	0-05	2	18	0-30	11	33	0-56	20	48	0-81	29
4	0-07	2	19	0-32	11	34	0-57	21	49	0-83	30
5	0-08	3	20	0-34	12	35	0-59	21	50	0-85	30
6	0-10	4	21	0-36	13	36	0-61	22	51	0-86	31
7	0-12	4	22	0-37	13	37	0-63	22	52	0-88	31
8	0-14	5	23	0-39	14	38	0-64	23	53	0-89	32
9	0-15	5	24	0-41	15	39	0-66	24	54	0-91	33
10	0-17	6	25	0-42	15	40	0-68	24	55	0-93	33
11	0-19	7	26	0-44	16	41	0-69	25	56	0-95	34
12	0-20	7	27	0-46	16	42	0-71	25	57	0-96	34
13	0-22	8	28	0-47	17	43	0-73	26	58	0-98	35
14	0-24	8	29	0-49	18	44	0-74	27	59	1-00	36
15	0-25	9	30	0-51	18	45	0-76	27	60	1-02	36

TABLE V.

Ending points of Zodiacal Signs.

Rāsi.	Ends
Mesha . . . . .	30°
Vriśha . . . . .	60°
Mithuna . . . . .	90°
Karkatā . . . . .	120°
Simha . . . . .	150°
Kanyā . . . . .	180°
Tulā . . . . .	210°
Vriśchika . . . . .	240°
Dhanuh . . . . .	270°
Makara . . . . .	300°
Kumbha . . . . .	330°
Mina . . . . .	360°

TABLE VI.—For Centuries of the Kaliyuga.

Cent. K. Y.	Abargana.	SUN FROM THE MOON'S NODE.						Jupiter's Samvat. S. S. <sup>1</sup>
		Mod.	Arya.	Sūrya Siddh.	With Ria.	Brah.	Śira.	
3000	1095 776	511	From 3700 Lal's corrections are applied.	...	...	...	...	85-10
3100	1132 302	268		...	...	...	...	16-27
3200	1168 828	23		...	...	...	...	57-44
3300	1205 354	778		...	...	...	...	38-61
3400	1241 880	535		...	...	...	...	19-78
3500	1278 405	284		...	...	...	...	0-95
3600	1314 931	40		42	...	...	...	42-12
3700	1351 457	796		798	...	796	...	23-29
3800	1387 983	551		553	...	552	...	4-46
3900	1424 509	307		309	...	307	...	45-63
4000	1461 035	62	64	...	...	64	...	26-80
4100	1497 561	819	820	824	...	820	818	7-97
4200	1534 087	573	575	577	...	576	574	49-14
4300	1570 612	323	325	323	...	326	324	30-31
4400	1607 138	79	81	76	...	82	80	17-43
4500	1643 664	834	836	828	...	838	836	52-65
4600	1680 190	590	592	580	587	588	592	33-82
4700	1716 716	345	347	333	343	350	348	14-99
4800	1753 242	100	103	86	98	106	104	56-16
4900	1789 768	856	858	838	852	862	860	37-33
5000	1826 293	605	608	590	601	612	610	18-50

TABLE VII.—For years of a Century.

Yr.	Abarg.	from Node.	Jupiter's Samvat.	Yr.	Abarg.	from Node.	Jupiter's Samvat.
0	0	0	0	25	9 131	686	25-2925
1	365	108	1-0117	26	9 497	798	26-3042
2	730	212	2-0234	27	9 862	904	27-3159
3	1 096	324	3-0351	28	10 227	10	28-3276
4	1 461	430	4-0468	29	10 592	116	29-3393
5	1 826	526	5-0585	30	10 958	228	30-3510
6	2 191	642	6-0702	31	11 323	334	31-3627
7	2 557	754	7-0819	32	11 688	440	32-3744
8	2 922	860	8-0936	33	12 053	546	33-3861
9	3 287	966	9-1053	34	12 419	658	34-3978
10	3 652	72	10-1170	35	12 784	764	35-4095
11	4 018	184	11-1287	36	13 149	870	36-4212
12	4 383	290	12-1404	37	13 514	976	37-4329
13	4 748	396	13-1521	38	13 880	88	38-4446
14	5 114	508	14-1638	39	14 245	194	39-4563
15	5 479	614	15-1755	40	14 610	300	40-4680
16	5 844	720	16-1872	41	14 975	406	41-4797
17	6 209	826	17-1989	42	15 341	518	42-4914
18	6 575	938	18-2106	43	15 706	624	43-5031
19	6 940	44	19-2223	44	16 071	730	44-5148
20	7 305	150	20-2340	45	16 437	842	45-5265
21	7 670	256	21-2457	46	16 802	948	46-5382
22	8 036	368	22-2574	47	17 167	54	47-5499
23	8 401	474	23-2691	48	17 532	160	48-5616
24	8 766	580	24-2808	49	17 898	272	49-5733

TABLE VII.—continued.

Yr.	Abarg.	from Node.	Jupiter's Samvat.
50	18 263	378	50-5850
51	18 628	484	51-5967
52	18 993	590	52-6084
53	19 359	702	53-6201
54	19 724	808	54-6318
55	20 089	914	55-6435
56	20 454	20	56-6552
57	20 820	132	57-6669
58	21 185	238	58-6786
59	21 550	344	59-6903
60	21 915	450	0-7020
61	22 281	562	1-7137
62	22 646	668	2-7254
63	23 011	774	3-7371
64	23 376	880	4-7488
65	23 742	992	5-7605
66	24 107	98	6-7722
67	24 472	204	7-7839
68	24 837	310	8-7956
69	25 203	422	9-8073
70	25 568	528	10-8190
71	25 933	634	11-8307
72	26 299	746	12-8424
73	26 664	852	13-8541
74	27 029	958	14-8658
75	27 394	64	15-8775
76	27 760	176	16-8892
77	28 125	282	17-9009
78	28 490	388	18-9126
79	28 855	494	19-9243
80	29 221	606	20-9360
81	29 586	712	21-9477
82	29 951	818	22-9594
83	30 316	924	23-9711
84	30 682	36	24-9828
85	31 047	172	25-9945
86	31 412	248	26-0062
87	31 777	354	27-0179
88	32 143	466	28-0296
89	32 508	572	29-0413
90	32 873	678	30-0530
91	33 238	784	31-0647
92	33 604	896	32-0764
93	33 969	2	33-0881
94	34 334	108	34-0998
95	34 699	214	35-1115
96	35 065	326	36-1232
97	35 430	432	37-1349
98	35 795	538	38-1466
99	36 160	644	39-1583

<sup>1</sup> These values are those of the *Sūrya Siddhānta* with the *bija* or correction, viz. for 364,212 revolutions in a *yuga*. For this value without *bija* (364,220 rev.) multiply the year K. Y. by 2 and divide by 90,000, and deduct the result from the tabular value for the *Ārya Siddhānta* value (364,224 rev.), divide the year K.Y. by 80,000, and deduct the fraction from the tabular value.

TABLE VIII.—For months and days.

CHAITRA OF PRECEDING YEAR.					II. JYĀSHTHA.					IV. ŚHĀTĪNA.				
Day.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.		Ah.	N.	Os long.	Jup.	Day.
0	33	799	329° 29'	59-9086	28	152	29° 10'	0-0776		91	527	89° 15'	0-2521	0
1	32	804	330° 29'	59-9114	29	157	30° 13'	0-0803		92	533	90° 12'	0-2548	1
2	31	810	331° 29'	59-9141	30	163	31° 11'	0-0831		93	539	91° 9'	0-2576	2
3	30	816	332° 29'	59-9169	31	170	32° 8'	0-0859		94	544	92° 6'	0-2604	3
4	29	822	333° 29'	59-9197	32	176	33° 6'	0-0886		95	550	93° 3'	0-2631	4
5	28	827	334° 28'	59-9224	33	181	34° 3'	0-0914		96	556	94° 0'	0-2659	5
6	27	833	335° 28'	59-9252	34	187	35° 1'	0-0942		97	562	94° 57'	0-2687	6
7	26	839	336° 28'	59-9280	35	193	35° 58'	0-0969		98	568	95° 54'	0-2715	7
8	25	844	337° 27'	59-9308	36	199	36° 56'	0-0997		99	574	96° 52'	0-2742	8
9	24	850	338° 27'	59-9335	37	204	37° 54'	0-1023		100	580	97° 48'	0-2770	9
10	23	855	339° 26'	59-9363	38	210	38° 51'	0-1053		101	587	98° 45'	0-2798	10
11	22	861	340° 26'	59-9391	39	217	39° 48'	0-1080		102	593	99° 42'	0-2825	11
12	21	867	341° 25'	59-9418	40	223	40° 46'	0-1108		103	598	100° 39'	0-2853	12
13	20	873	342° 25'	59-9446	41	229	41° 43'	0-1136		104	604	101° 36'	0-2881	13
14	19	878	343° 25'	59-9474	42	234	42° 40'	0-1163		105	610	102° 33'	0-2909	14
15	18	884	344° 24'	59-9501	43	240	43° 38'	0-1191		106	616	103° 30'	0-2936	15
16	17	890	345° 24'	59-9529	44	246	44° 35'	0-1219		107	622	104° 27'	0-2964	16
17	16	896	346° 23'	59-9557	45	252	45° 32'	0-1246		108	628	105° 25'	0-2992	17
18	15	901	347° 22'	59-9585	46	258	46° 30'	0-1274		109	634	106° 22'	0-3019	18
19	14	907	348° 21'	59-9612	47	264	47° 27'	0-1302		110	640	107° 19'	0-3047	19
20	13	913	349° 20'	59-9640	48	270	48° 24'	0-1330		111	646	108° 17'	0-3074	20
21	12	919	350° 19'	59-9668	49	276	49° 21'	0-1357		112	652	109° 14'	0-3102	21
22	11	925	351° 18'	59-9694	50	282	50° 18'	0-1385		113	658	110° 12'	0-3130	22
23	10	930	352° 17'	59-9723	51	288	51° 15'	0-1413		114	664	111° 9'	0-3158	23
24	9	936	353° 16'	59-9751	52	294	52° 13'	0-1440		115	670	112° 6'	0-3185	24
25	8	942	354° 15'	59-9778	53	300	53° 10'	0-1468		116	676	113° 4'	0-3213	25
26	7	948	355° 14'	59-9806	54	306	54° 6'	0-1496		117	682	114° 1'	0-3241	26
27	6	953	356° 13'	59-9834	55	312	55° 3'	0-1523		118	688	114° 58'	0-3269	27
28	5	959	357° 12'	59-9862	56	318	56° 1'	0-1551		119	694	115° 56'	0-3296	28
29	4	965	358° 11'	59-9889	57	324	56° 57'	0-1579		120	699	116° 43'	0-3324	29
30					58	330	57° 55'	0-1607		121	705	117° 50'	0-3352	30

I. VAIŚĀKHA.					III. ĀSHĀDUJA.					V. BHĀDRAPADA.				
Day.	Ah.	N.	Os long.	Jup.	Day.	Ah.	N.	Os long.	Jup.	Day.	Ah.	N.	Os long.	Jup.
0	3	971	359° 10'	59-9917	59	335	58° 51'	0-1634		122	712	118° 48'	0-3379	0
1	2	976	0° 9'	59-9944	60	341	59° 50'	0-1662		123	718	119° 45'	0-3407	1
2	1	982	1° 8'	59-9972	61	348	60° 47'	0-1690		124	723	120° 42'	0-3435	2
3	0	988	2° 6'	0-0000	62	354	61° 44'	0-1717		125	729	121° 40'	0-3462	3
4	1	994	3° 5'	0-0028	63	360	62° 41'	0-1745		126	735	122° 37'	0-3490	4
5	2	0	4° 3'	0-0056	64	365	63° 38'	0-1773		127	741	123° 35'	0-3518	5
6	3	5	5° 2'	0-0083	65	371	64° 35'	0-1800		128	747	124° 33'	0-3546	6
7	4	11	6° 0'	0-0111	66	377	65° 32'	0-1828		129	752	125° 30'	0-3573	7
8	5	17	6° 59'	0-0138	67	383	66° 30'	0-1856		130	758	126° 28'	0-3601	8
9	6	23	7° 57'	0-0166	68	389	67° 26'	0-1884		131	765	127° 26'	0-3629	9
10	7	28	8° 56'	0-0194	69	395	68° 23'	0-1911		132	771	128° 24'	0-3656	10
11	8	34	9° 54'	0-0222	70	401	69° 20'	0-1939		133	776	129° 22'	0-3684	11
12	9	40	10° 51'	0-0249	71	407	70° 17'	0-1967		134	782	130° 20'	0-3712	12
13	10	46	11° 49'	0-0277	72	413	71° 14'	0-1994		135	788	131° 17'	0-3739	13
14	11	52	12° 48'	0-0305	73	419	72° 11'	0-2022		136	794	132° 15'	0-3767	14
15	12	57	13° 46'	0-0332	74	425	73° 8'	0-2050		137	800	133° 13'	0-3795	15
16	13	64	14° 44'	0-0360	75	431	74° 4'	0-2077		138	806	134° 11'	0-3823	16
17	14	70	15° 42'	0-0388	76	437	75° 1'	0-2105		139	812	135° 10'	0-3850	17
18	15	76	16° 40'	0-0416	77	443	75° 58'	0-2133		140	818	136° 8'	0-3878	18
19	16	81	17° 37'	0-0443	78	449	76° 55'	0-2160		141	824	137° 6'	0-3906	19
20	17	87	18° 35'	0-0471	79	455	77° 52'	0-2188		142	829	138° 4'	0-3933	20
21	18	93	19° 33'	0-0499	80	461	78° 49'	0-2216		143	835	139° 2'	0-3961	21
22	19	99	20° 31'	0-0526	81	467	79° 46'	0-2244		144	841	140° 0'	0-3989	22
23	20	104	21° 29'	0-0554	82	473	80° 43'	0-2271		145	847	140° 58'	0-4016	23
24	21	110	22° 27'	0-0582	83	479	81° 40'	0-2299		146	852	141° 56'	0-4044	24
25	22	116	23° 25'	0-0609	84	485	82° 37'	0-2327		147	859	142° 55'	0-4072	25
26	23	122	24° 22'	0-0637	85	491	83° 34'	0-2354		148	865	143° 53'	0-4100	26
27	24	128	25° 19'	0-0665	86	497	84° 31'	0-2382		149	871	144° 52'	0-4127	27
28	25	134	26° 17'	0-0693	87	503	85° 28'	0-2410		150	876	145° 50'	0-4155	28
29	26	140	27° 14'	0-0720	88	509	86° 24'	0-2438		151	882	146° 48'	0-4183	29
30	27	146	28° 12'	0-0748	89	515	87° 21'	0-2465		152	888	147° 47'	0-4210	30
31					90	520	88° 18'	0-2493						31



TABLE VIII—continued.

VI. ĀŚVINA.					VIII. MĀGASĪRA.					X. MĀGHA.					XII. CHAITRA.				
Day.	Ah.	N.	° long.	Jup.	Ah.	N.	° long.	Jup.	Ah.	N.	° long.	Jup.	Ah.	N.	° long.	Jup.	Day.		
0	153	894	148° 45'	0.4238	214	244	209° 20'	0.5028	272	568	268° 29'	0.7534	332	905	329° 13'	0.9196	0		
1	154	900	148° 43'	0.4266	215	250	210° 21'	0.5955	273	573	269° 30'	0.7562	333	910	330° 13'	0.9224	1		
2	155	905	150° 41'	0.4293	216	255	211° 22'	0.5983	274	579	270° 31'	0.7590	334	916	331° 13'	0.9252	2		
3	156	911	151° 40'	0.4321	217	261	212° 23'	0.6011	275	585	271° 33'	0.7617	335	922	332° 13'	0.9279	3		
4	157	917	152° 38'	0.4349	218	267	213° 23'	0.6039	276	591	272° 34'	0.7645	336	927	333° 13'	0.9307	4		
5	158	923	153° 37'	0.4377	219	272	214° 24'	0.6063	277	596	273° 36'	0.7673	337	933	334° 12'	0.9335	5		
6	159	928	154° 36'	0.4404	220	277	215° 25'	0.6094	278	601	274° 37'	0.7701	338	939	335° 12'	0.9363	6		
7	160	934	155° 34'	0.4432	221	283	216° 26'	0.6122	279	607	275° 38'	0.7728	339	945	336° 12'	0.9390	7		
8	161	941	156° 33'	0.4460	222	289	217° 27'	0.6149	280	613	276° 39'	0.7756	340	950	337° 11'	0.9418	8		
9	162	947	157° 31'	0.4487	223	295	218° 28'	0.6177	281	618	277° 41'	0.7784	341	956	338° 11'	0.9446	9		
10	163	953	158° 30'	0.4515	224	300	219° 29'	0.6205	282	624	278° 42'	0.7811	342	961	339° 11'	0.9473	10		
11	164	958	159° 29'	0.4543	225	306	220° 30'	0.6232	283	629	279° 43'	0.7839	343	967	340° 11'	0.9501	11		
12	165	964	160° 28'	0.4570	226	312	221° 31'	0.6260	284	634	280° 44'	0.7867	344	973	341° 10'	0.9529	12		
13	166	970	161° 27'	0.4598	227	318	222° 32'	0.6288	285	640	281° 46'	0.7894	345	979	342° 10'	0.9556	13		
14	167	976	162° 26'	0.4626	228	323	223° 33'	0.6316	286	646	282° 47'	0.7922	346	984	343° 9'	0.9584	14		
15	168	981	163° 25'	0.4654	229	328	224° 35'	0.6343	287	652	283° 48'	0.7950	347	990	344° 8'	0.9612	15		
16	169	987	164° 24'	0.4681	230	334	225° 36'	0.6371	288	657	284° 49'	0.7978	348	996	345° 8'	0.9640	16		
17	170	993	165° 23'	0.4709	231	340	226° 37'	0.6399	289	663	285° 50'	0.8005	349	2	346° 7'	0.9667	17		
18	171	999	166° 22'	0.4737	232	346	227° 38'	0.6426	290	668	286° 51'	0.8033	350	7	347° 6'	0.9695	18		
19	172	4	167° 21'	0.4764	233	351	228° 39'	0.6454	291	674	287° 52'	0.8061	351	13	348° 6'	0.9723	19		
20	173	10	168° 20'	0.4792	234	356	229° 40'	0.6482	292	680	288° 53'	0.8088	352	19	349° 5'	0.9750	20		
21	174	16	169° 19'	0.4820	235	362	230° 41'	0.6509	293	685	289° 54'	0.8116	353	25	350° 4'	0.9778	21		
22	175	22	170° 19'	0.4847	236	368	231° 42'	0.6537	294	690	290° 55'	0.8144	354	31	351° 3'	0.9806	22		
23	176	28	171° 18'	0.4875	237	373	232° 43'	0.6565	295	696	291° 56'	0.8171	355	36	352° 2'	0.9833	23		
24	177	33	172° 18'	0.4903	238	378	233° 44'	0.6593	296	702	292° 57'	0.8199	356	42	353° 1'	0.9861	24		
25	178	39	173° 17'	0.4931	239	384	234° 45'	0.6620	297	708	293° 58'	0.8227	357	48	354° 0'	0.9889	25		
26	179	45	174° 16'	0.4958	240	390	235° 46'	0.6648	298	712	294° 59'	0.8255	358	54	354° 59'	0.9917	26		
27	180	51	175° 16'	0.4986	241	396	236° 47'	0.6676	299	718	296° 0'	0.8282	359	59	355° 58'	0.9944	27		
28	181	56	176° 16'	0.5014	242	401	237° 49'	0.6703	300	724	297° 1'	0.8310	360	65	356° 57'	0.9972	28		
29	182	62	177° 15'	0.5041					301	730	298° 2'	0.8338	361	71	357° 56'	1.0000	29		
30	183	68	178° 15'	0.5069													30		

VII. KĀRTTIKA.					IX. PAUŠA.					XI. PHĀLŪNA.					XIII. VAIŚĀKHA OF THE FOLLOWING YEAR.				
Day.	Ah.	N.	° long.	Jup.	Day.	Ah.	N.	° long.	Jup.	Day.	Ah.	N.	° long.	Jup.	Day.	Ah.	N.	° long.	Jup.
0	184	74	179° 15'	0.5097	243	406	238° 50'	0.6731	302	736	299° 3'	0.8365	362	77	358° 55'	1.0027	0		
1	185	79	180° 15'	0.5124	244	412	239° 51'	0.6759	303	741	300° 2'	0.8393	363	83	359° 54'	1.0055	1		
2	186	85	181° 15'	0.5152	245	418	240° 52'	0.6786	304	746	301° 3'	0.8421	364	88	0° 53'	1.0083	2		
3	187	90	182° 15'	0.5180	246	423	241° 54'	0.6814	305	752	302° 4'	0.8448	365	94	1° 51'	1.0110	3		
4	188	96	183° 14'	0.5208	247	429	242° 55'	0.6842	306	758	303° 5'	0.8476	366	100	2° 50'	1.0138	4		
5	189	102	184° 14'	0.5235	248	434	243° 57'	0.6870	307	763	304° 5'	0.8504	367	106	3° 48'	1.0166	5		
6	190	107	185° 14'	0.5263	249	440	244° 58'	0.6897	308	769	305° 6'	0.8532	368	111	4° 47'	1.0194	6		
7	191	113	186° 14'	0.5291	250	445	245° 59'	0.6925	309	775	306° 7'	0.8559	369	117	5° 45'	1.0221	7		
8	192	119	187° 14'	0.5318	251	451	247° 1'	0.6953	310	781	307° 7'	0.8587	370	123	6° 44'	1.0249	8		
9	193	125	188° 14'	0.5346	252	457	248° 2'	0.6980	311	786	308° 8'	0.8615	371	129	7° 42'	1.0277	9		
10	194	130	189° 14'	0.5374	253	463	249° 4'	0.7008	312	791	309° 9'	0.8642	372	134	8° 41'	1.0304	10		
11	195	136	190° 14'	0.5401	254	468	250° 5'	0.7036	313	797	310° 9'	0.8670	373	140	9° 39'	1.0332	11		
12	196	142	191° 14'	0.5429	255	473	251° 7'	0.7063	314	803	311° 10'	0.8698	374	146	10° 37'	1.0360	12		
13	197	148	192° 14'	0.5457	256	479	252° 8'	0.7091	315	809	312° 10'	0.8725	375	152	11° 35'	1.0387	13		
14	198	153	193° 14'	0.5485	257	485	253° 9'	0.7119	316	814	313° 10'	0.8753	376	158	12° 33'	1.0415	14		
15	199	159	194° 14'	0.5512	258	490	254° 10'	0.7147	317	820	314° 10'	0.8781	377	164	13° 31'	1.0443	15		
16	200	165	195° 14'	0.5540	259	495	255° 11'	0.7174	318	826	315° 11'	0.8809	378	170	14° 29'	1.0471	16		
17	201	171	196° 14'	0.5568	260	501	256° 18'	0.7202	319	831	316° 11'	0.8836	379	176	15° 27'	1.0498	17		
18	202	176	197° 14'	0.5595	261	507	257° 14'	0.7230	320	836	317° 11'	0.8864	380	181	16° 25'	1.0526	18		
19	203	181	198° 14'	0.5623	262	513	258° 15'	0.7257	321	842	318° 12'	0.8892	381	187	17° 23'	1.0554	19		
20	204	187	199° 15'	0.5651	263	518	259° 17'	0.7285	322	848	319° 12'	0.8919	382	193	18° 21'	1.0581	20		
21	205	193	200° 15'	0.5678	264	523	260° 18'	0.7313	323	854	320° 12'	0.8947	383	199	19° 19'	1.0609	21		
22	206	199	201° 15'	0.5706	265	529	261° 20'	0.7340	324	859	321° 12'	0.8975	384	204	20° 17'	1.0637	22		
23	207	204	202° 16'	0.5734	266	535	262° 21'	0.7368	325	865	322° 12'	0.9002	385	210	21° 15'	1.0664	23		
24	208	210	203° 16'	0.5762	267	540	263° 22'	0.7396	326	871	323° 12'	0.9030	386	216	22° 13'	1.0692	24		
25	209	216	204° 17'	0.5789	268	545	264° 24'	0.7424	327	877	324° 13'	0.9058	387	222	23° 11'	1.0720	25		
26	210	222	205° 17'	0.5817	269	551	265° 25'	0.7451	328	882	325° 13'	0.9086	388	228	24° 9'	1.0748	26		
27	211	227	206° 18'	0.5844	270	557	266° 27'	0.7479	329	887	326° 13'	0.9113	389	234	25° 6'	1.0775	27		
28	212	233	207° 19'	0.5872	271	563	267° 28'	0.7507	330	893	327° 13'	0.9141	390	240	26° 3'	1.0803	28		
29	213	238	208° 20'	0.5900					331	899	328° 13'	0.9169	391	246	27° 1'	1.0831	29		
30													392	252	27° 59'	1.0858	30		



TABLE IX.—For *Nakshatras* and *Yogas*.

No.	Nakshatra.	Index.	Yoga.
1	Āśvini	0° 0' — 13° 20'	Vishkambha.
2	Bharinī*	13° 20' — 26° 40'	Prīti.
3	Kṛittikā	26° 40' — 40° 0'	Ayushmat.
4	Rohini*	40° 0' — 53° 20'	Saubhāgya.
5	Mṛigashīras	53° 20' — 56° 40'	Sobhana.
6	Ārdṛā*	56° 40' — 80° 0'	Atiganda.
7	Punarvasu	80° 0' — 93° 20'	Sukarman.
8	Pushya*	93° 20' — 106° 40'	Dhṛiti.
9	Āśleshā	106° 40' — 120° 0'	Śtāla.
10	Maghā*	120° 0' — 133° 20'	Ganda.
11	Pūrva-Phalgunī	133° 20' — 146° 40'	Vṛiddhi.
12	Uttara-Phalgunī	146° 40' — 160° 0'	Dhruva.
13	Hastā*	160° 0' — 173° 20'	Vyāghāta.
14	Chitrā*	173° 20' — 186° 40'	Hārsharā.
15	Svātī*	186° 40' — 200° 0'	Vajra.
16	Viśākhā	200° 0' — 213° 20'	Siddhi.
17	Anurādhā*	213° 20' — 226° 40'	Vyatipāta.
18	Jyeshthā	226° 40' — 240° 0'	Variyas.
19	Mūla*	240° 0' — 253° 20'	Parigha.
20	Pūrva-Ashādhā	253° 20' — 266° 40'	Śiva.
21	Uttara-Ashādhā*	266° 40' — 280° 0'	Siddha.
22	Śravana*	280° 0' — 293° 20'	Śādhyā.
23	Śravishtā or Dhanishthā*	293° 20' — 306° 40'	Śubha.
24	Satabhishaj or Śatatāraka	306° 40' — 320° 0'	Śukla.
25	Pūrva-Bhādrapadā	320° 0' — 333° 20'	Brahman.
26	Uttara-Bhādrapadā*	333° 20' — 346° 40'	Indra.
27	Revatī	346° 40' — 360° 0'	Vaidhṛiti.

TABLE XI.—For difference of *Nakshatras* and *Yogas*.

Nakshatra.	Δ	Yoga.
gh. p.	gh. p.	
0 46	10'	0 42
1 31	20'	1 25
2 17	30'	2 7
3 2	40'	2 49
3 48	50'	3 32
4 33	1°	4 14
9 7	2°	8 28
13 40	3°	12 42
18 13	4°	16 56
22 47	5°	21 10
27 20	6°	25 25
31 53	7°	29 39
36 26	8°	33 53
41 0	9°	38 7
45 33	10°	42 21
50 7	11°	46 35
54 40	12°	50 49
59 13	13°	55 8
60 44	13° 20'	56 28

TABLE X.—Finding points of the *Nakshatras* according to *Garga* and the *Brahma Siddhānta* and the presiding *Divinities* of the *Nakshatras*.

No.	Garga.	Brahma.	Deity.
1	13° 20'	13° 10' 35"	Āśvin.
2	20° 0'	19° 45' 32"	Yama.
3	33° 20'	32° 56' 27"	Agni.
4	53° 20'	52° 42' 20"	Prajāpati.*
5	66° 40'	65° 52' 55"	Soma.
6	73° 20'	72° 28' 12"	Rudra.
7	93° 20'	92° 14' 5"	Aditi.
8	106° 40'	105° 24' 40"	Bṛihaspati.
9	113° 20'	111° 59' 57"	Sarpāh.
10	126° 40'	125° 10' 32"	Pitarah.
11	140° 0'	138° 21' 7"	Bhaga &
12	160° 0'	158° 7' 0"	Aryaman.
13	173° 20'	171° 17' 35"	Savitṛi.
14	186° 40'	18° 28' 10"	Tvashtṛi.
15	193° 20'	191° 3' 27"	Vāyu.
16	213° 20'	210° 49' 20"	Indrāgnī.
17	226° 40'	223° 59' 55"	Mitra.
18	233° 20'	230° 35' 12"	Indra.
19	246° 40'	243° 45' 47"	Nirriti.
20	260° 0'	256° 56' 22"	Āpaḥ.
21	280° 0'	276° 42' 15"	Viśvedevāh.
Abhijit		280° 56' 30"	Brahma.
22	293° 20'	294° 7' 5"	Vishnu.
23	306° 40'	307° 17' 40"	Vasavah.
24	313° 20'	313° 52' 57"	Varuṇa.
25	326° 40'	327° 3' 32"	Aja Ekapād.
26	346° 40'	346° 49' 25"	Ahi Budhnya.
27	360° 0'	360° 0' 0"	Pūshan.

\* The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40' — 281° 40'.

\* According to the *Mahābhārata* the deity of 4 is Brahma, of 8 Prajāpati, and Abhijit is omitted.

TABLE XII.—Equation of *Jupiter's* true to his mean place, at or near conjunction.

Arg.* (§ 48)	Eq.	Arg.* (§ 48)
2.73	0.14	8.73
2.40 or 3.06	0.14	8.40 or 9.06
2.06 3.40	0.13	8.06 9.40
1.73 3.73	0.12	7.73 9.73
1.40 4.06	0.11	7.40 10.06
1.06 4.40	0.09	7.06 10.40
0.73 4.73	0.07	6.73 10.73
0.40 5.06	0.05	6.40 11.06
0.06 5.40	0.03	6.06 11.40
11.73 5.73	0.00	5.73 11.73

\* If the equation falls in the left side, the equation is additive; if in the left, it is subtractive.

# EPIGRAPHIA INDICA.

## SPECIAL TABLES.

TABLE XIII.—Sun and moon's places for centuries.

SURYA SIDDHANTA.						ĀRYA SIDDHANTA.					
Cent. K. Y.	Dist. C—O	C's Anomaly.		O's Anom.	Cor.	Cent. K. Y.	Dist. C—O	C's Anomaly.		Cor.	g <sup>h</sup> . p.
		Uncorrected.	With Bija.					Uncorrected.	Corrected.		
3000	174° 0'	73° 17' 0"	...	282° 46' 24"	— 1 10	3000	174° 0'	69° 15' 0"	...	— 2 30	
3100	131 48	282 43 30	...	282 46 12	+ 6 48	3100	131 48	278 33 30	...	+ 5 25	
3200	89 36	132 10 0	...	282 46 0	+13 46	3200	89 36	127 52 0	...	+13 20	
3300	47 24	341 36 30	...	282 45 49	+21 13	3300	47 24	337 10 30	...	+21 15	
3400	5 12	191 3 0	...	282 45 37	+28 41	3400	5 12	186 29 0	...	+30 10	
3500	323 0	40 29 30	...	282 45 25	—23 52	3500	323 0	35 47 30	...	—22 55	
3600	280 48	249 56 0	...	282 45 14	—16 24	3600	280 48	245 6 0	245° 6' 0"	—15 0	
3700	238 36	99 22 30	...	282 45 2	— 8 56	3700	238 36	94 24 30	95 0 6	— 7 5	
3800	196 24	308 49 0	...	282 44 51	— 1 29	3800	196 24	303 43 0	304 54 12	+ 0 50	
3900	154 12	158 15 30	...	282 44 39	+ 5 59	3900	154 12	153 1 30	154 48 18	+ 8 45	
4000	112 0	7 42 0	9° 2' 0"	282 44 28	+13 27	4000	111 20	2 20 0	4 44 24	+16 40	
4100	69 48	217 8 30	218 30 30	282 44 16	+20 54	4100	68 58	211 38 30	214 36 30	+24 35	
4200	27 36	66 35 0	67 59 0	282 44 4	+28 22	4200	26 36	60 57 0	64 30 36	+32 30	
4300	345 24	276 1 30	277 27 30	282 43 53	—24 10	4300	344 24	270 15 30	274 24 42	—19 35	
4400	303 12	125 28 0	126 56 0	282 43 41	—16 43	4400	301 52	119 34 0	124 18 48	—11 40	
4500	261 0	334 54 30	336 24 30	282 43 30	— 9 15	4500	259 30	328 52 30	334 12 54	— 3 45	
4600	218 48	184° 21 0	185 53 0	282 43 18	— 1 47	4600	217 8	178 11 0	184 7 0	+ 4 10	
4700	176 36	33 47 30	35 21 30	282 43 6	+ 5 40	4700	174 46	27 29 30	34 1 6	+12 5	
4800	134 24	243 14 0	244 50 0	282 42 55	+13 08	4800	132 24	236 48 0	243 55 12	+20 0	
4900	92 12	92 40 30	94 48 30	282 42 43	+20 36	4900	90 2	86 6 30	94 49 18	+27 55	
5000	50 0	302 7 0	303 47 0	282 42 31	—31 57	5000	47 40	295 25 0	303 43 24	—24 10	

TABLE XIII.—Continued.

BRAHMA SIDDHANTA.					SIDDHANTA ŚĪROMANI.				
Cent. K. Y.	Dist. C—O	C's Anom.	O's Anom.	Cor.	Cent. K. Y.	Dist. C—O	C's Anom.	O's Anom.	Cor.
3000	165° 0'	53° 2' 22"	282° 7' 12"	g <sup>h</sup> . p. —18 45	3000	164° 30'	52° 17' 22"	281° 22' 12"	Same as for Brahma Siddhanta; but the day to be taken in Table XVI is 1 in advance of that found by the General Table.
3100	122 30	262 59 26	282 6 58	— 9 22	3100	121 59	262 12 56	281 20 28	
3200	80 0	112 56 30	282 6 43	+ 0 0	3200	79 28	162 8 30	281 18 43	
3300	37 30	322 53 35	282 6 29	+ 9 23	3300	36 57	322 4 5	281 16 59	
3400	355 0	172 50 39	282 6 14	+18 45	3400	354 26	171 59 39	281 15 14	
3500	312 30	22 47 43	282 6 0	—31 52	3500	311 55	21 55 13	281 13 30	
3600	270 0	232 44 47	282 5 46	—22 30	3600	269 24	231 50 47	281 11 46	
3700	227 30	82 41 52	282 5 31	—13 07	3700	226 53	81 46 22	281 10 1	
3800	185 0	292 38 56	282 5 17	— 3 45	3800	184 22	291 41 56	281 8 17	
3900	142 30	142 36 0	282 5 2	+ 5 37	3900	141 51	141 37 30	281 6 32	
4000	100 0	352 33 4	282 4 48	+14 59	4000	99 20	351 33 4	281 4 48	
4100	57 30	202 30 9	282 4 34	+24 22	4100	56 49	201 28 39	281 3 4	
4200	15 0	52 27 13	282 4 19	+33 44	4200	14 18	51 24 13	281 1 19	
4300	332 30	262 24 17	282 4 5	—16 53	4300	331 47	261 19 47	280 59 35	
4400	290 0	112 21 21	282 3 50	— 7 31	4400	289 16	111 15 21	280 57 50	
4500	247 30	322 18 26	282 3 36	+ 1 52	4500	246 45	321 10 56	280 56 6	
4600	205 0	172 15 30	282 3 22	+11 14	4600	204 14	171 6 30	280 54 22	
4700	162 30	22 12 34	282 3 7	+20 37	4700	161 43	21 2 4	280 52 37	
4800	120 0	232 9 38	282 2 53	+29 59	4800	119 12	230 57 28	280 50 53	
4900	77 30	82 6 43	282 2 38	+39 22	4900	76 41	80 53 13	280 49 8	
5000	35 0	292 3 47	282 2 24	—11 16	5000	34 10	290 48 47	280 47 24	

1O's An.=282° throughout.

Yr.	Dist. (—○)			C's ANOMALY.						Cor.	Yr.	Dist. (—○)			C's ANOMALY.						Cor.
				Without Btja.			With Btja.								Without Btja.			With Btja.			
0	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	gh. p.	50	158° 54' 0"	284° 43' 15"	284° 44' 15"	284° 44' 15"	284° 44' 15"	284° 44' 15"	284° 44' 15"	gh. p.		
1	132 46 41	92 5 40	92 5 41	92 5 41	92 5 41	92 5 41	92 5 41	92 5 41	92 5 41	—15 32	51	291 40 41	16 48 55	16 48 55	16 48 55	16 48 55	16 48 55	16 48 55	+ 8 44		
2	265 33 22	184 11 20	184 11 22	184 11 22	184 11 22	184 11 22	184 11 22	184 11 22	184 11 22	—31 3	52	64 27 22	108 54 35	108 55 37	108 55 37	108 55 37	108 55 37	108 55 37	—11 47		
3	38 20 3	276 17 0	276 17 3	276 17 3	276 17 3	276 17 3	276 17 3	276 17 3	276 17 3	+13 25	53	197 14 2	201 0 15	201 1 18	201 1 18	201 1 18	201 1 18	201 1 18	—27 19		
4	171 6 43	8 22 40	8 22 44	8 22 44	8 22 44	8 22 44	8 22 44	8 22 44	8 22 44	—2 6	54	330 0 43	293 5 55	293 6 59	293 6 59	293 6 59	293 6 59	293 6 59	+17 10		
5	303 53 24	100 28 20	100 28 26	100 28 26	100 28 26	100 28 26	100 28 26	100 28 26	100 28 26	—17 38	55	102 47 24	25 11 34	25 12 41	25 12 41	25 12 41	25 12 41	25 12 41	+1 38		
6	76 40 5	192 33 59	192 34 7	192 34 7	192 34 7	192 34 7	192 34 7	192 34 7	192 34 7	—33 9	56	235 84 5	117 17 14	117 18 22	117 18 22	117 18 22	117 18 22	117 18 22	—18 34		
7	209 26 46	284 39 39	284 39 48	284 39 48	284 39 48	284 39 48	284 39 48	284 39 48	284 39 48	+11 19	57	8 20 46	209 22 54	209 24 3	209 24 3	209 24 3	209 24 3	209 24 3	—29 25		
8	342 18 26	16 45 19	16 45 29	16 45 29	16 45 29	16 45 29	16 45 29	16 45 29	16 45 29	—4 12	58	141 7 26	301 28 34	301 29 44	301 29 44	301 29 44	301 29 44	301 29 44	+15 3		
9	115 0 7	108 50 59	108 51 10	108 51 10	108 51 10	108 51 10	108 51 10	108 51 10	108 51 10	—19 44	59	273 54 7	33 34 14	33 35 25	33 35 25	33 35 25	33 35 25	33 35 25	—0 28		
10	247 46 48	200 56 39	200 56 51	200 56 51	200 56 51	200 56 51	200 56 51	200 56 51	200 56 51	—35 15	60	46 40 48	125 39 54	125 41 6	125 41 6	125 41 6	125 41 6	125 41 6	—16 0		
11	20 33 29	293 2 19	293 2 32	293 2 32	293 2 32	293 2 32	293 2 32	293 2 32	293 2 32	+ 9 13	61	129 27 29	217 44 34	217 45 47	217 45 47	217 45 47	217 45 47	217 45 47	—31 31		
12	153 20 10	25 7 59	25 8 13	25 8 13	25 8 13	25 8 13	25 8 13	25 8 13	25 8 13	—6 18	62	312 14 10	309 51 14	309 52 28	309 52 28	309 52 28	309 52 28	309 52 28	+12 57		
13	286 6 50	117 13 39	117 13 54	117 13 54	117 13 54	117 13 54	117 13 54	117 13 54	117 13 54	—21 50	63	85 0 50	41 56 54	41 58 9	41 58 9	41 58 9	41 58 9	41 58 9	—2 34		
14	58 53 31	209 19 19	209 19 35	209 19 35	20																

TABLE XV.—*Ārya Siddhānta (with Lalla's corrections) : Years of the century.*

Yr.	Distance (—○.)	☾'s Anom.	☾ Cor.	Yr.	Distance (—○.)	☾'s Anom.	☾ Cor.
0	0° 0' 0"	0° 0' 0"	gh. v. 0 0	50	158° 49' 0"	284° 57' 3"	gh. v. + 3 58
1	132 40 35	92 5 56	—15 31	51	291° 35 35	17 2 59	—11 34
2	265 33 10	184 11 53	—31 2	52	64 22 10	109 8 56	—27 5
3	38 19 44	276 17 49	+13 26	53	197 8 34	201 14 52	+17 24
4	171 6 19	8 23 46	—2 5	54	329 55 19	293 20 48	+ 1 53
5	303 52 54	100 29 46	—17 36	55	102 41 55	25 26 45	—13 39
6	76 39 29	192 35 39	—33 7	56	235 28 29	117 32 41	—29 10
7	209 26 4	284 41 35	+11 21	57	8 15 4	209 38 37	+15 19
8	342 12 38	16 47 32	—4 10	58	141 1 38	301 44 34	— 0 12
9	114 59 13	108 55 28	—19 41	59	273 48 13	33 50 31	—15 44
10	247 45 48	200 59 25	—35 12	60	46 34 48	125 56 28	—31 15
11	20 32 23	293 5 21	+9 16	61	179 21 23	218 2 24	+13 14
12	153 18 58	25 11 18	—6 15	62	312 7 58	310 8 20	— 2 17
13	286 5 32	117 17 14	—21 46	63	84 54 32	42 14 17	—17 49
14	58 52 7	209 23 10	+22 43	64	217 41 7	134 20 13	—30 20
15	191 38 42	301 29 7	+7 11	65	350 27 42	226 26 10	+11 9
16	324 25 17	33 35 3	—8 20	66	123 14 17	318 32 7	— 4 12
17	97 11 52	125 41 0	—23 51	67	256 0 52	50 38 3	—19 54
18	229 58 26	17 46 56	+20 37	68	8 47 26	142 43 59	—35 25
19	2 45 1	309 52 53	+5 6	69	161 34 1	234 49 55	+ 9 4
20	135 31 36	41 58 49	—10 25	70	294 20 36	326 55 52	— 6 27
21	268 18 11	134 4 46	—25 56	71	67 7 11	59 1 48	—21 59
22	41 4 46	226 10 42	+18 33	72	199 53 46	151 7 44	+22 30
23	173 51 20	318 16 39	+3 1	73	332 40 20	243 13 41	+ 6 59
24	306 37 55	50 22 35	—12 30	74	105 26 55	325 19 38	— 8 32
25	79 24 30	142 28 31	—28 1	75	238 13 30	67 25 34	—24 4
26	212 11 5	234 34 28	+16 28	76	11 0 5	159 31 30	+20 25
27	344 57 40	326 40 24	+0 56	77	143 46 40	251 37 27	+ 4 54
28	117 44 14	58 46 20	—14 35	78	276 33 14	343 43 23	—10 37
29	250 30 49	150 52 16	—30 6	79	49 19 49	75 49 20	—26 9
30	23 17 24	242 58 14	+14 23	80	182 6 24	167 55 17	+18 20
31	156 3 59	335 4 10	—1 9	81	314 52 53	259 1 13	+ 2 49
32	288 50 34	67 10 6	—16 40	82	87 39 34	352 7 9	—12 42
33	61 38 8	159 16 3	—32 11	83	220 26 8	84 13 6	—28 14
34	194 23 43	251 21 59	+12 18	84	253 12 43	176 19 2	+16 15
35	327 10 18	343 27 55	—3 13	85	125 59 18	268 24 59	+ 0 44
36	99 56 53	75 33 53	—18 45	86	258 45 53	0 30 55	—14 47
37	232 41 28	167 39 49	—34 16	87	31 32 28	92 36 51	—30 19
38	5 30 2	259 45 45	+10 13	88	164 19 2	184 42 49	+14 10
39	138 16 37	351 51 42	—5 19	89	297 5 37	276 48 45	— 1 21
40	271 3 12	83 57 38	—20 50	90	69 52 12	8 54 41	—16 52
41	43 49 47	176 3 34	—36 21	91	202 38 47	101 0 37	—32 24
42	176 36 22	268 9 31	+8 8	92	335 25 22	193 6 34	+12 5
43	309 22 56	0 15 27	—7 24	93	108 11 56	285 12 30	— 3 26
44	82 9 31	92 21 23	—22 55	94	240 58 31	17 18 27	—18 57
45	214 56 6	184 27 20	+21 33	95	13 45 6	109 24 24	—34 29
46	347 42 41	276 33 16	+6 3	96	146 31 41	201 30 20	+10 0
47	120 29 16	89 42	—9 28	97	279 18 16	293 36 17	— 5 31
48	253 15 50	100 45 9	—25 0	98	52 4 50	25 42 13	—21 2
49	26 2 25	192 51 6	+19 29	99	184 51 25	117 48 9	—36 34
50	158 49 0	284 57 3	+ 3 58	100	317 38 0	209 54 6	+ 7 55

TABLE XVI.—*Brahma Siddhanta*.—Years of the century.<sup>1</sup>

Yr.	Distance (—○)	☾'s Anom.	Cor.	Yr.	Distance (—○)	☾'s Anom.	Cor.
			gh. p.				gh. p.
0	0° 0' 0"	0° 0' 0"	0 0	50	158° 45' 0"	284° 58' 32"	+ 4 41
1	132 46 30	92 5 58	—15 30	51	291 31 30	16 4 30	—10 49
2	265 33 0	184 11 56	—31 1	52	64 18 0	109 10 28	—26 19
3	38 19 30	276 17 55	+13 29	53	197 4 30	201 16 26	+18 10
4	171 6 0	8 23 53	—2 2	54	329 51 0	293 22 25	+ 2 40
5	303 52 30	100 29 51	—17 32	55	102 37 30	25 28 23	—12 51
6	76 39 0	192 35 49	—33 2	56	235 24 0	117 34 21	—28 21
7	209 25 30	284 41 47	+11 27	57	8 10 30	209 40 19	+16 9
8	342 12 0	16 47 45	—4 3	58	140 57 0	301 46 17	+ 0 38
9	114 58 30	108 53 43	—19 33	59	273 43 30	33 52 16	—14 52
10	247 45 0	200 59 42	—35 3	60	46 30 0	125 58 15	—30 22
11	20 31 30	293 5 40	+ 9 26	61	179 16 30	217 4 13	+14 7
12	153 18 0	25 11 38	—6 4	62	312 3 0	310 10 11	—1 23
13	286 4 30	117 17 37	—21 35	63	84 49 30	42 16 9	—16 54
14	58 51 0	209 23 36	+22 55	64	217 36 0	134 22 8	—32 24
15	191 37 30	301 29 33	+ 7 24	65	350 22 30	226 28 6	+12 6
16	324 24 0	33 35 31	—8 6	66	123 9 0	318 34 4	—3 25
17	97 10 30	125 41 29	—23 36	67	255 55 30	50 40 2	—18 55
18	229 57 0	217 47 28	+20 53	68	8 42 0	142 46 0	—34 25
19	2 43 30	309 53 26	+ 5 23	69	161 28 30	234 51 58	+10 4
20	135 30 0	41 59 25	—10 7	70	294 15 0	326 57 57	—5 26
21	268 16 30	134 5 23	—25 38	71	67 1 30	59 3 55	—20 57
22	41 3 0	226 11 21	+ 8 52	72	199 48 0	151 9 53	+23 33
23	73 49 30	318 17 20	+ 3 21	73	332 34 30	243 15 51	+ 8 3
24	306 36 0	50 23 18	—12 9	74	105 21 0	335 21 50	—7 28
25	79 22 30	142 29 16	—27 39	75	238 7 30	67 27 48	—22 58
26	212 9 0	234 35 14	+16 51	76	10 54 0	159 33 46	+21 32
27	344 55 30	326 41 12	+ 1 20	77	143 40 30	251 39 44	+ 6 1
28	117 42 0	58 47 10	—14 10	78	276 27 0	343 45 43	—9 29
29	250 28 30	150 53 9	—29 41	79	49 13 30	75 51 41	—25 0
30	23 15 0	242 59 7	+14 49	80	182 0 0	167 57 39	+19 30
31	156 1 30	335 5 5	—0 42	81	314 46 30	260 3 38	+ 4 0
32	288 48 0	67 11 3	—16 12	82	87 33 0	352 9 36	—11 31
33	61 34 30	159 17 2	—31 42	83	220 19 30	84 15 34	—27 1
34	194 21 0	251 23 0	+12 57	84	353 6 0	176 21 33	+17 29
35	327 7 30	343 28 58	—2 43	85	125 52 30	268 27 31	+ 1 58
36	99 54 0	75 34 57	—18 13	86	258 39 0	0 33 29	—13 32
37	232 40 30	167 40 55	—33 44	87	31 25 30	92 39 27	—29 3
38	5 27 0	259 46 53	+10 46	88	164 12 0	184 45 25	+15 27
39	138 13 30	351 52 51	—4 45	89	297 58 30	276 51 23	—0 3
40	271 0 0	83 58 50	—22 15	90	69 45 0	8 57 22	—15 34
41	43 46 30	176 4 48	—35 45	91	202 31 30	101 3 20	—31 4
42	176 33 0	268 10 46	+ 8 44	92	335 18 0	193 9 18	+13 26
43	309 19 30	0 16 45	—6 46	93	108 4 30	285 15 17	—2 5
44	82 6 0	92 22 43	—22 16	94	240 51 0	17 21 15	—17 35
45	214 52 30	184 28 41	+22 13	95	13 37 30	109 27 13	—33 6
46	347 39 0	276 34 39	+ 6 44	96	146 24 0	201 33 11	+11 24
47	120 25 30	8 40 37	—8 47	97	279 10 30	293 39 9	—4 6
48	253 12 0	100 46 35	—24 18	98	52 57 0	25 45 7	—19 37
49	25 58 30	192 52 34	+20 12	99	184 43 30	117 51 6	—35 7
50	158 45 0	284 58 32	+ 4 41	100	317 30 0	209 57 4	+ 9 22

<sup>1</sup> For the *Siddhanta Śiromaṣi*, correct the values in this table by means of Table XIX.



TABLE XVIII.—*Second Arya Siddhanta.—Years of the century.*

Yr.	Distance (-○.)	(s Anom.	Cor.	Yr.	Distance (-○.)	(s Anom.	Cor.
0	0° 0' 0"	0° 0' 0"	gh. p. 0 0	50	158° 53' 30"	285° 5' 34"	gh. p. + 3 56
1	132 46 40	92 6 7	-15 31	51	291 40 10	16 11 41	-11 36
2	265 33 20	184 12 13	-31 2	52	64 26 50	109 17 47	-27 7
3	38 20 0	276 18 20	+13 26	53	197 13 30	201 23 54	+17 22
4	171 6 40	8 24 26	-2 5	54	330 0 10	293 30 0	+1 51
5	303 53 21	100 30 33	-17 36	55	102 46 51	25 36 7	-13 41
6	76 40 1	192 36 40	-33 7	56	235 33 31	117 42 14	-29 12
7	209 26 41	284 42 47	+11 21	57	8 20 11	209 48 21	+15 17
8	342 13 21	16 48 54	-4 10	58	141 6 51	301 52 28	-0 14
9	115 0 1	108 55 0	-19 41	59	273 53 31	33 58 34	-15 46
10	247 46 42	201 1 7	-35 12	60	46 40 12	126 6 40	-31 17
11	20 33 22	293 7 13	+9 16	61	179 27 52	218 12 47	+13 12
12	153 20 2	25 13 20	-9 15	62	312 13 32	310 18 53	-2 19
13	286 6 42	117 19 27	-21 46	63	85 0 12	42 25 0	-17 51
14	58 53 22	209 25 33	+22 43	64	217 46 52	134 31 6	-30 22
15	191 40 3	301 31 40	+7 10	65	350 33 33	226 37 13	+11 7
16	324 26 43	33 37 47	-8 21	66	123 20 13	318 43 20	-4 14
17	97 13 23	125 43 54	-23 52	67	256 6 53	50 49 27	-19 56
18	230 0 3	217 50 1	+20 36	68	28 53 33	142 55 34	-35 27
19	2 46 43	309 56 7	+5 5	69	161 40 13	235 1 40	+9 2
20	135 33 24	42 2 13	-10 26	70	294 26 54	327 7 47	-6 29
21	268 20 4	134 8 20	-25 57	71	67 13 34	59 13 54	-22 1
22	41 6 44	226 14 26	+18 32	72	200 0 14	151 20 0	+22 28
23	173 53 24	318 20 33	+3 0	73	332 46 54	243 26 7	+6 57
24	306 40 4	50 26 39	-12 31	74	105 33 34	335 32 13	-8 34
25	79 26 45	142 32 46	-28 2	75	238 20 15	67 38 20	-24 7
26	212 13 25	234 38 53	+16 27	76	11 6 55	159 44 27	+20 22
27	345 0 5	326 45 0	+0 55	77	143 53 35	251 50 34	+4 51
28	117 46 45	58 51 7	-14 36	78	276 40 15	343 56 41	-10 40
29	250 33 25	150 57 13	-30 7	79	49 26 55	76 2 47	-26 12
30	23 20 6	243 3 20	+14 21	80	182 13 36	163 8 54	+18 18
31	156 6 46	335 9 27	-1 10	81	315 0 16	260 13 1	+2 47
32	288 53 26	67 15 33	-16 41	82	87 46 56	352 21 7	-12 46
33	61 40 6	159 21 40	-32 12	83	220 33 36	84 27 14	-28 17
34	194 26 46	251 27 56	+12 17	84	353 20 16	176 33 20	+16 12
35	327 13 27	343 34 3	-3 14	85	126 6 57	268 39 27	+0 41
36	100 0 7	75 40 10	-18 46	86	258 53 37	0 45 34	-14 50
37	232 46 47	167 46 17	-34 17	87	31 40 17	92 51 41	-30 22
38	5 33 27	259 52 24	+10 12	88	164 26 57	184 57 48	+14 7
39	138 20 7	351 58 20	-5 20	89	297 13 37	277 3 54	-1 24
40	271 6 48	84 4 27	-20 51	90	70 0 18	9 10 1	-16 55
41	43 53 28	176 10 34	-36 22	91	202 46 58	101 16 8	-32 27
42	176 40 8	268 16 40	+8 7	92	335 33 38	193 22 14	+12 2
43	309 26 48	0 22 47	-7 25	93	108 20 18	285 28 21	-3 28
44	82 13 28	92 28 53	-22 56	94	241 7 58	17 34 27	-19 0
45	215 0 9	184 35 0	+21 31	95	13 53 39	109 40 34	-34 32
46	347 46 49	276 41 7	+6 1	96	146 40 19	201 46 41	+9 57
47	120 33 29	8 47 14	-9 30	97	279 26 59	293 52 48	-5 34
48	253 20 9	100 53 21	-25 2	98	52 13 39	25 58 55	-21 5
49	26 6 49	192 59 27	+29 27	99	185 0 19	118 5 1	-36 37
50	158 53 30	285 5 34	+3 56	100	317 47 0	210 11 8	+7 51

Table XVII for Centuries is on the next page.



TABLE XVII.—*Second Arya Siddhanta:*  
For centuries.

Cent. K. Y.	Distance (-G.)	C's Anom.	G's Anom.	Cor.
3000	173° 30'	61° 48' 24"	282° 7' 29"	<i>g. p.</i> - 4 15
3100	181 17	271 54 32	282 7 15	+ 3 37
3200	239 4	122 5 39	282 7 1	+11 28
3300	46 51	332 16 37	282 6 48	+19 20
3400	4 38	182 27 54	282 6 34	+27 11
3500	323 25	32 39 2	282 6 20	-24 57
3600	280 12	242 50 10	282 6 6	-17 06
3700	287 59	98 1 17	282 5 52	- 9 14
3800	195 46	308 12 25	282 5 39	- 1 23
3900	153 33	153 23 32	282 5 25	+ 6 29
4000	111 20	3 34 40	282 5 11	+13 20
4100	69 7	213 45 48	282 4 57	+22 12
4200	26 54	63 56 55	282 4 43	+30 03
4300	344 41	274 8 3	282 4 30	-22 05
4400	302 28	124 19 10	282 4 16	-14 14
4500	260 15	334 30 18	282 4 2	- 6 22
4600	218 2	184 41 26	282 3 48	+ 1 29
4700	175 49	34 52 33	282 3 34	+ 9 21
4800	133 36	245 3 41	282 3 21	+17 12
4900	91 23	95 14 48	282 3 7	+25 04
5000	49 10	305 25 56	282 2 53	-27 05

TABLE XIX.—*Siddh. S'iyomani*

Quantities to be sub- tracted from Brahme Siddhanta values.		
Yr.	Dist. (-G.)	(C & G's Anom.)
5	0' 3"	0' 5"
10	0 6	0 6
15	0 9	0 14
20	0 12	0 18
25	0 15	0 23
30	0 18	0 27
35	0 21	0 32
40	0 24	0 36
45	0 27	0 41
50	0 30	0 45
55	0 33	0 50
60	0 36	0 54
65	0 39	0 59
70	0 42	1 3
75	0 45	1 8
80	0 48	1 12
85	0 51	1 17
90	0 54	1 21
95	0 57	1 26
100	1 0	1 30

TABLE XXI.—For days of the  
Solar Year.

CHAITRA OF PRECEDING YEAR.					
Day.	Ah.	(-G.)	(C's Anom.	Long. G.	
0	33	317° 42' 19"	238° 51' 21"	327° 28' 31"	
1	32	329 53 46	301° 55 15	328 27 39	
2	31	342 5 12	314 59 9	329 26 47	
3	30	354 16 39	328 8 3	330 25 55	
4	29	6 28 5	341 6 57	331 25 4	
5	28	18 39 22	354 10 51	332 24 12	
6	27	31 50 59	7 14 45	333 23 30	
7	26	43 2 26	20 18 39	334 22 38	
8	25	55 13 53	33 22 33	335 21 36	
9	24	67 25 19	46 26 26	336 20 44	
10	23	79 36 56	59 30 20	337 19 53	
11	22	91 48 13	72 34 14	338 19 1	
12	21	103 59 39	85 38 8	339 18 9	
13	20	116 11 6	98 42 2	340 17 17	
14	19	128 22 33	111 46 56	341 16 25	
15	18	140 33 59	124 49 50	342 15 33	
16	17	152 45 26	137 53 44	343 14 41	
17	16	164 56 53	150 57 38	344 13 49	
18	15	177 8 19	164 2 32	345 12 57	
19	14	189 19 46	177 5 25	346 12 6	
20	13	201 31 13	190 9 29	347 11 14	
21	12	213 42 40	203 13 13	348 10 22	
22	11	225 54 6	216 17 7	349 9 30	
23	10	238 5 33	229 21 1	350 8 38	
24	9	250 17 0	242 24 55	351 7 46	
25	8	262 28 26	255 28 49	352 6 55	
26	7	274 39 53	268 32 43	353 6 3	
27	6	286 51 20	281 36 37	354 5 11	
28	5	298 2 47	294 40 31	355 4 19	
29	4	311 14 13	307 44 24	356 3 27	

## 1. VAIŚAKHA.

0	3	323° 25' 40"	320° 48' 18"	357° 2' 35"
1	2	335 37 7	333 52 13	358 1 44
2	1	347 48 33	346 56 6	359 0 52
3	0	0 0 0	0 0 0	0 0 0
4	1	12 11 27	13 3 54	0 59 8
5	2	24 22 53	26 7 48	1 58 16
6	3	36 34 20	39 11 42	2 57 25
7	4	48 45 47	52 15 36	3 56 33
8	5	60 57 13	65 19 29	4 55 41
9	6	73 8 40	78 23 23	5 54 49
10	7	85 20 7	91 27 17	6 53 57
11	8	97 31 34	104 31 11	7 53 6
12	9	109 43 0	117 35 5	8 52 14
13	10	121 54 27	130 38 59	9 51 22
14	11	134 5 54	143 42 53	10 50 30
15	12	146 17 20	156 46 47	11 49 38
16	13	158 28 47	169 50 41	12 48 46
17	14	170 40 14	182 54 35	13 47 54
18	15	182 51 40	195 58 28	14 47 3
19	16	195 3 7	209 2 22	15 46 11
20	17	207 14 34	222 6 16	16 45 19
21	18	219 26 1	235 10 10	17 44 27
22	19	231 37 27	248 14 4	18 43 35
23	20	243 48 54	261 17 58	19 42 43
24	21	256 0 21	274 21 52	20 41 51
25	22	268 11 47	287 25 46	21 40 59
26	23	280 23 14	300 29 40	22 40 7
27	24	292 34 41	313 33 34	23 39 16
28	25	304 46 7	326 37 27	24 38 24
29	26	316 57 34	339 41 21	25 37 32
30	27	329 9 1	352 45 15	26 36 40

TABLE XX.—*Samkrānti.*

Samkrānti.	True G's Long.	Distance (-G.)	C's Anom.	Mean Long. G.	Date.
Mīna-Samkrānti	330°	313° 30' 9"	295° 4' 8"	327° 56' 39"	0 Chaitra <i>g. p.</i> 31 30
Mesha-Samkrānti	0	333 32 22	331 38 30	357 51 38	0 Vaiś. 49 56
Vṛiṣha-S.	30	350 39 25	15 48 10	28 20 59	0 Jyāish. 45 51
Mithuna-S.	60	13 42 13	66 19 7	59 19 7	1 Āshāḍha 11 7
Karkṣa-S.	90	39 28 36	119 44 23	90 30 28	0 Śrā. 49 48
Siṁha-S.	120	63 6 33	180 54 0	121 31 25	1 Bhādr. 17 57
Kanyā-S.	150	84 19 15	236 14 1	152 6 41	1 Āśvina. 19 25
Tulā-S.	180	82 25 14	283 56 46	183 6 16	0 Kārti. 45 53
Vṛiṣchika-S.	210	96 49 57	294 29 25	311 34 4	0 Mārg. 39 26
Dhanu-S.	240	96 21 17	319 47 39	340 33 0	1 Pausa. 8 55
Makara-S.	270	93 45 49	343 50 1	369 31 46	1 Māgha. 28 0
Kumbha-S.	300	93 45 15	7 34 5	298 33 11	0 Phālg. 54 52
Mīna-S.	330	96 17 33	37 7 35	327 56 41	0 Chaitra 44 7
Mesha-S. foll.	360	106 19 33	73 44 42	357 51 41	1 Vaiś. 5 20

TABLE XXI.—For days of the Solar Year—continued.

2. JYĪSHṬHA.				4. ŚRĀVANA.				6. ĀSVINA.					
Day.	Ahar.	Distance (—○).	( 's Anom.	Long.○	Ahar.	Distance (—○).	( 's Anom.	Long.○	Ahar.	Distance (—○).	( 's Anom.	Long.○	Day.
0	28	341° 30' 28"	5° 49' 9"	27° 35' 48"	91	29° 21' 30"	108° 54' 45"	89° 41' 23"	153	65° 11' 5"	208° 56' 26"	150° 47' 49"	0
1	26	353 31 54	18 52 3	28 34 56	92	41 32 56	121 58 39	90 40 31	154	77 22 32	222 0 20	151 46 57	1
2	30	5 43 21	31 56 57	29 34 5	93	53 44 23	135 2 33	91 39 39	155	89 34 58	235 4 14	152 46 6	2
3	31	17 54 48	45 0 51	30 33 13	94	65 55 50	148 6 27	92 38 47	156	101 45 25	248 8 8	153 45 14	3
4	32	36 6 14	58 4 45	31 32 21	95	78 7 16	161 10 20	93 37 56	157	113 56 52	261 12 2	154 44 22	4
5	33	42 17 41	71 8 39	32 31 29	96	90 18 43	174 14 14	94 37 4	158	126 8 10	274 15 56	155 43 30	5
6	34	54 29 8	84 12 33	33 30 37	97	102 30 10	187 18 8	95 36 12	159	138 19 45	287 19 50	156 42 38	6
7	35	66 40 34	97 16 26	34 29 46	98	114 41 37	200 22 2	96 35 20	160	150 31 12	300 23 44	157 41 47	7
8	36	78 52 1	110 20 20	35 28 54	99	126 53 3	213 25 56	97 34 28	161	162 42 39	313 27 38	158 40 55	8
9	37	91 13 28	123 24 14	36 28 2	100	139 4 30	226 29 40	98 33 37	162	174 54 5	326 31 32	159 40 3	9
10	38	103 14 55	136 28 8	37 27 10	101	151 15 56	239 33 43	99 33 45	163	187 5 82	339 35 26	160 39 11	10
11	39	115 26 21	149 32 2	38 26 18	102	163 27 22	252 37 37	100 31 53	164	199 16 50	352 39 20	161 38 19	11
12	40	127 37 48	162 35 56	39 25 29	103	175 38 51	265 41 31	101 31 1	165	211 28 25	365 43 13	162 37 28	12
13	41	139 49 15	175 39 50	40 24 35	104	187 50 17	278 45 25	102 30 9	166	223 39 52	378 47 7	163 36 36	13
14	42	152 0 41	188 43 44	41 23 43	105	200 1 44	291 40 18	103 29 18	167	235 51 19	391 51 1	164 35 44	14
15	43	164 12 8	201 47 38	42 22 51	106	212 13 11	304 45 12	104 28 26	168	248 2 46	404 54 55	165 34 52	15
16	44	176 23 35	214 51 32	43 21 59	107	224 24 37	317 50 6	105 27 34	169	260 14 12	417 58 49	166 34 0	16
17	45	188 35 1	227 55 25	44 21 7	108	236 36 4	331 1 0	106 26 42	170	272 25 39	431 2 43	167 33 9	17
18	46	200 46 28	240 59 19	45 20 16	109	248 47 31	344 4 56	107 25 50	171	284 37 8	444 6 37	168 32 17	18
19	47	212 57 55	254 3 13	46 19 24	110	260 58 57	357 8 48	108 24 59	172	296 48 32	457 10 31	169 31 25	19
20	48	225 9 22	267 7 7	47 18 32	111	273 10 24	370 12 42	109 24 7	173	308 59 59	470 14 25	170 30 33	20
21	49	237 20 48	280 11 1	48 17 40	112	285 21 50	383 16 36	110 23 15	174	321 11 26	483 18 19	171 29 41	21
22	50	249 32 15	293 14 55	49 16 48	113	297 33 17	396 20 30	111 22 23	175	333 22 52	496 22 12	172 28 50	22
23	51	261 43 42	306 18 49	50 15 57	114	309 44 44	409 24 24	112 21 31	176	345 34 19	509 26 6	173 27 58	23
24	52	273 55 8	319 22 43	51 15 5	115	321 56 10	422 28 17	113 20 39	177	357 45 46	522 30 0	174 27 6	24
25	53	286 6 35	332 26 37	52 14 13	116	334 7 37	435 32 11	114 19 48	178	369 57 13	535 33 54	175 26 14	25
26	54	298 18 2	345 30 30	53 13 21	117	346 19 4	448 36 5	115 18 56	179	381 8 39	548 37 48	176 25 22	26
27	55	310 29 28	358 34 24	54 12 29	118	358 30 31	461 39 59	116 18 4	180	393 20 6	561 41 42	177 24 31	27
28	56	322 40 55	371 38 18	55 11 37	119	370 41 57	474 43 43	117 17 12	181	405 31 33	574 45 36	178 23 39	28
29	57	334 52 22	384 42 12	56 10 45	120	382 53 24	487 47 47	118 16 20	182	417 42 59	587 49 30	179 22 47	29
30	58	347 3 49	397 46 6	57 9 53	121	395 4 51	500 51 41	119 15 23	183	429 54 20	600 53 24	180 21 55	30
3. ĀSHĀḌHA.				5. BHĀDEPADA.				7. KĀRTTIKA.					
0	59	359° 15' 15"	50° 50' 0"	58° 9' 2"	122	47° 16' 17"	163° 55' 35"	120° 14' 36"	184	73° 5' 53"	253° 57' 18"	181° 21' 3"	0
1	60	11 26 42	63 53 53	59 8 10	123	59 27 44	176 59 29	121 13 44	185	85 17 19	267 1 11	182 20 12	1
2	61	23 38 9	76 57 47	60 7 18	124	71 39 11	190 3 23	122 12 52	186	97 28 46	280 5 5	183 19 20	2
3	62	35 49 35	90 1 41	61 6 26	125	83 50 37	203 7 16	123 12 1	187	119 40 13	293 8 59	184 18 28	3
4	63	48 1 2	103 5 35	62 5 34	126	96 2 4	216 11 10	124 11 9	188	131 51 40	306 12 53	185 17 36	4
5	64	60 12 29	116 9 29	63 4 42	127	108 13 31	229 15 4	125 10 17	189	144 3 6	319 16 47	186 16 44	5
6	65	72 23 55	129 13 22	64 3 51	128	120 24 58	242 18 58	126 9 25	190	156 14 33	332 20 41	187 15 52	6
7	66	84 35 22	142 17 16	65 2 59	129	132 36 24	255 22 42	127 8 33	191	168 26 0	345 24 35	188 15 0	7
8	67	96 46 49	155 21 10	66 2 7	130	144 47 51	268 26 46	128 7 42	192	180 37 26	358 28 29	189 14 8	8
9	68	108 58 16	168 25 4	67 1 15	131	156 59 18	281 30 40	129 6 50	193	192 48 53	371 32 23	190 13 16	9
10	69	121 9 42	181 28 58	68 0 23	132	169 10 44	294 34 34	130 5 58	194	205 0 20	384 36 17	191 12 24	10
11	70	133 21 9	194 32 52	68 59 32	133	181 22 11	307 38 28	131 5 6	195	217 11 46	397 40 10	192 11 33	11
12	71	145 32 36	207 36 46	69 58 40	134	193 33 38	320 42 22	132 4 14	196	229 23 13	410 44 4	193 10 40	12
13	72	157 44 2	220 40 40	70 57 48	135	205 45 4	333 46 15	133 3 23	197	241 34 40	423 47 58	194 9 49	13
14	73	169 55 29	233 44 34	71 56 56	136	217 56 31	346 50 9	134 2 31	198	253 46 7	436 51 52	195 8 57	14
15	74	182 6 56	246 48 28	72 56 4	137	230 7 58	359 54 3	135 1 30	199	265 57 33	449 55 46	196 8 3	15
16	75	194 18 22	259 52 21	73 55 13	138	242 19 26	372 57 57	136 0 47	200	278 9 0	462 59 38	197 7 14	16
17	76	206 29 49	272 56 15	74 54 21	139	254 30 52	385 51 51	136 59 55	201	290 20 27	475 63 32	198 6 23	17
18	77	218 41 16	286 0 9	75 53 29	140	266 42 18	398 55 45	137 50 4	202	302 31 53	488 67 26	199 5 30	18
19	78	230 52 43	299 4 3	76 52 37	141	278 53 45	411 59 39	138 58 12	203	314 43 20	501 71 20	200 4 39	19
20	79	243 4 9	312 7 57	77 51 45	142	291 5 11	424 63 33	139 57 20	204	326 54 47	514 75 14	201 3 47	20
21	80	255 15 36	325 11 52	78 50 53	143	303 16 38	437 67 27	140 56 28	205	339 6 13	527 79 7	202 2 55	21
22	81	267 27 3	338 15 46	79 50 1	144	315 28 5	450 71 21	141 55 36	206	351 17 40	540 83 1	203 2 3	22
23	82	279 38 29	351 19 40	80 49 9	145	327 39 41	463 75 14	142 54 44	207	3 29 7	553 86 55	204 1 11	23
24	83	291 49 56	4 23 34	81 48 17	146	339 50 58	476 79 8	143 53 53	208	15 40 34	566 90 49	205 0 19	24
25	84	304 1 23	17 27 28	82 47 25	147	352 2 25	489 83 2	144 53 1	209	27 52 0	579 94 43	205 59 27	25
26	85	316 12 50	30 31 21	83 46 34	148	4 13 52	502 86 56	145 52 9	210	40 3 27	592 98 37	206 58 38	26
27	86	328 24 16	43 35 15	84 45 42	149	16 25 18	515 90 50	146 51 17	211	52 14 54	605 102 31	207 57 44	27
28	87	340 35 43	56 39 9	85 44 50	150	28 36 45	528 94 44	147 50 25	212	64 26 20	618 106 25	208 56 52	28
29	88	352 47 10	69 43 3	86 43 58	151	40 48 12	541 98 38	148 49 33	213	76 37 47	631 110 19	209 56 0	29
30	89	4 58 36	82 46 57	87 43 6	152	52 59 39	554 102 32	149 48 41					30
31	90	17 10 3	95 50 51	88 42 75									31

TABLE XXI.—For the days of the Solar Year—continued.

8. MARGASHIRA.					10 <sup>th</sup> MAGHA.					12. CHAITRA.				
Day.	Ahar.	Distance (—○).	☾'s Anom.	Long.☉	Ahar.	Distance (—○).	☾'s Anom.	Long.☉	Ahar.	Distance (—○).	☾'s Anom.	Long.☉	Day.	
0	214	88° 49' 14"	285° 54' 13"	210° 55' 8"	272	75° 53' 2"	323° 40' 18"	268° 5' 2"	332	87° 19' 44"	27° 34' 12"	327° 18' 12"	0	
1	215	101 0 40	298 58 6	211 54 16	273	88 4 29	336 44 12	269 4 10	333	99 31 11	40 38 6	328 12 20	1	
2	216	113 12 7	312 2 0	212 53 25	274	100 15 55	349 48 6	270 3 18	334	111 42 38	53 42 0	329 11 28	2	
3	217	125 23 34	325 5 54	213 52 33	275	112 27 22	2 52 0	271 2 26	335	123 54 4	66 45 53	330 10 37	3	
4	218	137 35 2	338 9 48	214 51 41	276	124 38 49	15 55 53	272 1 36	336	136 5 31	79 49 47	331 9 45	4	
5	219	139 46 27	351 13 40	215 50 49	277	136 50 16	28 59 47	273 0 42	337	148 16 58	92 53 41	332 8 53	5	
6	220	161 57 54	4 17 36	216 49 57	278	149 1 43	42 3 41	273 59 51	338	160 28 24	105 57 35	333 8 1	6	
7	221	174 9 21	17 21 30	217 49 5	279	161 13 9	55 7 35	274 58 59	339	172 39 51	119 1 29	334 7 9	7	
8	222	186 20 47	40 25 24	218 48 13	280	173 24 36	68 11 29	275 58 7	340	184 51 18	132 5 23	335 6 18	8	
9	223	198 32 14	53 29 18	219 47 22	281	185 36 8	81 15 33	276 57 15	341	197 2 44	145 9 17	336 5 26	9	
10	224	210 43 41	66 33 12	220 46 30	282	197 47 80	94 19 17	277 56 23	342	209 14 11	158 13 11	337 4 34	10	
11	225	222 55 7	79 37 5	221 45 38	283	209 58 56	107 23 11	278 55 32	343	221 25 38	171 17 5	338 3 42	11	
12	226	235 6 34	92 40 59	222 44 46	284	222 10 23	120 27 5	279 54 40	344	233 37 4	184 20 59	339 2 50	12	
13	227	247 18 1	105 44 53	223 43 54	285	234 21 46	133 30 53	280 53 48	345	245 48 35	197 24 52	340 1 59	13	
14	228	259 29 29	118 48 47	224 43 3	286	246 33 16	146 34 52	281 52 56	346	257 59 58	210 28 46	341 1 7	14	
15	229	271 40 54	131 52 41	225 42 11	287	258 44 43	159 38 46	282 52 4	347	270 11 25	223 32 40	342 0 15	15	
16	230	283 52 21	134 56 35	226 41 19	288	270 56 10	172 42 40	283 51 13	348	282 22 51	236 36 34	343 50 23	16	
17	231	296 3 48	148 0 29	227 40 27	289	283 7 36	185 46 34	284 50 21	349	294 34 18	249 40 28	344 58 31	17	
18	232	308 15 14	161 4 23	228 39 35	290	295 19 3	198 50 28	285 49 29	350	306 45 45	262 44 22	345 57 39	18	
19	233	320 26 41	174 8 17	229 38 44	291	307 30 30	211 54 22	286 48 37	351	318 57 11	275 48 16	346 56 48	19	
20	234	332 38 8	187 12 10	230 37 52	292	319 41 56	224 58 16	287 47 45	352	331 8 38	288 52 10	347 55 56	20	
21	235	344 49 34	200 16 4	231 37 0	293	331 53 23	238 2 10	288 46 53	353	343 20 5	301 56 3	348 55 4	21	
22	236	357 1 1	213 19 58	232 36 8	294	344 4 50	251 6 4	289 46 1	354	355 31 31	314 59 57	349 54 13	22	
23	237	9 12 28	226 23 52	233 35 16	295	356 16 17	264 9 57	290 45 9	355	7 42 58	328 3 51	349 53 21	23	
24	238	21 23 55	239 27 45	234 34 24	296	8 27 43	277 13 51	291 44 17	356	19 54 25	341 7 45	350 52 29	24	
25	239	33 35 21	252 31 39	235 33 33	297	20 39 10	290 17 45	292 43 25	357	32 5 52	354 11 39	351 51 37	25	
26	240	45 46 48	265 35 33	236 32 41	298	32 50 37	303 21 39	293 42 34	358	44 17 18	7 15 32	352 50 45	26	
27	241	57 58 15	278 39 27	237 31 49	299	45 2 3	316 25 33	294 41 42	359	56 28 45	20 23 26	353 49 53	27	
28	242	70 9 41	291 43 21	238 30 57	300	57 13 30	329 29 27	295 40 51	360	68 40 11	33 27 20	354 49 1	28	
					301	69 24 56	342 33 21	296 39 59	361	80 51 38	46 31 14	355 48 9	29	

9. PAUSH.					11. PHALGUNA.					13. VAISAKHA OF THE FOLLOWING SOLAR YEAR.				
Day.	Ahar.	Distance (—○).	☾'s Anom.	Long.☉	Day.	Ahar.	Distance (—○).	☾'s Anom.	Long.☉	Day.	Ahar.	Distance (—○).	☾'s Anom.	Long.☉
0	243	82° 21' 8"	304° 47' 15"	239° 30' 5"	302	81° 36' 23"	355° 37' 15"	297° 39' 7"	362	93° 3' 5"	59° 31' 8"	356° 47' 17"	0	
1	244	94 32 35	317 51 9	240 29 13	303	93 47 50	8 41 9	298 38 15	363	105 14 32	72 35 2	357 46 25	1	
2	245	106 44 15	330 55 3	241 28 21	304	105 59 16	21 45 3	299 37 23	364	117 25 58	85 38 56	358 45 34	2	
3	246	118 55 28	343 58 46	242 27 30	305	118 10 43	34 48 56	300 36 32	365	129 37 25	98 42 49	359 44 42	3	
4	247	131 6 55	357 2 50	243 26 38	306	130 22 10	47 52 50	301 35 40	366	141 48 52	111 46 43	360 43 50	4	
5	248	143 18 22	10 6 44	244 25 46	307	142 33 37	60 56 44	302 34 48	367	154 0 18	124 50 37	1 42 58	5	
6	249	155 29 48	23 10 38	245 24 54	308	154 45 3	74 0 38	303 33 56	368	166 11 45	137 54 31	2 42 6	6	
7	250	167 41 15	36 14 32	246 24 2	309	166 56 31	87 4 32	304 33 4	369	178 23 12	150 58 25	3 41 15	7	
8	251	179 52 42	49 18 26	247 23 10	310	179 7 57	100 8 26	305 32 13	370	190 34 38	164 2 19	4 40 23	8	
9	252	192 4 8	63 22 20	248 22 18	311	191 19 24	113 12 20	306 31 21	371	202 46 5	177 6 13	5 39 31	9	
10	253	204 15 35	75 26 14	249 21 27	312	203 30 51	126 16 14	307 30 29	372	214 57 32	190 10 7	6 38 39	10	
11	254	216 27 2	88 30 8	250 20 35	313	215 42 17	139 20 8	308 29 37	373	227 8 58	203 14 1	7 37 47	11	
12	255	228 38 58	101 34 1	251 19 43	314	227 53 43	152 24 2	309 28 45	374	239 20 25	216 17 50	8 36 56	12	
13	256	240 49 55	114 37 55	252 18 51	315	240 5 10	165 27 55	310 27 53	375	251 31 52	229 21 48	9 36 4	13	
14	257	253 1 22	127 41 40	253 17 59	316	252 16 37	178 31 49	311 27 1	376	263 43 18	242 25 42	10 35 12	14	
15	258	265 12 49	140 45 43	254 17 7	317	264 28 3	191 35 43	312 26 9	377	275 54 45	255 29 36	11 34 20	15	
16	259	277 24 15	153 40 37	255 16 16	318	276 39 30	204 39 37	313 25 17	378	288 6 12	268 33 30	12 33 28	16	
17	260	289 35 42	166 53 31	256 15 24	319	288 50 57	217 43 31	314 24 25	379	300 17 39	281 37 24	13 32 37	17	
18	261	301 47 9	179 57 25	257 14 32	320	301 2 24	230 47 25	315 23 34	380	312 29 5	294 41 18	14 31 44	18	
19	262	313 58 35	193 1 19	258 13 40	321	313 13 50	243 51 19	316 22 42	381	324 40 32	307 45 12	15 30 53	19	
20	263	326 10 2	206 5 13	259 12 48	322	325 25 17	256 55 18	317 21 50	382	336 51 59	320 49 6	16 30 0	20	
21	264	338 21 29	219 9 7	260 11 57	323	338 36 44	269 59 7	318 20 58	383	349 3 26	333 53 0	17 29 8	21	
22	265	350 32 55	232 13 0	261 11 5	324	349 48 10	283 3 1	319 20 6	384	1 14 52	346 56 54	18 28 17	22	
23	266	2 44 22	245 16 54	262 10 13	325	1 59 37	296 6 54	320 19 15	385	13 26 19	0 0 47	19 27 25	23	
24	267	14 55 49	258 20 48	263 9 21	326	14 11 4	309 10 43	321 18 23	386	25 37 46	13 4 41	20 26 33	24	
25	268	27 7 16	271 24 42	264 8 29	327	26 22 31	322 14 42	322 17 31	387	37 49 12	26 8 35	21 25 42	25	
26	269	39 18 42	284 28 36	265 7 37	328	38 33 57	345 18 36	323 16 39	388	50 0 39	39 12 29	22 24 50	26	
27	270	51 30 9	297 32 30	266 6 46	329	50 45 24	358 22 30	324 15 47	389	62 12 5	52 16 23	23 23 58	27	
28	271	63 41 36	310 36 24	267 5 53	330	62 56 51	1 26 24	325 14 56	390	74 23 32	65 20 17	24 23 6	28	
					331	75 8 17	14 30 18	326 14 4	391	86 34 59	78 24 10	25 22 14	29	
									392	99 36 25	91 28 4	26 21 22	30	

TABLE XXII.—For *Ghatikās and Palas.*

gh. pa.	☾—☉.			☾'s An.			Long☉			gh. pa.	☾—☉.			☾'s An.			Long☉		
	°	'	"	°	'	"	°	'	"		°	'	"	°	'	"	°	'	"
1	0	12	11	0	13	4	6	59	31	6	17	55	6	45	1	30	33		
2	0	24	23	0	26	8	1	58	32	6	30	6	6	58	5	31	32		
3	0	36	34	0	39	12	2	57	33	6	42	17	7	11	9	32	31		
4	0	48	46	0	52	16	3	56	34	6	54	29	7	24	13	33	31		
5	1	0	57	1	5	19	4	56	35	7	6	41	7	37	16	34	30		
6	1	13	9	1	18	23	5	55	36	7	18	52	7	50	20	35	29		
7	1	25	20	1	31	27	6	54	37	7	31	3	8	3	24	36	28		
8	1	37	32	1	44	31	7	53	38	7	43	15	8	16	28	37	27		
9	1	49	43	1	57	35	8	52	39	7	55	26	8	29	32	38	26		
10	2	1	54	2	10	39	9	51	40	8	7	38	8	42	36	39	25		
11	2	14	6	2	23	43	10	50	41	8	19	49	8	55	40	40	25		
12	2	26	17	2	36	47	11	50	42	8	32	1	9	8	44	41	24		
13	2	38	29	2	49	51	12	49	43	8	44	12	9	21	48	42	23		
14	2	50	40	3	2	55	13	48	44	8	56	24	9	34	52	43	22		
15	3	2	52	3	15	58	14	47	45	9	8	35	9	47	55	44	21		
16	3	15	3	3	29	2	15	46	46	9	20	46	10	0	59	45	20		
17	3	27	15	3	42	6	16	45	47	9	32	58	10	14	3	46	19		
18	3	39	26	3	55	10	17	44	48	9	45	9	10	27	7	47	18		
19	3	51	37	4	8	14	18	43	49	9	57	21	10	40	11	48	18		
20	4	3	49	4	21	18	19	43	50	10	9	32	10	53	15	49	17		
21	4	16	0	4	34	22	20	42	51	10	21	44	11	6	19	50	16		
22	4	28	12	4	47	26	21	41	52	10	33	55	11	19	23	51	15		
23	4	40	23	5	0	30	22	40	53	10	46	7	11	39	27	52	14		
24	4	52	35	5	13	34	23	39	54	10	58	18	11	45	30	53	13		
25	5	4	46	5	26	37	24	38	55	11	10	29	11	58	34	54	12		
26	5	16	58	5	39	41	25	38	56	11	22	41	12	11	38	55	12		
27	5	29	9	5	52	45	26	37	57	11	34	52	12	24	42	56	11		
28	5	41	20	6	5	49	27	36	58	11	47	4	12	37	46	57	10		
29	5	53	32	6	18	53	28	35	59	11	59	15	12	50	50	58	9		
30	6	5	43	6	31	57	29	34	60	12	11	27	13	3	54	59	8		

TABLE XXIII.—Names of Jupiter's  
cyclic years.

No.	Cyclic year.	No.	Cyclic year.
0	Vijaya.	30	Rudhīrodgarin.
1	Jaya.	31	Raktāṅgula.
2	Manmatha.	32	Krodhānu.
3	Darmukha.	33	Kshaya.
4	Hemulamba.	34	Prabhava.
5	Vilamba.	35	Vibhava.
6	Vikārin.	36	Sukla.
7	Sārvārī.	37	Pramoda.
8	Plava.	38	Prajāpati.
9	Subhakrit.	39	Augras.
10	Sobhana.	40	Śrimukha.
11	Krodhin.	41	Bhāva.
12	Viśvāvasu.	42	Yuvan.
13	Parābhava.	43	Dhāttri.
14	Plavanga.	44	Isvara.
15	Kilaka.	45	Bahudhānya.
16	Saunhya.	46	Pramāthin.
17	Sūdhārānu.	47	Vikramu.
18	Virodhakrit.	48	Bhīṣya.
19	Paridhāvin.	49	Chitrabhānu.
20	Pramādin.	50	Subhānu.
21	Anātha.	51	Tarānu.
22	Rākshasa.	52	Pārthiva.
23	Anala.	53	Vyaya.
24	Pingala.	54	Survajit.
25	Kālayukta.	55	Sarvadhārin.
26	Siddharthin.	56	Virodhin.
27	Baudra.	57	Vikrīta.
28	Durmati.	58	Khara.
29	Dundabhi.	59	Nandana.

TABLE XXIV.—(A) Equation of the Moon's centre.

EQUATION OF THE MOON'S CENTRE.																			
Arg. ☾'s Anomaly			Sūrya Siddh.		Ārya Siddh.		2d Ārya Siddh.		Brak. & S. Sir.		Arg. ☾'s Anomaly								
☾'s Eq. —											☾'s Eq. +								
0°	0'	180°	0°	0'	0"	Δ'	0°	0'	0"	Δ'	0°	0'	0"	Δ'	180°	0'	360°	0"	
3	45	176	15	0	19	50	5" 33	0	19	41	5" 25	0	19	41	5" 26	0	19	45	5" 27
7	30	172	30	0	39	52	5" 30	0	39	17	5" 23	0	39	23	5" 24	0	39	25	5" 24
11	15	168	45	0	59	31	5" 26	0	58	43	5" 18	0	58	50	5" 19	0	58	53	5" 19
15	0	165	0	1	18	54	5" 17	1	17	52	5" 11	1	18	2	5" 12	1	18	7	5" 13
18	45	161	15	1	37	53	5" 06	1	36	41	5" 02	1	36	53	5" 03	1	36	59	5" 03
22	30	157	30	1	56	25	4" 94	1	55	3	4" 90	1	55	19	4" 92	1	55	26	4" 92
26	15	153	45	2	14	29	4" 81	2	13	0	4" 79	2	13	17	4" 79	2	13	25	4" 80
30	0	150	0	2	32	0	4" 67	2	30	25	4" 64	2	30	44	4" 65	2	30	53	4" 66
33	45	146	15	2	48	48	4" 48	2	47	8	4" 46	2	47	29	4" 47	2	47	39	4" 47
37	30	142	30	3	4	52	4" 28	3	3	8	4" 27	3	3	32	4" 28	3	3	43	4" 28
41	15	138	45	3	20	8	4" 07	3	18	22	4" 06	3	18	47	4" 06	3	18	59	4" 06
45	0	135	0	3	34	30	3" 86	3	32	43	3" 83	3	33	10	3" 84	3	33	23	3" 83
48	45	131	15	3	48	1	3" 61	3	46	11	3" 59	3	46	40	3" 60	3	46	55	3" 61
52	30	127	30	4	0	33	3" 34	3	58	46	3" 34	3	59	17	3" 35	3	59	31	3" 34
56	15	123	45	4	12	3	3" 07	4	10	17	3" 06	4	10	48	3" 06	4	11	4	3" 07
60	0	120	0	4	22	30	2" 78	4	20	43	2" 77	4	21	18	2" 79	4	21	34	2" 79
63	45	116	15	4	31	46	2" 47	4	30	7	2" 48	4	30	35	2" 48	4	30	54	2" 48
67	30	112	30	4	39	56	2" 18	4	38	13	2" 17	4	38	49	2" 18	4	39	6	2" 18
71	15	108	45	4	46	50	1" 84	4	45	10	1" 84	4	45	46	1" 84	4	46	4	1" 85
75	0	105	0	4	52	32	1" 52	4	50	52	1" 58	4	51	30	1" 52	4	51	49	1" 52
78	45	101	15	4	56	59	1" 19	4	55	22	1" 19	4	56	9	1" 19	4	56	10	1" 19
82	30	97	30	5	0	13	0" 86	4	58	37	0" 86	4	59	16	0" 87	4	59	34	0" 87
86	15	93	45	5	2	9	0" 52	5	0	23	0" 51	5	1	1	0" 51	5	1	30	0" 52
90	0	90	0	5	2	46	0" 16	5	1	9	0" 16	5	1	46	0" 16	5	2	7	0" 16



TABLE XXIV.—continued. (B) Equation of the Sun's centre.

Arg.: Anomaly. ☉'s eq. +		Sārya Siddh.		Ārya Siddh.		2nd Ārya, Brah. & Siddh. S'r.		Arg.: Anomaly. ☉'s eq. —	
0° 0'	180° 0'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	180° 0'	360° 0'
3 45	176 15	0 8 44	2° 33'	0 8 26	2° 25'	0 8 32	2° 28'	183 45	356 15
7 30	172 30	0 17 24	2° 31'	0 16 50	2° 23'	0 17 3	2° 27'	187 30	352 30
11 15	168 45	0 25 58	2° 28'	0 25 8	2° 21'	0 25 28	2° 24'	191 15	348 45
15 0	165 0	0 34 24	2° 25'	0 33 22	2° 20'	0 33 47	2° 22'	195 0	345 0
18 44	161 15	0 42 38	2° 19'	0 41 26	2° 15'	0 41 57	2° 18'	198 45	341 15
22 30	157 30	0 50 40	2° 14'	0 49 19	2° 10'	0 49 55	2° 12'	202 30	337 30
26 15	153 45	0 58 29	2° 08'	0 57 0	2° 05'	0 57 42	2° 07'	206 15	333 45
30 0	150 0	1 6 3	2° 02'	1 4 28	1° 59'	1 5 15	2° 01'	210 0	330 0
33 45	146 15	1 13 18	1° 52'	1 11 37	1° 51'	1 12 31	1° 54'	213 45	326 15
37 30	142 30	1 20 13	1° 46'	1 18 29	1° 43'	1 19 27	1° 45'	217 30	322 30
41 15	138 45	1 26 47	1° 40'	1 25 1	1° 37'	1 26 4	1° 39'	221 15	318 45
45 0	135 0	1 32 57	1° 34'	1 31 10	1° 31'	1 32 17	1° 33'	225 0	315 0
48 45	131 15	1 38 44	1° 28'	1 36 56	1° 25'	1 38 9	1° 27'	228 45	311 15
52 30	127 30	1 44 5	1° 22'	1 42 18	1° 19'	1 43 34	1° 21'	232 30	307 30
56 15	123 45	1 48 59	1° 16'	1 47 13	1° 13'	1 48 32	1° 15'	236 15	303 45
60 0	120 0	1 53 26	1° 10'	1 51 40	1° 7'	1 53 3	1° 9'	240 0	300 0
63 45	116 15	1 57 22	1° 05'	1 55 39	1° 02'	1 57 5	1° 04'	243 45	296 15
67 30	112 30	2 0 50	0° 59'	1 59 8	0° 53'	2 0 37	0° 56'	247 30	292 30
71 15	108 45	2 3 46	0° 53'	2 2 6	0° 47'	2 3 37	0° 50'	251 15	288 45
75 0	105 0	2 6 11	0° 47'	2 4 32	0° 41'	2 6 4	0° 44'	255 0	285 0
78 45	101 15	2 8 4	0° 41'	2 6 27	0° 35'	2 8 1	0° 38'	258 45	281 15
82 30	97 30	2 9 26	0° 35'	2 7 50	0° 29'	2 9 25	0° 32'	262 30	277 30
86 15	93 45	2 10 15	0° 29'	2 8 40	0° 23'	2 10 15	0° 26'	266 15	273 45
90 0	90 0	2 10 31	0° 23'	2 8 56	0° 17'	2 10 31	0° 20'	270 0	270 0

TABLE XXV.—continued.

PLACE.	N. Lat.	LONGITUDE.	
		E. fr. Gr.	Time Diff. fr. Lankā
Dvārakā	22° 10'	68 58'	—1 11
Elura	20 2	75 1	—2 6
Farrakhābād	27 23	79 35	+0 49
Gayā	24 46	85 2	+1 31
Ghāzipur	25 35	83 34	+1 18
Girnar	21 30	70 30	—0 52
Goa	15 27	73 58	—0 19
Gorakhpur	26 44	83 23	+1 17
Gurkhā	27 52	84 28	+1 26
Gwalior	26 12	78 7	+0 24
Haidarābād (Dekhan).	17 18	78 30	+0 28
Jaidarabad (Sindh).	25 24	68 18	—1 14
Haridā	22 18	77 2	+0 13
Hardwar	29 55	78 7	+0 24
Hushangābād	22 43	77 39	+0 19
Indor	22 41	75 46	+0 1
Jabalpur	23 9	79 58	+0 44
Jaganuāthapuri	19 46	85 50	+1 41
Jaigaum	20 25	74 33	—0 10
Jamba	32 44	74 49	—0 7
Jaypur	26 56	75 52	+0 1
Jhānsi	25 37	78 35	+0 29
Jodhpur	26 19	73 2	—0 27
Jūnāgadh	21 29	70 22	—0 53
Kalingapattam	18 18	84 9	+1 23
Kalyān	19 13	73 10	—0 25
Kannauj	27 3	79 58	+0 41
Kanchi	12 50	79 44	+0 39
Kanhpur	26 28	80 19	+0 46
Katak	20 28	85 53	+1 42
Khanbāt (Cani- bay).	22 18	72 32	—0 32
Khātmandu	27 43	85 17	+1 36
Kochi (Cochin)	9 56	76 15	+0 4
Kolapur	16 43	74 13	—0 15
Lahor	31 33	74 16	—0 14
Lakshman	26 51	80 56	+0 52
Madhurā	9 56	78 7	+0 23
Madras	13 5	80 17	+0 46
Maisur	12 18	76 40	+0 9
Mangalur	12 52	71 50	—0 10
Māndavi	22 50	69 24	—1 3
Mathurā	27 28	77 41	+0 20
Mongir	25 22	86 30	+1 58
Multān	30 13	71 26	—0 43
Nagpur	21 8	79 5	+0 34
Nāsik	20 0	73 44	—0 20
Pandharpur	17 39	75 21	—0 4
Patiyālā	30 20	76 5	+0 7
Pātna	25 33	85 21	+1 35
Ponā	18 29	73 13	—0 18
Purniya	25 46	87 51	+1 58
Rāmesvaram	9 15	79 30	+0 36
Ratnāgiri	17 0	73 20	—0 34
Rewā	24 32	81 18	+0 56
Sāgar	23 51	78 42	+0 30
Sahyā Māhet	27 31	82 5	+1 2
Sambhālpur	21 31	83 57	+1 21
Sātārā	17 41	74 1	—0 17
Sironj	24 6	77 38	+0 19
Solāpur	17 39	75 54	+0 2
Somnāthpattam	22 4	71 26	—0 43
Srinagar	34 6	74 55	—0 8
Sringapattanam	12 24	76 41	+0 10
Surat	21 10	72 32	—0 32
Tanjor	10 45	79 7	+0 34
Thānā	19 13	72 57	—0 28
Travankor	9 10	76 50	+0 11
Trichinapalli	10 47	78 43	+0 20
Trivankham	8 30	76 56	+0 11
Udaypur	24 37	73 43	—0 20
Ujjain	23 9	75 43	0 0

TABLE XXV.—Latitudes and Longitudes of Places.

PLACE.	N. Lat.	LONGITUDE.		PLACE.	N. Lat.	LONGITUDE.	
		E. fr. Gr.	Time Diff. fr. Lankā.			E. fr. Gr.	Time Diff. fr. Lankā.
Abu (Arbuda)	24° 48'	72 46'	gh. p. —0 30	Belgaum	15° 50'	74° 31'	gh. p. —0 12
Agra	27 10	77 59	+0 23	Bhāgalpur	25 13	86 59	+1 54
Ahmadābād	23 2	72 32	—0 32	Bharatpur	27 12	77 27	+0 15
Ahmadnagar	19 8	74 43	—0 10	Bharoch	21 44	72 58	—0 28
Ajanta	20 33	75 48	+0 1	Bhelsa	23 30	77 46	+0 21
Ajmer	26 28	74 37	—0 11	Bhogal	23 14	77 20	+0 16
Aligadh	27 53	78 5	+0 14	Bijyanagar	15 17	76 30	+0 8
Allahābād	25 25	81 51	+1 1	Bijapur	16 48	75 44	+0 0
Amarāvati	16 35	80 24	+0 20	Bikaner	28 1	73 18	—0 24
Amritsar	31 37	74 48	—0 9	Bombay	18 57	72 51	—0 20
Anbilwād	23 47	71 56	—0 40	Bundi	25 26	75 37	—0 1
Arkat	12 52	79 21	+0 37	Burhanpur	21 18	76 17	+0 7
Aurangābād	19 52	75 20	+0 4	Calcutta	22 36	88 23	+2 8
Ayodhya—Audh	26 48	82 8	+1 4	Dehli	28 37	77 12	+0 15
Bādāmi	16 56	75 40	—0 1	Devnigiri (Dhaul- tābād).	19 54	75 14	—0 6
Bādāras	25 20	83 0	+1 13	Dhaka	23 45	90 23	+2 27
Banavasi	14 34	75 2	—0 7	Dhārā	22 36	75 16	—0 5
Bangalore	12 57	77 35	+0 18	Dhātāvā	15 26	75 2	—0 7
Bardhwan	23 13	87 54	+2 2	Dholpur	26 40	77 53	+0 22
Bārōdā	22 16	73 9	—0 30	Dhulia	20 53	74 43	—0 10
Bārsi	18 13	75 40	+0 1				

TABLE XXVI.—*Showing the times of rising (in Asus or sirths of vināḍi) in 10°—32° north latitude, or allagna equivalents in Oblique Ascension.*

Sign.	LATITUDES.											
	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°
I & XII	1544	1531	1518	1506	1492	1478	1466	1452	1438	1425	1411	1398
II & XI	1693	1681	1672	1660	1650	1639	1627	1616	1605	1593	1582	1570
III & X	1893	1889	1885	1881	1876	1872	1867	1863	1857	1853	1848	1844
IV & IX	1977	1981	1985	1989	1994	1998	2003	2007	2013	2017	2022	2026
V & VIII	1897	1909	1918	1928	1940	1952	1963	1974	1985	1997	2008	2020
VI & VII	1796	1809	1822	1834	1848	1862	1874	1888	1902	1915	1929	1941

Sign.	LATITUDES.											Chara
	22°	23°	24°	25°	26°	27°	28°	29°	30°	31°	32°	
I & XII	1882	1368	1353	1337	1322	1306	1290	1274	1257	1241	1224	+ 130
II & XI	1558	1546	1533	1521	1508	1496	1483	1469	1455	1439	1424	+ 5
III & X	1839	1833	1829	1823	1818	1812	1808	1801	1796	1789	1783	- 135
IV & IX	2031	2037	2041	2047	2052	2058	2063	2069	2075	2081	2087	- 135
V & VIII	2032	2044	2057	2069	2083	2094	2107	2121	2135	2151	2166	+ 5
VI & VII	1958	1972	1987	2003	2018	2034	2050	2066	2083	2099	2116	+ 130

For the rule see above, §60.

In the column *Chara* are entered the *Asus* by which the equivalent in right ascension of the several signs differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhāskara, the amount of *Chara* must be added to the equivalents in oblique ascension if the date calculated is previous to Bhāskara, A. D. 1150.



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## ERRATA AND CORRIGENDA

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| <p>Page 1, first footnote, <i>prefix the numeral</i> <sup>1</sup>.</p> <p>" 2, line 9, <i>after—sheet, add—</i>This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.</p> <p>" 5, transcript, line 3, <i>read—</i>(according to a suggestion made by Dr. Kern) <i>visaye savattha</i>.</p> <p>" 7, line 3, from bottom, <i>for—</i>"[We send greeting] to . . . princes, <i>read—</i>"In our whole territory [we send greeting] to the royal princes.</p> <p>" „ <i>dele note</i> <sup>10</sup>.</p> <p>" 8, line 16, <i>for—</i>Khamdaḍha <i>read—</i>Khamdaḍha.</p> <p>" 9, note <sup>26</sup>, <i>for—</i>anuvartayettaya, <i>read—</i>anuvartaye tasya.</p> <p>" 10, line 5, from bottom, <i>for—</i>°sādhukenaḥ, <i>read—</i>°sādhukinaḥ.</p> <p>" 12, transcript, line 2, <i>in</i> श्रीविजयवन्द्य <i>read—</i>वन्द्य.</p> <p>" „ line 15, <i>for—</i>1700 A.D. <i>read—</i>700 A.D.</p> <p>" 14, 3rd and 4th footnotes to be numbered <sup>14</sup> and <sup>15</sup>.</p> <p>" 15, line 3, <i>for—</i>polden, <i>read—</i>golden.</p> <p>" „ line 8, <i>delete</i> <sup>19</sup>.</p> <p>" „ „ 24, <i>for—</i>° <i>read—</i>°.</p> <p>" 17, „ 18, <i>before</i> grahathani, <i>insert—</i>pravrajita, which is visible above the line in a photograph furnished by the editor; see also M. Senart, <i>Jour. Asiat.</i> VIII<sup>me</sup> Sér., tom. XI, p. 512, note.</p> <p>" „ 3rd line, from bottom, <i>for—</i>Pujetava eva, <i>read—</i>Puje-[ta]v[iya]va.</p> <p>" „ last line, <i>for—</i>prakaraṇena, <i>read—</i>akareṇa, which Dr. Burgess's new facsimile gives quite plainly.</p> <p>" „ note <sup>1</sup>, <i>for—</i>Dasamskandha, <i>read—</i>Dasama-skandha.</p> <p>" 18, line 4, <i>for—</i>°bhatiyeva, <i>read—</i>bhatiya va.</p> <p>" „ line 8, „ ichh „ ichha.</p> <p>" „ „ 14, „ (i) °° yachha °° istridhiya-ohha °.</p> <p>" „ „ 15, „ nikay(a) „ nikaye; and • <i>add</i> °°° <i>at the end of the line</i>.</p> <p>" „ line 18, <i>insert</i> वसति before वसति.</p> <p>" „ <i>dele notes</i> <sup>27</sup> and <sup>28</sup>.</p> <p>" 19, line 3, <i>for—</i>मतिवेद, <i>read—</i>मतिव.</p> | <p>Page 19, line 6, <i>for—</i>°मतिवेद, <i>read—</i>मतिव.</p> <p>" „ „ 18, „ °° - यक् °° वसतिवेद, and <i>for—</i>निजय, <i>read—</i>निजये, and <i>add — — at the end of the line</i>.</p> <p>" „ line 14, <i>for—</i>दिपिना, <i>read—</i>दिपन.</p> <p>" „ „ 25, „ —important point? <i>read—</i>reason? Akarena stands, as the reading akalana of Kālsī shows, for akārena; and akāro means in Pāli 'the reason.'</p> <p>" „ „ note <sup>40</sup>, first line, <i>for—</i>text, <i>read—</i>Kālsī version likewise.</p> <p>" 20, <i>dele note</i> <sup>40</sup>. Vo ja is a vicarious form for va, which occurs frequently in the Shāh-bāzgarhi version.</p> <p>" 22, note <sup>6</sup>, <i>for—</i>Rājyachintākāri, <i>read—</i>°kārin.</p> <p>" 24, line 5, from bottom, <i>for</i> "May God," <i>read—</i>"May, O God."</p> <p>" 25, line 20, <i>for—</i>जितारातिगु, <i>read—</i>जितारातिगु.</p> <p>" 26, „ 13, „ नादीद्वयं ° „ °द्वयं.</p> <p>" „ „ 25, „ मदीकट ° „ मदीकट.</p> <p>" 28, note <sup>24</sup>, „ स्थिति: ° „ स्थिति:</p> <p>" 31, line 1, „ वरीचने ° „ वरीचने.</p> <p>" „ „ 17, „ स्ववसती ° „ स्ववसती.</p> <p>" 40, line 10, <i>read—</i>the vanquisher of the prince Chodaganga.</p> <p>" „ line 28, <i>read—</i>Chodaganga.</p> <p>" 43, „ 1, „ —the prowess of the prince Chodaganga; and <i>strike out</i> note 26.</p> <p>" 46, line 8, <i>read—</i>of Chodaganga's champions.</p> <p>" 47, „ 21, „ —Chodaganga.</p> <p>" 48, „ 24, „ —puṣpavantāv.</p> <p>" 49, „ 1, from the bottom, <i>read—</i>to Chodaganga's champions.</p> <p>" 53, sixth footnote, <i>prefix the numeral</i> <sup>6</sup>.</p> <p>" „ seventh „ „ <i>for—</i>Dhurgabhata, <i>read—</i>Durgabhata.</p> <p>" 55, text line 40, <i>for—</i>चपुवही च, <i>read—</i>चपुवही च.</p> <p>" 65, line 2, <i>read—</i>jāta-.</p> <p>" 66, „ 22, „ —samjñam-.</p> <p>" „ „ 32, „ —surālay-.</p> <p>" 68, note <sup>4</sup>, <i>dele</i>—I would add . . . Bais nobles, and <i>add—</i>The rule refers to words beginning with v.</p> <p>" 69, line 7, <i>for—</i>mahārādhirāja, <i>read—</i>mahārājādhirāja.</p> <p>" „ note <sup>9</sup>, <i>for—</i>महदारिका, <i>read—</i>मह°.</p> <p>" 70, note <sup>10</sup>, <i>for—</i>'Yasomatt', <i>read—</i>'Yasomatti'</p> |
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